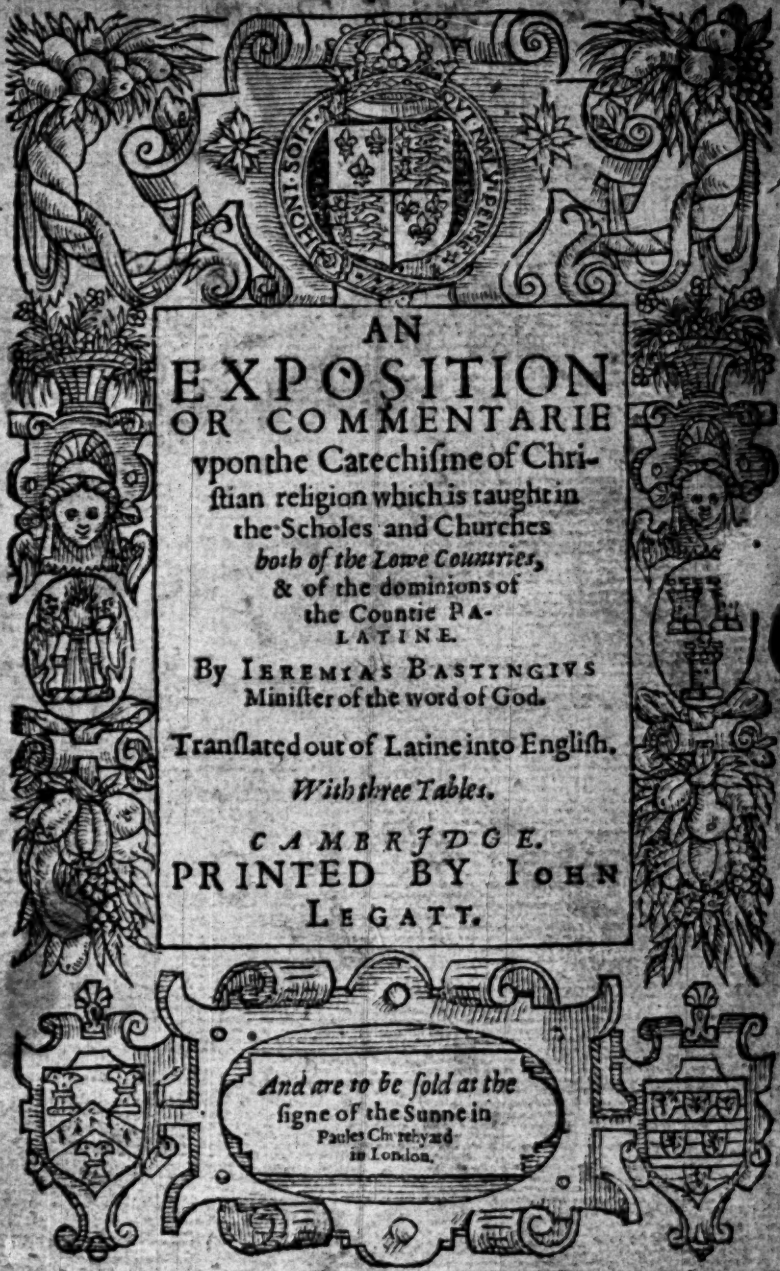


AN EXPOSITION OR COMMENTARIE vpon the Catechisme of Christian religion which is taught in the Scholes and Churches *both of the Lowe Countries*, & of the dominions of the Countie PALATINE.

By IEREMIAS BASTINGIVS Minister of the word of God.

Translated out of Latine into English.

With three Tables.

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[1593.]

the 24th of October anno 1593 I payde for this booke 2s-
be me Nicholas Downton

Zd
1214

AN ADMONITION TO THE READER.

THou hast here (Christian reader) my expositions vpon the text of the Catechisme commonly taught in the Low Countries, in the Dominions of the Countie Palatine, which now at length with much adoe and fearefully I set foorth, and beeing after a sorte willing and vnwilling: The perswasion of thy good will maketh me willing, wherewith I hope thou wilt accept of me in this my endeavour to profite both my selfe and thee. The argument and matter it selfe maketh mee vnwilling, beeing not of one, but of many and most weighbie points of Scripture and of our Catholike faith: For I am not ignorant who I am, and how I am neither very desirous to fall to writing, nor altogether fit, & that it is not without daunger for a man to aduenture a wit so slender & meane among so many mens iudgements (and as men are now a daies) very daintie and nice. Wherefore pray for mee at this first entrance of my adventure, & if it be not trouble vnto thee, take paines in a word to vnderstand the order, which I haue followed in this Commentarie. First I haue trauailed aboue all things to expound the most principall wordes of the text, and where I thought any matter of weight to be either in the question or in the answere, I haue at the least pointed at it and opened the way

vnto it: for by perfitlie expounding and examining of euerie
point, my booke would haue growen to too great a volume. And
if any thing haue eſcaped or be let paſſe, becauſe no man can at
the firſt ſearch all things to the deapth, it will be leſſe harde and
painefull to ſupplie it by thine owne diligence.

As for the deuiding of the queſtions and anſwers, as much
as might be, I haue troden in the ſteppes of the Catechiſt, this
onely excepted, that here and there I haue put to arguments,
which being not in the text, ſeemed yet to make for the plainer
opening of the Authour, keeping neuertheleſſe the order of the
Catechiſt, and not leauing out any vvhere the expoſition of
the Arguments, which hee doeth vſe. Moreouer becauſe I haue
alvvaies bene delighted with reading of Caluines Inſtitutions,
and that vvhich Fabius ſaieth of Cicero, that I haue alvvaies
applyed to that writer: Let him know that he hath profited
who is verie much delighted with Calvine, thereof it is
that where the matter gaue leaue, I expreſſed the meaning of our
Catechiſt rather in his wordes then in mine owne, partlie to
pricke thee alſo forvvarde diligentlie to reade that booke, or
Inſtitutions, partlie becauſe I did ſee that it did not hinder
but rather further my purpoſe. The errors contrarie to the true
doctrine I haue ſet dovvne ſeuerallie vvithout any great ſpace
betweene, therein following (if I be not deceiued) the miniſter
of the Italian Church that is at Geneva, vvho in his com-
mentarie vpon the Catechiſme of Geneva hath gone before
me in this order. Thou if thou ſhalt thinke, that the falſe do-
ctrine is ſet too farre off from the true, and not in the proper
place, maieſt note it in the margent, and applie it to thine owne
vſe, as thou ſhalt thinke good. I haue added alſo the places
whence I haue gathered the errours of the aduerſaries which
are directlie contrarie to the groundes of Chriſtian religion, leaſt
I might ſeeme falſlie to charge them with them, but euen they
themſelues may looke in their ovvne doctors, if happely they
doubt of our ſound and faithfull dealing. For the ſtile, I haue
not beene very curious in it; if I haue not vnfitlie expounded
the authours meaning: of the reſt, Chriſtian reader, thou of thy
curteſie wilt make the beſt. Yet if there be anie man that re-
quire a more flowing ſtile in theſe Expoſitions, let him knowe
that it is one thing to vvrite a Commentarie, another to con-
trive a newve matter and Argument. Let him knowve alſo,

that

hat I my ſelfe hauing finiſhed the worke, finde vvant not of a ſervve things. For as a Carpenter after the houſe is finiſhed and the rooſe ſet on it, then ſeeth and iudgeth beſt, vvhat is vvanting, vvhat is to much, and vvhat is out of ſquare; ſo doe I alſo. And if there be anie man that will take in hande to finde fault vvith this my trauell, I vvarne him to looke for no great commendation of his eloquence: As true as common it is that it is an eaſie matter to picke a quarrell at all things, but not ſo eaſie to doe the like. Farwell Chriſtian reader, and fauour & loue him that fauoureth & loueth thee.

A CATECHISME
of Christian Religion.

Gal.6.6. ὁ κατηχούμενος. Luk.1.4. κατηχηθῆς. Act.18.23. 26. κατηχάμενος. κατηχούμενος. 1.Cor.14.19 * κατηχήσω.



THe title or inscription declareth the summe of this booke, that the hearer may know what to looke for in the exposition therof: namely a short instructiō in al christian doctrine: CATECHESIS, in Latine, which in English wee call Catechisme, is a Greek word, the verb where of κατηχέω, that is, to teach by word of mouth, is to be found in the epistle to the Galathiās. Let him that is instructed in the worde make him that hath instructed him partaker of all his goods. And in Luke, That thou maiest know the certaine truth of those things whereof thou hast heard. Likewise in the Acts, This Apollos was instructed in the way of the Lorde. The same word is also vsed of Paul in many places, as to the Romanes. And thou knowest his will, & triest things that differ, being instructed out of the lawe. And to the Corinthians. But I had rather in the Church speake few wordes with my vnderstanding that I may instruct * others, then fiue hundreth with tongues. So that Catechizing may well bee defined a declaration by liuely voice, & an often repetition at times of the first principles of faith.

What catechising is.

And hereupon in the primitiue Church they were called Catechistes, who did soundlie teach the first principles of christian religion, either to the younger sort, or to those that were but latelie conuerted, and but newlie entred into the Church: And they were called *Catechumeni*, who were vnder their instruction, and had not yet profited so farre, that they might be admitted to receiue the Sacraments. S. Ciprian calleth these *Audientes*, that is, hearers, and the Catechist, *Doctorem Audientium*, that is, the teacher of the hearers. Tertullian calleth them also *Auditores et Nouitiolos*, that is, hearers and young novices. Augustine calleth them *Competentes*, that is, fellowe petitioners: by which name it seemeth they were called: because after that they had learned the doctrine of religion, they desired together with others to bee admitted to the Sacrament and to bee ingraffed into the communion of the church. But the name or word of hearers doeth rather expresse the true and naturall signification of it, because the principles of religion were κατὰ τὸν ἦχον, that is, by liuelie voice and word of mouth to be often beaten and as it were by litle and litle dropped into the eares of such nouices in religion. For the teaching which is by voice and word of mouth, hath (as Ierome speaketh) a certaine secret power, whereby as it is more effectuall, and doth fasten precepts more deepely into the minds of the hearers, so it doth make all men more attentiue. With

Catechumeni.
*Epist.*13.24.
Audientes.

In Prologo Galeato.

such

ſuch principles, were the younger Chriſtians ſeaſoned in the primitiue church, as the Apoſtle to the Hebrewes doth ſufficientlie witneſſe, writing after this manner to the men of his owne nation: Therefore leauing the doctrine of the beginning of Chriſt, let vs be led forward vnto perfection, not laying againe the foundation of repentance from dead workes and of faith toward God, of the doctrine of baptiſmes and laying on of hands, and of the reſurrection from the dead, and of eternall iudgment. That which wee call the Catechiſme, he calleth τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, that is, the firſt principles of Chriſtian religion. And it is probable that vnto theſe ſhort points was afterwards added a cleere and plain handling of the ſcriptures and the ſame things againe deliuered, but with manie hidden points expounded more at large, as wee haue done in this preſent booke. Heb. 6. 1, 3.

The antiquitie, neceſsitie, or cauſes of Catechizing.

Howbeit it may be prooued that this manner of deliuering the doctrine of religion by voice and word of mouth hath a more auncient originall, and did flowe euen from the fathers of the firſt world, and was from them deliuered vnto poſterity eſpecially for theſe cauſes. 1. Leſt anie man for want of bookes might pretend ignorance, they were commaunded to deliuer from mouth to mouth vnto others, that which they themſelues had learned by reuelation 2. Although the Lord afterward commaunded his doctrine to be committed to writing by Moſes, the Prophets, and Apoſtles, yet becauſe the cheiſe Pointes of religion were in thoſe bookes at large here and there ſet downe, it was alwaies thought profitable to draw the whole doctrine into a ſhort ſumme, that it might the more eaſilie be repeated, and againe and againe beaten into the hearers. 1. 2.

For confirmation of the firſt point, that ſerueth which the Lord ſaid vnto Abraham, that he would impart his workes vnto him, that he might teach his ſonnes and his houſhold after him, that they might keep the way of the Lord to doe righteouſnes and iudgment. The latter is confirmed by that which Moſes ſpake vnto the Iſraelites: And theſe wordes which I cõmaunde thee this day, ſhall be in thine hart, and thou ſhalt rehearſe them continuallie vnto thy children and ſhalt talke of them whẽ thou tarieſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt downe, and when thou riſeſt vp, and thou ſhalt binde them for a ſigne vpon thine hand, and they ſhall be as frontlets betwene thine eies, &c. In which words it is certeine that God had this meaning, namlie that fathers ſhould ſummarilie beat into their children the chiefe points of the Law, ſeing it could not be that they ſhould ſeuerally and in order go through them all. Gen. 18. 19. Deu. 6. 6, 7, 8.

The third cauſe of this kinde of teaching was, that by this meanes the puritie of doctrine might be preſerued, and deliuered as it were frõ hand to hand, whereas the written or printed bookes would helpe but litle, if there were none to teach and to expound them by liuelie voice, of which thing there 3.

1 King. 22. 8, 9, 10. was euident experience in the age next going before the times of King Iosias, and also some ages folowing, wherein because teaching by word of mouth did for a time faile, or rather was vtterly decaied, at one time both the bookes of holie scripture were loſt, and the true exposition of the scriptures was banish, ed out of the church of God. For if that commendable manner of Catechizing vſed in the Apoſtles times and some ages afterwardes had remained by continuall ſucceſſion, with the poſteritie in the churches, ſuerlie the world had neuer bene ſo filled with the miſt of ignorance, and Chriſt ſhould haue had his Church better ordered, then it appeareth to haue bene there, where this exerciſe being turned out of doores, this ſonne of perdition hath brought into the church a thouſand ſuperſtitious deuiſes,

1. Which things being ſo, the vſe of Catechizing is no leſſe neceſſary at this day, then in times paſt, ſeeing the commandement of God to inſtruct children in religion is generall and perteineth to all men of euery age and time, and therefore as well to vs, as

Deut. 11. 19. to the Iewes, it is ſaide: Teach them to your children, talke of them when thou tarieſt in thine houſe, and as thou walkeſt by

Epheſ. 6. 4. the way, when thou lieſt downe and when thou riſeſt vp, whereupon Paul ſaith, And you fathers prouoke not your children to wrath, but bring them vp in inſtruction and information of the Lord.

2. Then alſo there is but one and the ſame corruption of nature,

Pſal. 51. 7. and our children are aſwell conceiued and borne in ſinne, as the children of our forefathers, which corruption muſt be reformed by good skill and diligent inſtruction, and long cuſtome and that from tender yeares: for as it is hard to vſe an olde dogge to the collar, ſo will they neuer afterward ſubmit their necks to anie holie diſcipline, who are once hardened in wickednes and prophane contempt of God. And this ſpeciallie is required in children of the faithfull, who ſeeing they belong vnto the Church, and Chriſt commaunded them to be brought vnto him, it were as great ſhame, if they ſhould be found vntaught,

Mat. 10. 15, 16. and ignorant of the doctrine of Chriſt, and of his Church. And

Prov. 22. 6. therfore Solomon well and wiſelie counſelleth, Inſtruct a childe in the trade of his way, and when he is olde he ſhall not depart from it: that is if you would haue him lead his life, godlily, iuſtly, honeſtly and lawfully, you muſt inſtruct him when he is young in all thoſe things which belong to the ſervice of God, to the ſocietie of men, and to all ſpeciall duties.

3. To this may be added, that the lawe of iuſtice doth ſo require that we ſhould reſtore backe againe and conſecrate vnto God our childrē who are giuen & receiued from him. Cōſecrate vnto me (ſaith the Lord) euery one that firſt openeth the womb amōg

Exod. 13. 2. the children of Iſrael, by which ceremonie God did not only call to their remēbrāce the benefit long before ſhewed their fathers in Egipt, and thereby confirme them in the faith of redemption that was to come: but alſo put them in minde of theire dutie,

namely

namely that they ought to consecrate vnto him whatsoeuer was most precious, and euen their children especially: for though all were not admitted to the priesthood, yet all were to be instructed in the knowledge of God, that they might serue him in that calling, whereunto they were afterward allotted. Therefore as the godly did then religiouslie and well obey this lawe of presenting their first borne to God: so although the outward ceremonie thereof together with the rest is abolished in Christ, yet the commaundement remaineth, whereby we are euen at this day bound to consecrate the children of our bodies vnto the Lord who gaue them, for which cause also the Psalmist calleth chidren the possession of the Lord. In this haue all they ben verie earnest whosoeuer in the scripture are commended for true godlines. For the performance of this did Channa the mother of Samuell voluntarily bind her selfe vnto God saying, If thou wilt giue vnto thine handmaide a manchild, then will I giue him vnto the Lord all the daies of his life. This did Ioseph and Marie diligentlie obserue towards Christ, whom both, according as it is written in the lawe of the Lord, they brought to Ierusalem to present him to the Lord, and vvhen he was come to the age of xii. yeares, they caried him thither with them for the seruice of God: for in that they would haue him being so yonng to be presented at the sacrifices, who doubteth that anie dutie was overpassed by them which might serue to breed in him religion and good manners? And if they performed this towards him, who was neither conceiued nor borne in sinne, but pure and free from all spot: how great care ought parents to thinke they had need to bestowe vpon the instruction of their children beeing altogether corrupt.

Exo. 12. 13. 13. Psal. 127. 3. 4. 1. Sam. 1. 11. Luk. 2. 42. & 22. 23. Leuit. 12. 8.

Furthermore the health and safetie of their children, whereof all men by nature are most desirous, ought to moue parents to be most carefull in this point: but it is manifest that that principallie dependeth vpon this, that we haue God mercifull vnto vs: and seeing the better part of man is the soule, the losse whereof cannot be redemed no not with al the substance of the whol world, they are too fooliish and go to worke verie vntowardly, who straine them selues to prouide for their children things pertaining to the bodie, and the honours of this world, in the meane time being vtterlie careleese, whether they haue anie true knowledge of God, whether they be ioined to him by faith, whether they know wherein consisteth the saluation of theire soules, and the euerlasting happines of man. Abraham and the rest of the fathers were much wiser then these men, whose speciall care was this, to haue their children instructed in the knowledge and feare of God: for they knewe that godlines was the greatest gaine of all, as hauing the promises of this present life, and of the life to come.

5. Mat. 16. 26.

By these causes therefore the necessitie of Catechizing doth appeare as clear as the day light: it remaineth to speak somwhat of the profit of this litle booke, which a man may truly call a litle bible

The great profite of Catechizing.

bible, wherein are breifelie, plainelie and ſoundlie ſet forth all things whatſoeuer are neceſſarie for man to vnderſtād, to bring him to the true knowledge of him ſelf & of God, wherin ſtādeth our whole comforte. For in this Catechiſme is laide open and expounded the morall lawe, and the vſe thereof, out of which a man may knowe his owne vvretched eſtate and his debt, wherein he ſtandeth bound vnto his God: that ſo he may trulie humble him ſelfe before him, and earneſtly bethinke him ſelfe, howe he may be deliuered from ſinne, and the puniſhment thereof, and from the wrath of God and from the curſe. In the next place is expounded the creed, that is, the doctrine of mans deliuerance from miſerie by Chriſt the mediatour of God three in perſons, one in ſubſtance: of the perſon and office of Chriſt, of iuſtification by faith: of the Sacraments, of the keies of the Church, and the vſe of them, of true repentance, of good works and the neceſſitie of them, for the true ſeruice of God, of the thankefulnes which we owe vnto God, of the inſufficiencie of man in this life to fulfill the Law of God. Laſt of all here is the Lords praier, and manie other pointes of doctrine are in this litle booke exactly & accurately opened & expounded for the profit of thoſe that are younge beginners in faith, and are deſirous to learne and to know the doctrine of ſaluation.

A refutatiō of Cauils.

So that in my opinion they doe verie fooliſhlie, who go about to diſgrace this inſtruction and manner of teaching in our Churches as if it were childiſh, and therfore onlie belonging to children, and for that it is not the verie text of Scipture or of equall dignitie. And ought it therefore to be accounted childiſh, and for that cauſe be deſpiſed, becauſe it is openly rehearſed of children in the Church? and may the elder ſort therefore think, that they haue no need of it, and that they are not bounde to heare it expounded? ſuerly they may be aſhamed of this follie, and it were rather meet they ſhould giue God thankes, that he hath reſerued them vnto theſe times, wherein wee haue liberty to exerciſe our children in ſuch manner queſtions. And ſo far off ought it to be, that for this cauſe any man ſhould think meanely of this inſtruction, that contrariwiſe euery man ought rather to make the more of it, becauſe by this new light of the Goſpel breking forth as it were out of groſſe darknes, we ſee that again fulfilled which God by Ioel foretold ſhould come to paſſe in the time of Chriſt: and it ſhalbe in the laſt times, ſaith God I wil poure out of my ſpirit vpon all fleſh, and your ſonnes and your daughters ſhall Prophecie.

Ioel. 2. 28. Act. 2. 17.

And for thoſe that are of elder yeres it behoueth them alſo to imbrace theſe principles of the Catechiſme, becauſe moſt of them had not the opportunitie when they were children to learne them and to profite in the knovvledge of the Scriptures: vvhen as in ſteede of theſe vvere thruſt vpon them the traditions of men expreſſely contrarie to the holie Scriptures, ſo that in a manner they were then depriued of all vvholſome inſtruction: Therefore although novv for yeares they be not children,

yet

yet in iudgment, in vnderstanding and in discretion, many of them (alas) are found to be more then children, so that euen the parents them selues seeme to haue no lesse neede to knowe these principles then there children.

Instruction in the Catechisme is as necessarie for men growne as for childrē.

And euen the honour of their name in that thay are called Christians, ought to pricke them forevvard hereunto: and what is more shamfull and more vnvvorthie this name, then to professe thy selfe a Christian, and to be ignorant vvhat thou didst vndertake in Baptisme vvhich thou hast receiued so long a go? What profit by it, or by the holy supper of the Lord canst thou looke for in time to come? or vvhat life canst thou lead meete for a faithfull and Christian man? for these things are no vvhere more shortly and more plainly deliuered, then in this short book of the Catechisme, so that for mine owne parte I vvould not doubt in one vvord to say and to affirme: If any man thinke he hath nothing to doe vvith the doctrine of the Catechisme, hee might as vvell professe him selfe to bee no Christian, and that he would haue nothing to do vvith Christianitie.

The second cauill is, that the Catechisme is not the very text of the scripture and therefore there is not required the like reuerence to the heering of it, nay (as some men thinke) for that cause it ought not to be brought into the Church: of whō I vvold faine aske, whether they will not confesse that which is conteined in it to be drawne from the verie deapth of holy scriptures, and also to be confirmed most soundly by testimonies from thēc. If they denie it, the thing it selfe & the truth of it in reading of this our exposition shall shew they are deceiued. and shal proue euen to them selues the contrarie to be most true.

The second cauill.

Wherefore away with these vaines shifts, and with these slight pretences for slouthfulnes and vnreuerence to the word of God: These are not the traditions of men or deuised by mans braines: the order or disposition is framed by men learned, and furnished with notable gifts of God: the matters are examined by gods word: whatsoeuer is agreeable to the true word of God is no more to be accounted the word of man, but of God

The doctrin of the Catechisme is not the doctrine of men.

And suerly the holy Ghost seemeth to haue laboured in time to meet with the opinion of some fantasticall men, who to the intent they might set abroch their owne opinions and dreames more safely and with greater pride among the poore people, do disdainefully despise this instruction for children, by knitting together these two short sentences, Quench not the spirite and despise not prophecie: which trulie are notable sentences. and make much for the commendation of outwarde preaching, and serue to refute those men, who account them children who are trained vp in reading of the scriptures and hearing of the word, asthough no man were spirituall but he that is a contemner of doctrine, whereas Paule although he make a difference betwene them, yet ioyneth the spirite with the voice of man to shewe and declare that they are vnlearned men puffed vp and swelling with arrogancie, who despise the ministrie of men. and

1. Thes. 5. 18.

euen

2. Thes. 2. 2. euen the scripture it selfe, to the intent they may attein the spirite, such as are all Libertines, and such like braineſicke persons.

Last of all how necessarie the expounding of the scripture is, and speciallie that manner which is offered in this litle booke, is confirmed by that one example of the Aethiopian Eunuch, Queene Candaces chiefe gouernour, to whome reading this place of Esay. He was led as a sheepe to the slaughter, and as a lamb that is dumb before his shearer he opened not his mouth, when Philip came and demaunded of him whether he vnderstood what he read, he aunswered and said, how can I, except I had a guide? by this one example I say we are admonished not to look for reuelations from heauen, as these frantike mē vse to do, & in the mean time to despise the minister of God, by whose hand God wil haue vs ruled: but to vse all helps which the Lord offereth vnto vs for the vnderstanding of the Scripture.

Act. 8. 31. Esa. 53. 7.

The Conclusion.

Wherefore the expounding of the Catechisme ought by all meanes to be reteined in the Church of Christ, and according to the example of the most auncient Church both the ministers are to expound it publikelie, and fathers to teach it their children at home: and it is the duetie of all Christian men to come as diligently and reuerentle to the publike exercise thereof, as to the hearing of the word of God, the word of God being laid for the ground and foundation of it.

OF THE ONELY COMFORT OF MAN IN LIFE AND IN DEATH.

The Arg. *In the first section is handled the soueraigne good of man, and namely his onely comfort in life and in death: as also the necessarie meanes to attaine that soueraigne good: & two questions are propounded for the handling of this preface, or argument.*

Question.

What is thy onely comfort in life & in death.

Answere.

1. Lords day.

THat in soule and body, whether I liue or die, I am not mine owne, but I belong vnto my most faithfull Lord and Sauiour Iesus Christ, who by his pretious blood most fullie satisfying for all my sinnes, hath deliuered me from the whole power of the Deuill, and doth so preserue me, that without the will of my heauenly Father not so much as a haire can fall from my head: yea and all things are made to serue for my saluation: wherefore he doth also assure me by his Spirit of euerlasting life, and maketh me forward and readie from henceforth to liue to him.

The Exposition.

IT hath bene long enquired and disputed, what is the ende, what is the last & vtmost thing, whereunto man may referre all his thoughtes and consultations of liuing and doing well. Howbeit that is not sufficient vnto true felicitie, vnlesse that also be diligentlye enquired after, what marke

marke a Christian man ought to haue before his eyes, whereat he may ayme, and not misse of true blessednesse. And that is it which the *Catechist* doeth in the very entrance propound, and aske the question of, and intend by those wordes *(Thy onely comfort)* that as the philosophers and wisemen of the Gentiles in times past were occupied and did spend them selues about inquiring after the former, and at this day wretched men doe seeke comfort for them selues, some in riches, some in the honour of this worlde, some in pleasure, and other allurements and delightes: so in searching after, and finding out this, whosoeuer professeth the name of a Christian, might shew him selfe so much the more desirous and more intentiue, how much the more easie the way vnto that soueraigne good will be vnto him, if he will giue eare vnto him that doeth aduise him what is good, and if he will constantly followe him that guideth him by doctrine and instruction.

The necessitie of this question. *Gen.* 3. 19. *Iob* 14. 1, 2.

The necessitie and reason of this question is cleare of it selfe: for since it was said to man, *Thou art dust, and to dust thou shalt returne*, he hath bene all his life long condemned to trouble, labour, sickenesse, aduersitie, and other discommodities, and last of al to death it selfe, which being considered in it selfe is able alone to throw him downe, and as it were to cast him off from his standing. I speake not of the worme of conscience, of the feeling of sinne, and of the wrath of God, which whensoeuer like vnto the furies of hell it doeth haunt him, doeth he not thinke him selfe to be as it were in the middest of hell? Wherefore not without cause is the place *of the onely comfort of man* handled first in order in this booke.

The order.

1. Because in it is shortly offered to the reader, as it were in a table or picture the verie marrowe of Christian doctrine and religion, as the same in the word of God is deliuered more at large, and is in this Catechisme laide foorth by certaine questions and answers for the benefit of the learner, the drift wherof is that man may be instructed in this his onely comfort for his owne saluation and the glorie of God. 2. Because by the inioying of this benefit or comfort, it is properly discerned, not only whether condition is the better, the condition of men, or vnreasonable creatures, but also

Psal. 49. 21. *Eccles.* 3. 19.

euen

men among men them ſelues, who are more bleſſed then the reſt: in ſo much that, if their life be once without this comfort, they are not onely no better then bruite beaſtes, but alſo for many reſpectes farre more miſerable, as who being ſubiect to ſo ſundrie calamities, doe continuallie leade a troubleſome and vnquiet life. Therefore this is the onely knowledge, whereby they get the vpper hande, and by which onely they attaine to immortalitie.

Nowe that only comfort of man in life and in death is ſhewed therein to conſiſt, *That both in ſoule and bodie, whether I liue or die, I am not mine owne, but belong vnto my Lord and Sauiour Jeſus Chriſt, &c.* Vnder which head is at once compriſed the whole miſterie of redemption, & whatſoeuer is required to the perfect conſolation of vs in life and in death. Where firſt muſt be declared, what it is for a man not to be his owne: for ſeeing in ciuill and politike ſtates, libertie is accounted an invaluable treaſure, and on the other ſide bondage, a thing of all other moſt miſerable, it might ſeeme to be without reaſon to take it for a cõfort, that *a man is not his owne*: wherefore theſe wordes, *I am not mine owne*, muſt ſo be vnderſtoode, as that they be not contrarie to libertie, and ſo a kinde of bondage, but rather the moſt excellent libertie of all, when a man ceaſeth to be his owne, and doeth properly belong to Ieſus Chriſt.

The propoſition.

I am not mine own

What is the moſt excellent liberty.

And this happineſſe of man vnder the kingdome of Chriſt, can not be otherwiſe better vnderſtood, then if we conſider his miſerable eſtate, when ſhaking off the yoke of his Creator, he would needes be at his own liberty, namely, that he ſo came to be at his owne libertie, that withal, as great as he was, he became the bondſlaue of Satan, both in ſoule and bodie, which wantonnes of man, Chriſt doeth excellently ſhadowe in the parable of the prodigall childe.

Luke 15.11, 12, 13.

The places of Scripture confirming this doctrine of our onely comfort, are euident. Paul to the Philipp. ſaith: *Chriſt is to me both in life, and in death aduantage.* And in another place, *Whether we liue, we liue to the Lorde, or whether we die, we die to the Lorde. Therefore whether we liue, or whether we die, we are the Lordes.*

Philip. 1.21. *Rom.* 14.8. 1. *Theſſ.* 5. 10. 1. *pet.* 4.19.

Therefore

We belong to Christ by the right of redemption.

Therefore in verie good order it is afterward declared, how I came *To belong vnto Christ*: namely, because he by his pretious blood fully satisfying for all my sinnes, hath deliuered me from the power of the deuill.

For when as man was fallen from God by sinne, the inheritour of wrath and of euerlasting death, vnder the curse, shut out from all hope of saluation, estranged from all the blessings of God, the bondslaue of Satan, a prisoner vnder the yoke of bondage, finally designed vnto, and alreadie intangled in horrible destruction, it was necessarie that Christ should come betweene to make intercession, that he should take vpon him selfe and abide the punishment, which by the iust iudgement of God did hang ouer the head of all sinners, and should by his blood satisfie for those euils, which made vs hated of God; to conclude, should appease the endlesse wrath of God against sinne, all which things the Scriptures do witnesse to haue bene performed by Christ.

1. Pet. 1. 18, 19, 20.

Of the which benefite *Peter* speaketh honourably: *Knowing that ye were not redeemed with corruptible things, as siluer and golde, from the vaine conuersation receiued by the traditions of the fathers, but with the pretious blood of Christ, as of a Lambe vndefiled, & without spotte.* So do the rest of the Apostles speake also: *Ye are bought with a price*, saith *Paul*. 1. In respect of the soule which is the better part of man, in that Christ did to that end take vpon him the true soul of a man, that he might redeeme our soules, whereby it commeth to passe that so soone as they depart out of the bodie, they passe vnto the Lord, according to the promise, *To day shalt thou be with me in Paradise*. 2. In respect of the bodie which Christ hath also redeemed, and at the last day shall raise it vp incorruptible, and like vnto his glorious bodie, whereupon it followeth that we both in life and in death are wholly the Lords. And to the Colos. *In whome we haue redemption through his blood, that is, remission of sinnes.* So saith *Iohn: The blood of Iesus Christ his sonne cleanseth vs from all sinne.* And hereof it is called pretious blood, because Christ is not onely true man, but God also, who hath purchased his Church with his owne blood: as for the same cause also he is called a most faithfull

Luk. 23. 43. Iohn 6. 39. 40. 1. pet. 4. 19. Philip. 3. 21. Colos. 1. 14. 1. Joh. 1. 7. Acts. 20. 28.

Why the blood of Christ is precious, & why he is a most faithful Sauiour.

Sauiour,

Sauiour, by the witnesse of the same Apostle, Rom.5.7, Philip.2.6,7,8.

Besides that I am deliuered by Christ from all the power of the deuil, it is thus prooued out of Paul: *The deuill had the power of death: the sting of death is sinne: the strength of sinne was the Law: but thankes be vnto God, who hath giuen vs victorie through Jesus Christ our Lord.* 1.Cor.15.56. Iohn.12.31.

Out of the Epistle also to the Hebrews: *Christ was made partaker of flesh and blood, that by death he might destroy him that had the power of death, that is, the Deuill.* Heb.2.14.

Out of *Iohn*: *For this cause did the Sonne of God appeare, that he might destroy the workes of the deuill*: among which the chiefe are sinne and death: therefore *Christ* hath set me free from these, so that they can not hereafter condemne me, and both from sinne and from death, the last enemie, I shall in the end be fullie deliuered. Therefore he is truely my Lord and Sauiour, and that such a Sauiour, as hath fullie and perfitlie redeemed me, and chalenged me vnto himself, & made me his own, with whom to ioyne any other partner, it were a hainous sinne, and no lesse then robbing of God. But forasmuch as it is not sufficient to make me perfectly blessed, that *Christ* hath once chalenged me vnto himselfe, vnlesse hee also doe continually maintaine and preserue me, therefore this other comfort is added: *that hee also doeth afterward preserue me against the Deuill our aduersarie* (whome *Peter* calleth *a roaring lyon, &c.*) *and the worlde, that not so much as a haire cã fall frõ my head without the wil of my heauenly father.* 1.Ioh.3.8. Rom.8.1. Ioh.16.11. Esa.63.3. We belong to Christ also by right of preseruation. 1.Pet.5.8. Matt.10.30. Luk.12.7. Psal.34.21: 1.Sam.4.45. Act.27.34.

Which wordes taken out of the Gospell doe preuent vs with a marueilous consolation: for they teach vs, that albeit it often falleth out in this life, that the godly are vexed by the wicked, yet notwithstanding God careth for them, and with a fatherly and speciall prouidence beholdeth his children euen in the middest of their distresses, as he did the posteritie of *Abraham*: also *Job, Ioseph, Dauid, and the Apostles*. For so God speaketh of olde in *Zacharie*: *He that toucheth you, toucheth the apple of mine eye*. And in the *Psalmes*: *Touch not mine annointed, and doe my Prophets no harme*. And the Sonne of God himselfe manifested in the flesh, foretelleth the lying in waite of Gen 15.13. Exod.2.7,8. Iob.2.6,7. Zach.2.8. Psal.105.14, 15.

Luk.22.31,32 Joh.10.27, 28,29,30. 2.Tim.1.12. our enemie, and witnesseth his owne care ouer vs. *Satan hath desired to winowe you euen as wheate is winowed, but I haue prayed for thee, that thy faith may not faile.* Also, *My sheepe can no man take out of mine hands, my father who gaue them to me is greater then all, & no man can take them out of my fathers hands. My father and I are one.* And *Peter* saith, *He hath care for you.* And *Paul to Timothie: I know whome I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day.*

Who also doeth expressely affirme that all thinges must serue for my salvation: *We knowe that vnto them that loue God, all things worke together for the best.* And, *I am perswaded that neither life nor death, nor Angels, nor principalities nor powers, nor things present, nor things to come, nor heigth, nor depth, nor any other creature shall be able to separate vs from the loue of God which is in Christ Jesus our Lord:* which is not onely to be vnderstoode of the crosse, of affliction, and other aduersities, whereby we are outwardly annoyed: but euen of sinne also, as in *Dauid*, and in *Peter*, who by their fall were admonished, both of their owne infirmitie, and of the goodnesse and mercy of God, whereby it came to passe, that he did not cast them away as they were worthie, that by that meanes they being humbled of God, might in time to come be more warie, and more slowe to sinne.

Rom.8.28, 38,39.

August.in Soliloqu.c.28.

Psal.119.71.

Which things being so, and seeing I attaine these benefites, by reason that I am not mine owne, but *doe properly belong vnto Iesus Christ*: I doe most stedfastly conclude, that I am most blessed both in life and in death.

But least the deuill should wrest this comfort from the faithfull, or call it into doubt, I am very well and necessarily taught by the Scriptures, that the certentie thereof is confirmed vnto me by two testimonies: the one inward, the other outward.

The double certentie of this comfort.

The inwarde testimonie is the witnesse of the holy Ghost, whereby Christ doeth assure me of euerlasting life, which is the highest point of all comfort, whereupon the Apostle saith: *The spirite also beareth witnesse with our spirits, that we are the sonnes of God.* And: *Ye are sealed with the holy spirite of promise, which is the earnest of your inheritance*

Rom.8.16.

heritance vntill the redemption purchased vnto the praise of his glorie. Eph.1.13,14.

The other testimonie is outwarde, namely the witnesse of my life, and all mine actions, and proceedeth from the same spirite, shewing his effectes and power in me, and making me that was before the seruant of sinne and of the deuill, forwarde and readie, cheerefully and willingly to serue and call vpon so mercifull a Lorde. Hereto serueth that of *Paul*: *So many as are led by the spirite of God, they are the sonnes of God.* For by this sentence doeth the Apostle shake off the vaine boasting of hypocrites, who take vpon them a name without the true matter of the name, and doeth encourage the faithfull to an vndoubted confidence of their salvation, taking an argument from the effectes of the holy Ghost in them. Rom.8.14.

From these two testimonies, may and ought the assurance to be fetched of our onely comfort both in life and in death, and they may be in steade of prickes vnto vs to goe forward couragaiously in the race of our calling, vntill we come to the verie goale of that happines which is prepared for vs.

The vse and the false doctrine.

THe vse of this doctrine is manifolde and diuerse, partly serving for the confirmation of our faith, partly for the instruction of euery godly and faithfull man. For first if Christ haue most fully satisfied for all my sinnes, as he hath, hereof I am perswaded that all my sinnes are forgiuen, and that I being iustified by faith, haue peace with God through Christ, and thus I am truely blessed both in life and in death, and hereof also I conceiue certen hope and assurance, that God for Christes sake will hereafter be gratious vnto me. The Vse. 1. The fruite of our deliuerance purchased by Christ. 2

Secondly, if he haue deliuered vs from the power of the deuill, we are hereby put in minde euerie one of vs to detest sinne, and diligently to beware that it raigne not in our mortall bodyes, but rather to followe after righteousnesse, innocencie, and vprightnesse of life all the dayes of our life. Then whereas Satan before reigned through death to our destructiō, & Christ also hath subdued death for vs, we may boldly despise death, cōsidering that the first death can not otherwise light vpon vs but for our saluation, & the second death is ouercome by the power Rom.6.12. Luk.1.74,75. Rom.8.32.

of Christ, that it is not able to hurt the godlie.

Heb. 2. 14.

3 Thirdly, if we properly belong vnto the Lord, let vs not ser
any other but him who hath redeemed vs, according to
1. Cor. 7. 23. counsell of the Apostle: Ye are bought with a price, be n
the seruants of men: next, Let vs not iudge our breth
Rom. 14. 4. (as the same Paul saith) who art thou that iudgest anoth
mans seruant? he standeth, or falleth to his owne Lo

4 Fourthly, seeing the same Christ doeth maintaine that salu
tion which he hath purchased for vs, & hath sealed the same
his spirit in our hearts, whatsoeuer Satan that enemy of ou
Luk. 11. 22. doth enterprise, so long as we haue on our side so strong and
valiant an armed man, we are commaunded not to quaile,
be discouraged, for that we are alwaies sure to be conqueror
1. Cor. 15. 57. through Iesus Christ our Lord.

5 Neither neede wee to passe for that brutish thunderbolt
Concil. Trid. sess. 6. cap. 9. contra inanem hæreticorum fiduciam & Can. 13. de iustif. the fathers of the Councill of Trent, no lesse wickedly tho
confidently pronouncing a curse against those, who are perswa
ded of the vndoubted knowledge of Gods good will towar
them, and of the certaintie of their owne saluation and do
ioyce in that behalfe, which to disalow is to keepe man in c
tinuall doubting while he is here, so that neither in life nor
death he can promise any certaintie to himselfe of the fauo
of God, and therefore is compelled to depart out of this li
without any certaine comfort, but rather altogether doubtf
of his owne saluation.

6 Last of all, if the true and onely comfort of man consi
Epicures. Peripatetick Stoikes. August. de Ciu. Dei lib. 8. cap. 8. & 9. lib. 4. contra Iulian. cap. 3. & Serm. 13. de verb. Apost. this, that he doeth properly belong vnto Iesus Christ, it doe
plainly appeare (as wee began to say in the beginning) that
Philosophers did misse the marke of the soueraigne good,
whome some accounted it to be the pleasure of the bodie, whi
is to make a beast of a man: others wealth, or riches, with a g
name and commendation among men for an opinion of v
tue, which is to appoint vnto man who is mortall, a souerai
good which is immortall: to conclude, others thinke it to
onely vertue and the honest practise thereof, which is to m
the iudgement of mans reason, and the delight thereof to
the God of man himselfe.

Questio

Question.

2. Howe many things are needefull for thee to knowe, to the ende thou enioying this comfort, mayest liue and die an happie man?

Answere.

Three things: First, what is the greatnes of my sinne, & of my misery. Secõdly, by what means I may be deliuered frõ al my sinne & miserie: Thirdly, what thankfulnes I owe to God for that deliuerance.

The Exposition.

THE chiefe and principall happinesse of man consisteth in this, that he may liue and die an happie man: but seeing he hath not of him selfe whereby to attaine this power, but must needes receiue it out of him selfe by instruction and doctrine, to that end is demanded in the seconde place, *Howe many thinges are needfull for him to knowe, that he may attaine this onely comfort both in life and in death.*

Wherein the knowledge of sinne is necessarie.

Of this so profitable and necessarie doctrine, the Catechist setteth downe three chiefe pointes. The first is, *to knowe the greatnesse of my sinne and miserie:* by which wordes is vnderstoode both originall sinne it selfe, and the fruites thereof, that is, all actuall sinnes with their effectes, as diseases, paines, death it selfe, and euerlasting curse, the knowledge whereof for this cause goeth first, because as no man vseth to seeke for a medicine, vntill being pinched by his diseases, he feeleth that he hath neede of it: so onely they who acknowledge their disease and spirituall miserie, are wont to seeke for, and to imbrace the onely Physicion thereof, that is, Christ and all his benefites.

Such God speaketh vnto, & calleth vnto himselfe by the Prophet: *Ho, euery one that thirsteth, come ye to the waters, and ye that haue no siluer, come buy, and eate: come I say buy wine & milke without siluer & without money.* So *Iohn* Esay 55.1. Matth. 3.2. 7.8.
Baptist, the forerunner of Christ, began his sermons: *Repent, for the kingdõ of heauen is at hand.* And in the same place, *Ye generations of vipers, who hath forewarned you to flee from the wrath to come? bring forth fruite therefore worthie of repentance.* And Christ him selfe: *They that are whole,*

.31,32. *neede not the Phiſtian, but they that are ſicke. I came not*
call the righteous, but ſinners to repentance. Alſo in *John* h
obiecteth to the Iewes their wilfull ignorance: *If y*
John 9.41. *were blinde you ſhould haue no ſinne; but now ye ſay, We ſ*
therefore your ſinne remaineth.

3. The ſecond point is, *by what meanes I may be deliuer*
from all ſinne and miſerie: namely here in this life to
ching the guiltineſſe and reigne of ſinne: and in the la
day that nothing of it remaining, I may be pure & cle
from all ſpot of ſinne. For when we haue learned & pe
fitly knowen our ſinne and miſerie: the next point is, t
be inſtructed how we may be deliuered from thē: whic
maner of teaching Chriſt himſelfe did folow & appoin
namely, when to his ſermons of ſinne & miſery, he pr
ſently added moſt ſweete promiſes, ſuch as theſe are: *S*
God loued the worlde, that he gaue his onely begotten Son
Iohn 3.26. *that whoſoeuer beleeueth in him ſhould not periſh, but haue*
*Matth.*11.22. *uerlaſting life. Come to me all ye that travell & are heavy l*
*Matth.*18 11. *den, & I will refreſh you. The Sonne of man came to ſaue th*
Iohn 11.25. *which was loſt. I am the reſurrection & the life, he that bele*
and 17.3. *ueth in me, although he were dead, ſhall liue.* And ſurely it
no leſſe needfull to know the meanes of our deliuerā
then the greatneſſe of our owne miſerie. 1. Becauſe
vaine you ſhall beat downe men with the acknowledg
ment of their miſerie, vnles you do withall miniſter v
to them comfort of eſcaping, and teach them howe th
may be deliuered from it. 2. Becauſe it is not ſufficie
to applie a remedie, vnleſſe it appeare that the ſame i
good and lawful remedie. Laſt of all, becauſe this kno
ledge ſtirreth vp in vs the greater affection towarde
neceſſarie and excellent a good, according to that ſa
ing of *Paul*: *Yea doubtles I thinke all things but loſſe, for t*
excellent knowledge ſake of Chriſt Ieſus my Lord: for whom
*Philip.*3.8. *haue accounted all thinges to be loſſe, and doe iudge them t*
doung that I might winne Chriſt.

The knowledge of the manner of deliuerance why it is neceſſarie.

The third point of Chriſtian doctrine is concerni
Thankefulnes, which alſo as well as the two former, Chr
did expreſſe in that golden ſentence, wherein he ha
compriſed vnder three heads the whole doctrine of t
Church, whereof the holy Ghoſt is the author: *That*
ſho

shall reproue the world of sinne, of righteousnes, and of iudgement: that is, that al men by nature are sinners, & therefore the bondslaues of euerlasting death. Secondly that God offereth vnto vs righteousnes in his Sonne, which can be laide holde on by faith alone. Thirdly that they who are iustified in Christ, ought to maintaine their honour, & not hereafter to serue the deuil, whome he hath throwen out of his possession. And the Apostle in that whole Epistle to the Rom first layeth open their destitution in them selues, Chap. 1. & 2. Next their redemption, Chap. 3. 20. &c. Last of all what their life ought to be, Chap. 12, and following.

Tit. 3. 3, 4, 5, 6, 7, 8.

Rom. 5. 8, 9, 10

Rom. 8. 12. and 12. 1. 2.

The text of the Catechisme of this point is this: *What thankefulnes I owe to God for that deliuerance*; wherein is supposed that we are debters of thankfulnes vnto God, but that is not sufficient, vnlesse we be in that manner thankfull, that our thankfulnes be liked of him: but especially for that notable and mercifull deliuerance: for the greater the benefite is, the more are we bound to God. Wherefore it was necessarie that we should be informed of this point also, partly for our idle slouthfulnesse in the seruice of God: whereof it is that we had neede to be pricked forwarde vnto thankfulnes, otherwise being like soone to forget it, as did the ten lepers, of whom one onely returned to giue glorie to God for the recouerie of his cleannes: partly least, if we be thankful vnto him in any other manner then we ought, the same be iustly obiected to vs, which long ago God did vpbraid to the Iewes, and Christ to the Pharises: *When you come before me, who hath required these things at your hands*: & *in vaine they worship me, teaching for my doctrine the preceptes of men*. Therefore the Apostle writing to the Ephesians, admonisheth them, to proue what is acceptable vnto God: & there is a notable exhortation to thankfulnes in Pet. 1. epist. 2. cap. v. 9. 10, 11, 12. rom. 6. 12, 13. Mat. 5. 16

Why it is necessarie to knowe the manner of our thankefulnesse.

Luk. 17. 18.

Esa. 1. 12. *Matth.* 15. 9. *Esa.* 29 13.

Eph. 5. 16, 17. *Rom.* 12. 2.

The false doctrine.

IN poperie these 3. are maliciously suppressed: for neither are men there rightly instructed of their miserie, as shall appeare afterward in the 8 question: neither of the manner of deliuerance, while they depart from the only foundation: neither of thankefulnes, while they teach the doctrines of men contrarie to the true seruice of God.

THE FIRST PART,
OF MANS MISERY.

The Arg. *Of mans miſerie, that is, of ſinne, and whereby it is knowne. 2. How great our debt is, 3. Of our inhabilitie to pay it.*

The ſecond Lords day.

Queſtion.

1. How doeſt thou know thine own miſerie?

Anſwere.

By the Law of God.

The Expoſition.

THe Catechiſt beginneth to deliuer the firſt parte of Chriſtian doctrine concerning the miſery of man, which he ſaid was needfull firſt to be knowne, that ſo we might be led, as it were ſtep by ſtep, vnto the knowledge of the only comfort before ſpoken of, & the fruit therof. Now he teacheth & very fitlie anſwereth, that, whether by the name of miſerie you vnderſtand ſinne, original, or actual, or whether you vnderſtand the puniſhmẽts, that is, ſorowes, vexations, aduerſity, the firſt & ſecond death, as the fruit and effects of ſinne, our miſerie is properlie ſhewed vnto vs in the Law of God as in a glaſſe. But of what law this muſt be vnderſtoode, ſeeing the name of the Law hath many ſignifications, that I thinke is diligentlie to be enquired and diſcuſſed.

What is ment by miſerie.

Deut. 30. 13. *Amos.* 3. 6.

In the whole Scripture of the old and new Teſtament we read of three Lawes principallie, which were moſt eſpecially giuen, to binde to the obedience of them the whole people of God, and in deede the whole Church: that is, 1. the Law ceremoniall, 2. the politicke or iudiciall Law, 3. the morall Law. Of the chiefe of theſe three muſt we vnderſtand this preſent place, which then wee will rightly touch, when we ſhal haue more neerely conſidered the end of euery one of them, for the which god gaue them vnto his people. And as for the ceremoniall Law, what was it elſe but a picture drawne before the outward ſenſes of that inward worſhip which wee owe vnto God? which, although beſides that it did exerciſe the Iſraelites in the outward profeſſion of true religion,

The diuiſion of the Law of God.

The ceremoniall Law.

it did alſo repreſent vnto the people of God abiding vnder the rudiments of it, the true image both of condemnation which al men deſerue, & alſo of the deliuerance from it, which was looked for from the *Meſſias* who was to come: yet notwithſtanding when the fulneſſe of time came, wherein the Lord would reueile his wiſdome vnto men, & would diſcouer the truth of thoſe things, which then were ſhadowed vnder certain figures, it ceaſed, and was as it were remooued out of the way: as alſo whereas that Iudiciall Lawe, which was giuen to them to order their common wealth, deliuered certain rules of equitie and iuſtice, whereby they might liue one with another without harme and quietlie, it had the like end. *Gal.4.4.*

The iudiciall Law.

But this Law, from whence man might know his own miſerie & his debt, was to be a true and an eternall rule of righteouſnes, appointed for all men of all nations & all times: and this is that which commonly is called by a prerogatiue the morall Law: becauſe although the iudicials alſo, and the ceremonies were partly occupied about manners, yet might they be changed, or aboliſhed without any impeachment vnto manners: but without this *morall* Law can not ſtand true holines of manners, and the vnchangeable law of good liuing: becauſe God alwaies requireth obedience vnto the Law, that is, the loue of God and of our neighbour.

Therefore when ſinne and the effects therof are ſaid to be knowne by the Law, that muſt be vnderſtood altogither of the morall Law, which we may well define after this manner.

The morall Law is the euerlaſting, and vnchangeable wiſedome and rule of righteouſnes in god, to the intent we may know what and of what nature God is, binding all reaſonable creatures, and requiring them to be made conformable vnto God, and condemning and deſtroying all whoſoeuer are not conformed after God, vnleſſe there be forgiuenes and reconciliation by meanes of the Sonne, who is the Mediatour.

The definitiō of the morall Lawe.

This vſe of the Law, the Apoſtle declareth in many places: *By the Law commeth the knowledge of ſinne. And without the Law ſinne is dead*, that is, not perceiued: therefore *Rom.3.3.*

fore by the Lawe it is perceiued and quickened: but more plainlie when he ſaith: *Nay I had not knowen ſinne, but by the Lawe, for I had not knowen luſt, except the Lawe had ſaid, thou ſhalt not luſt:* laſt of all to the Galath. *The Lawe was added becauſe of tranſgreſſion.*

Rom.7.8.

Rom.7.7. Gal.3.9.

That by the morall Lavv mans miſerie is knovven. A ſimilitude.

Out of which teſtimonies it is truely gathered, that it is the moral Law whereof he here ſpeaketh, which is inſtead of a glaſſe, wherein we perfectly behold our owne vncleannes euen as a glaſſe ſheweth vnto vs the ſpots in our face, that we well knowing and vnderſtanding it, and withall perceiuing in what danger we ſtande, may be aſhamed of our ſelues, and by this meanes being truely hũbled before God, may ſue to the ſactuary of his grace.

What the naturall lavv is.

And by this end, and this perfection is the moral law diſtinguiſhed, firſt from the naturall Lawe, which is the acknowledgement of the conſcience ſufficiently diſcerning betweene iuſt and vniuſt, to take away from men all pretence of ignorance, when as being reproued by their owne teſtimonie, and conuinced by the witnes of their owne conſcience, they beginne to tremble before the iudgement ſeat of God, whereof Paul ſpeaketh, Romanes. 2.14. Secondly from the Lawe of Paradiſe of eating the forbidden fruit, and from the Law of wedlocke, and alſo from the Law giuen after ſinne to the man and the woman, alſo from the Law of reſtoring the world after the deluge, and if there be any other Lawes beſide to be found or read of in the holy Scriptures.

Gen.2.17,24.

Gen.3.16,17.

Gen.9.1.

The falſe doctrine.

Auguſt.de hæreſ cap.46.

Wherefore the aduerſaries of the law in our time are to be reiected, who thinke there is no vſe of the Lawe at this day in the Church, ſeeing in that onely is to be ſeene the greatneſſe of ſinne & of our miſerie: as alſo they, who for that the tranſgreſſion of vs all is conuinced by the teſtimonie of the Lawe, doe in this behalfe ſlaunder it, as if it proceeded from I know not what euil god, & ſome one of the Princes of darknes: whereas contrariwiſe that moſt gratious & merciful God would begin with the preaching of the law, that by this diſcouerie of our corruption thereby, he might prepare for vs the firſt ſtep of our ſaluation: the Apoſtle indeede witneſſeth that we are all condemned by the ſentence of the law, to the end euery mouth

The double vſe of the Lavve.

Rom.3.19.

may

mouth be stopped, and that the whole world may be found guilty in the sight of God. *But he teacheth in another place, that God hath shut vp all in vnbeleefe, not to destroy, or suffer all to be cast away, but to haue mercie vpon all, which ende of knowing the Lawe is meete for the children of God to haue.* Rom. 11. 32.

Question.

4. What doeth the law of God require of vs?

Answere.

That doeth Christ teach vs summarily, Mat. 22. *Thou shalt loue the Lord thy God with all thy heart, with all thy soule and with all thy mind. This is the first & the greatest commaundement, & the second is like vnto this. Thou shalt loue thy neighbour as thy selfe. On these two commaundements hangeth the whole Law & the Prophets.* The Exposition.

IN these wordes is taught by Christ him selfe the best interpreter of his Fathers law, the nature of our debt, which standeth in loue, whereby we are bound to loue God first, and then our neighbour. First, concerning the loue of God, he teacheth what manner of loue, & howe great it ought to be: Secondly he sheweth what affection of loue we ought to beare towardes our neighbour: Thirdly, he addeth a short difference and agreement of both these kinds of loue: last of al he shutteth vp this exposition of the law, with an excellēt cōclusion, wherin is earnestly cōmended vnto vs the obedience of both tables

1. Concerning the loue of God, there is required thereunto singlenes free from all hypocrisie: for Christ speaketh of the heart, the mind, the soule, & other faculties: this agreeth very well with the nature of God, who as he is a Spirit, so will he be worshipped in Spirit and in trueth, not so much regarding the outwarde shewe of workes, but especially requiring the inward affection of the mind, to the intent that good fruits may grow from a good roote: in which sense that is to be vnderstoode which the Apostle Paul speaketh to his scholler Timothie, *The ende of that commaundement is loue out of a pure heart, and a good conscience, and faith vnfeigned.* Of what sort or how great the loue of God ought to be. 1. Tim. 1. 5.

Besides, this loue ought to be perfect, & absolute in all points, so that all the powers of the soule be bent to the loue

loue of God, which perfection Chriſt noteth, when he requireth the whole heart, that is, all the affections, the whole minde, that is, the whole vnderſtanding and will, to conclude, all the powers of man: for God challengeth obedience vnto his law, not according to the ſmal meaſure that we are able to performe, but according to his owne iuſtice, to wit, perfect and full obedience to all his commaundements, whereupon Iames ſaith: *Whoſoeuer keepeth the whole Lawe, and offendeth but in one point, is guiltie of all.* Iam. 2.10.

Howe great the loue of our neighbour ought to be.

2. Furthermore, howe great loue I ought to beare vnto my neighbour, Chriſt expreſſeth in fewe wordes, when he ſaith, *Thou ſhalt loue thy neighbour as thy ſelfe*: vnderſtanding by neighbour, not only thoſe who are neere vnto vs by blood, or by alliance, but any one, be he neuer ſo much a ſtranger, who is in neede, & craueth our helpe and aid. Here is no difference of Grecian or Barbarian, worthie or vnworthie, friend or enemie, becauſe they are to be conſidered in God, not in them ſelues according as Chriſt him ſelfe doeth interprete the name of *neighbour*, in the parable propounded of the Samaritane: yet ſtill maintaining the degrees of loue, which ought not in any wiſe to be confounded: ſo that in the firſt place are commended vnto vs thoſe of our houſhold, to whome aboue all others we are bound by the law of nature. Which rule Paul commaundeth to be obſerued alſo in the Church of God: *Let vs doe good to all men, but eſpeciallie to thoſe that are of the houſhold of faith.* Gal.6.10.

as thy ſelfe.

By this clauſe (*as thy ſelfe*) the Lord expreſſeth howe greatly we ought to incline to the loue of our neighbor, in that he doeth ſquare it by the loue of our ſelues, as by a rule, becauſe he had none more earneſt, or more ſtrōg affection: For there is no man but knoweth how vnfainedlie we loue our ſelues, & that not in word or tongue alone, but euen in deede: alſo howe forward we are, and bent to our owne commoditie, and are neuer wearie of that loue whereby we are wedded vnto our ſelues, and, although we be incombred with many vices and infirmities, yet they doe not let vs from growing in heate of loue toward our ſelues. Therefore Chriſt commandeth Matth.7.12.

vs

vs to drawe an example from hence howe to loue our neighbour: as also in *Matthewe* by this short, but verie golden sentence, he describeth the loue of our neighbour: *Whatsoeuer ye would that men should doe vnto you, the same doe ye vnto them.* *Matth.7.12.*

But wherein the loue of God differeth from the loue of our neighbour, Christ sheweth, in calling that the first, or great commandement, and this the second commandement, because that is the first in order, in place, in dignitie, and in nature: and this the last: for it becommeth vs so to loue God, that we be readie to denie our selues, and to cast away all things, and set them aset our duetie towardes God, if they intise vs from the loue of him. Secondly, that is called the great commandement, because it is the fountaine, and the ende of all other. For the loue of our neighbour issueth from the loue of God, and is againe referred vnto it: for we worship God immediatly in himselfe, but mediately, or by meanes in our neighbour, so that we may indeede loue somewhat beside God, so we loue it for Gods sake, as *Bernard* saith very well. Againe, the loue of God and the loue of our neighbour doe agree in this, that both the one and the other is commanded of God: for God is the authour and commander of both. Secondly, because he regardeth the inward affection in them both. Thirdly, because God threatneth punishment, aswell to the transgressours of the one as of the other: which Christ meant when he said, *And the second is like vnto this.* The difference of the loue of God frō the loue of our neighbour, and again vvherein they agree *Bernard.*

The conclusion followeth: *Of these two commandements hangeth the whole Lawe and the Prophets:* which may not so be vnderstoode, as if there were no further matter to be sought after in the Law and the Prophets, (for there are in them the promises, free forgiuenesse of sinnes, affiance to call vpon God, and other promises of faith) but because vnto these two heades ought to be referred, whatsoeuer cōmandement they giue any where of holy and righteous liuing, therefore Christ saith, there is nothing else required in the Lawe and in the Prophets, but that euery man loue God and his neighbours, for this is that which we ought to God: but in the promises *Matth.22.36.* The conclusion. An obiection preuented. The summe of the Lawe and the Prophets.

promiſes that is offered which is wanting vnto vs: Laſt of all, the ſame appeareth by the queſtion of the Scribe, asking which is the chiefeſt cõmandement, not which is the moſt excellent promiſe; therefore Chriſt anſwereth him fitly.

The vſe of the doctrine of both ſorts of loue.

1. The vſe of the doctrine of the loue of God and of our neighbour, briefely conſiſteth in theſe points. 1. That, when we heare it is required at our hands to loue God with a ſingle affection of heart, we chaſe away and remooue farre from vs all hypocriſie, leaſt that ſaying of the Prophet be fitly applied vnto vs: *This people honoureth me with their lippes but their heart is farre from me.* Eſa. 29.13. Matth. 15.8.

2. That ſeeing God requireth of vs a perfite loue of him ſelfe, we earneſtly conſider, how great diligence and indeuour we had need to vſe, that we may daily profite, & increaſe more and more in the loue of God. 3. Seeing God requireth of vs to loue our neighbour as our ſelues, let vs be ware of pretẽding any ignorance of this law, as that we know not what or how much we ought to giue to our neighbour, ſeeing euery man is able to diſſolue this doubt by the tender loue that he beareth vnto him ſelfe, & therefore is without excuſe before God, if he do otherwiſe. Next, let vs reſtraine all ſelfeloue in our ſelues, whereby it commeth to paſſe, that we thinke our ſelues onely worthie to be loued, and doe either careleſſelie neglect, or diſdainefully and proudly deſpiſe all others.

2.

3.

Selfe loue contrarie to loue.

The falſe doctrine.

WHerefore certaine Sophiſters haue fooliſhly dreamed that ſelfe loue ought to haue the firſt place, and the loue of our neighbour the ſecond, becauſe (as them ſelues do cavill) that which is meaſured by a rule, muſt needes be inferiour to the rule: whereas rather the Lord commandeth vs to beſtowe vpon other men that affection of loue, which naturallie we drawe vnto our ſelues, and correcting the diſeaſe of ſelfe-loue which ſeparateth vs from others, doeth call backe euery one to common ſocietie, and as it were to the mutuall imbracing one of another: whereupon the Apoſtle affirmeth that Loue ſeeketh not her owne, *and calleth it not without cauſe,* the bond of perfection, *and in another place,* the fulfilling of

1. Cor. 13.5. Coloſſ. 3.14. Rom. 13.10.

the

the Lawe, *becauſe all the commandements of the ſecond table ought to be referred vnto it.*

Queſtion.

5. Art thou able to keepe all theſe thinges perfectly?

Anſwere.

In no wiſe: for by nature I am prone to the hatred of God and of my neighbour.

The Expoſition.

AFter the laying open and declaring of the perfection of the Lawe, which is altogether *Spirituall*, the next queſtion is, whether we, who by nature are altogether fleſhly, be able perfectly to keepe euery one of thoſe thinges which are commaunded in the Law: And the meaning of the aunſwere of the Catechiſt is. *Rom.7.14.*

1. That it is impoſſible for man, who is by nature corrupt, to keepe the whole Lawe perfectly, and that in this behalfe he remaineth a debter vnto God. *That the law of God can be kept perfectly of no man in this corruption of nature.*

2. That man is ſo farre from louing God and his neighbor perfectly, that by nature he is prone to the hatred of God, and of his neighbour.

The former point the Apoſtle maintaineth, teaching that *by the workes of the Lawe, no fleſh ſhalbe iuſtified in the ſight of God:* hauing before alleaged out of the Pſalmes: *There is none righteous, no not one, they are all gone out of the way, they are all together become vnprofitable.* *Rom.3.20.* *Pſal.14.3.*

Againe: *The Lawe entred that ſinne might abound*, ſignifying the corruption of mans nature to be ſuch, that he ſtill ſtriuing, and being carryed to do that which the Law forbiddeth, becommeth ſo much the more guiltie: ſo farre is he from being able to keepe the Lawe, and to propound the ſame vnto him ſelfe as a rule to frame his life thereafter. *Rom.5.20.* *1.Cor.15.56.* *Rom.4.15.*

Beſides, *we are by nature ſeruants of ſinne, and freed from righteouſneſſe.* From which teſtimonies I gather this moſt certen demonſtration. Seeing that whatſoeuer iſſueth from an vncleane fountaine muſt needes be vncleane, it can not be that from the vncleane nature of man *Rom.6.20.* *1.John 1.8.*

ſhould

shoulde proceede pure obedience vnto God, and perfect loue towards man. and therefore the Law can perfectly be kept of no man, no not so much as one commaundement of the Lawe.

2. Howbeit that doeth more open and conuince our corruption, that we doe not onely barelie not obserue those things which are commanded vs in the Law of God: but also that by nature, that is according as nowe we are borne defiled and corrupted, we are vtterly carried to the hatred of God, (then which there is nothing more wicked) and to the hatred of our neighbour. For what meaneth that, that the Lord threatneth he will punish the sinnes of the parents vpon the children *vnto the third and fourth generation of them that hate him?* also, that Christ saith we are all by nature haters of him, and Paul, that we are *haters of God, and that the wisedome of the flesh is enimitie against God? and that we were in times past straungers and enemies, hauing our mindes bent to euill workes?*

Exod.20.5. Deut.5.9. Joh.15.18. Rom.1.29,30. Rom.8.7. Rom.5.6. Colos.1.21.

And for our affection towardes our neighbour, the Scripture witnesseth, that we *are all by nature full of enuie, murther, debate, deceite, maliciousnesse, without naturall affection, such as can neuer be appeased, mercilesse.*

Rom.1.29.

The Apostle to Titus saith: *We our selues also were in times past, vnwise, disobedient, deceiued, seruing the lustes and diuers pleasures, liuing in maliciousnesse and enuie, hatefull, & hating one another.*

Tit.3.3.

And surely both the pointes are prooued by the generall experience of all men, and by the priuate testimonie of conscience in euery man: for although all men professe that they loue God, and euen the most profane men thinke it a monstrous sinne to hate God: yet seeing there are so fewe that desire to drawe neere vnto God, and most men take pleasure in seruing sinne, and in the allurements of the worlde, and the greatest part of men doeth loath the worde of God, and euerie man vseth to sing this song to him selfe, *I am neerest vnto my selfe:* as certen is this generall experience, and this testimonie of conscience so sure, as it is certaine by experience that fire is whot, and that water is wet.

Rom.3. from the 10. verse to the 19.

The

The false doctrine.

Heresore this errour of the schoolemen is to be corrected, who thinke that men vnregenerate are able notwithstanding to doe good workes of preparation, that is, such as goe before the grace of God in vs, and yet that they deserue grace of congruitie, as they barbarously speake. Vigor. in Q. 6. 3. ver. 3.

The Arg. *Of the creation of man to the image of God, and of his fall, & in this, of originall sinne, and of the power of free will, or of the vnderstanding and the will in this corruption of nature.*

Question.

6. What then, did God make man so bad and so corrupt. 1. Lords day.

Answere.

No truely: but God created him good and according to his owne image, that is, endued with true righteousnesse and holinesse, that he might rightly knowe God his Creator, loue him with all his heart, and liue in blessednesse with him for euer, & that to praise and glorifie him.

The Exposition.

BY occasion of the former doctrine of mans inhabilitie perfectly to keepe the Lawe of God, a malicious and wicked opinion is met withall, as if the fault of this our insufficiencie and corruption were to be laide vpon God, which the *Catechist* doeth most strongly reprooue, affirming that man was made good by God, and according to his image: then that he was made to that ende, *that he might rightly knowe his Creatour, &c.*

The first part is shewed by a most strong demonstration. If God had created man wicked and corrupt, he should wholly be the authour of the naturall corruption that is in him: but he created him good: therefore the fault of mans corruption neither may nor ought to be laid vpon God.

But for the right vnderstanding of this place, we must diligently distinguish the state of man by foure times, as it is described in the holy Scriptures: the first, what was the estate of man before sinne: the second, what it was. A fourefold state of man.

and is vnder ſinne: the third, vnder grace: and the fourth after this life: according to the diuerſitie of theſe eſtates, the condition of man is offered to be diuerſlie conſidered.

The firſt eſtate, which is called the eſtate of innocencie is handled in this queſtion namely, that God in the beginning created man good. For if all things that God created (as *Moſes* ſaith) were very good, ſurely it muſt needes be that man indued with a reaſonable ſoule, was eſpecially good, that is, did excell both in goodnes of nature and in qualities.

Gen. 1. 31. *Eccleſ.* 7. 29. *Lib.* 3. *de ciu. Dei. cap.* 14. Hitherto belongeth that of *Eccleſiaſticus*: *This I know that God made man good*: wherunto accordeth *Auguſtine*, *God created man good, beeing the authour of natures, not of vices.*

And what ſhal we ſay alſo of that, that it ſtandeth not with the nature of God to make any euill thing? For in that he is principall he good, he can not but worke that which is good, according to that ſaying, *There dwelleth* *Pſal.* 5. 5, 6. *no euill with thee*: which *Euripides* alſo conceiued by the law of nature: Εἰ θεοί τί δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί: that is, *If God did any euill, he ſhould not be God.*

Secondly, if God had made man corrupt, hee could haue had no iuſt cauſe to condemne mans wickednes, whereof hee him ſelfe had beene the Creator and the worker. Hereof ſaieth *Fulgentius*: *God is not the* *Lib.* 1 *Cap.* 19. *ad Monim.* *author of that thing vvhereof hee is the reuenger: but God is the reuenger of ſinne: therefore hee is not the author.*

Neither is that contrarie to this, which the Apoſtle ſaith: *We are by nature the children of vvrath*: for this is *Eph.* 2. 3. not to be vnderſtood of that nature which was giuen to man at the beginning, but as it was corrupted in *Adam*, in which reſpect he ſaith alſo, *that vve haue borne the* *1 Cor.* 15. 49. *image of the earthly*: alluding to that place of *Geneſis*, Chap. 5. 3.

Laſt of all, the very regeneration of man doth ſufficiently prooue, that he was in the beginning created not euill but very good: for to what ende ſhould hee make him a new creature, vnleſſe it were becauſe hee doth

doth both deteſt that corruption and wickednes which is in him, and will alſo thereby teſtifie, that he receiued it not from him in his creation. Wherefore *Paul* doeth very well aſcribe regeneration and renewing by the holy Ghoſt to the goodnes of God, and to his loue towards men, *Tit.* 3.4,5.

Now leaſt any man ſhould thinke, that this goodnes of nature in man was common to him with the reſt of the creatures, and with other liuing things, in that they alſo are ſaide to haue bene created very good: the Scripture to exempt him out of the common ſort and number of creatures, and to aduance his dignitie aboue other things that were created, doeth in moſt ſignificant words rehearſe, that he was created after the image and likenes of God.

For ſo *Moſes* ſpeaketh: *And let vs make man in our image according to our likenes.* And againe: *Thus God created man in his owne image, in the image of God created he him, male and female created he them.* *Gen.* 1.26,27.

For although there appeare in al parts of the world certaine lineaments of the glorie of God, yet when as the holy Ghoſt doth place in man the Image of God, hee would by a ſecret oppoſition preferre him, and as it were, ſet him apart from all other liuing creatures.

Wherefore ſeeing the dignitie of man is ſo greate, and God hath beſtowed ſo much good vpon him by creating him after his owne image and likenes, ſurely we ought to deſire nothing more then to knowe, what manner image of God in man that was, and wherein it did conſiſt.

For vnderſtanding thereof, it ſhall help firſt to know what an image is called generallie, which it is not hard to deſcribe: for whatſoeuer expreſſeth or repreſenteth any thing whether in the minde of man, or without the minde, is called an image: but in the minde, to wit, in the vnderſtanding part, as, when ſo oft as a man thinketh of ſome knowne man beeing abſent, he doeth as it were draw in his minde the proportion of his bodie, which he beholdeth thinking of him that is abſent out of the mind, as when a painter draweth with his hād the portraiture Generally what an Image is. A ſimilitude.

of that bodie, whose image hee painteth, to the intent that the painted image may represent as much as may be the shape of him that is absent.

So when the Scripture saith that man was created after the image, and after the likenes of God, wee must diligently mark how farre he is said to haue beene so made, and what there was in him, whereby hee did resemble the excellency of his creatour, and did as it were represent God him selfe in a glasse.

Which wee shall the better conceiue, if we consider these fowre things partly in man, partlie without him, but about him. 1. His bodie. 2. His soule. 3. The gifts wherwith God did indue his soule. 4. The Lordship or authoritie, which he gaue vnto the whole man.

For his bodie, trulie it cannot properly be said that he did therein resemble God, because God is a spirite and therfore hath no bodie, although this was a great benefite of God the creator, that euen in the stature and comelines of the body he made him to differ from other liuing creatures, according to that saying of the Poet setting forth in verse this gift of the creatour.

All the creatures else go stooping down to the groundward,
But man he made vpright, with his face lift vp to the heauenward.

How far the soule of man resembleth the image of God.

Next in man is his resonable soule, according to which he is more rightlie said to be created after the image of God, because as God is a spirit, so is the soule also, and as God is immortal, so is the soule, as God hath vnderstanding and will, so also is the soule a spiritual substance indued with reason and will.

Thirdly we must consider the gifts and excellent vertues, which God in the beginning of the creation did ingraue in his soule, as are wisdome, knowledge of the will and works of God, also righteousnes and true holines, and euen the integritie of the whole soule, and fitnes of all the powers, so that neither the minde did conceiue, nor the hart desire, nor the bodie put in execution any thing but that which was acceptable vnto god.

In the last place commeth the Lordship or authority which God gaue vnto man ouer all liuing creatures,

Gen. 2. 15.

whereby he was appointed Lord and ruler ouer al inferiour things, and was placed in *Paradise*, which image belongeth not to the cleannes & holines of the hart, but to the outward ordinance of God in which respect Paul teacheth that man is *the image and glorie of God:* of which Lordshippe *Ecclesiast.* speaketh at large, Chap. 17. 8. 9. 1. *Cor.* 11. 7.

These foure excellent prerogatiues bestowed vpō man by God, whosoeuer shall diligently weigh and examine, shall finde it verie well taught in the Catechisme, that man in that respect was created after the image of god. because he was bewtified and indued by him with true holines and righteousnes, which excellent giftes can haue their seat no where but in the soule. In what respect mā was created after the image of God.

And that this is so, it cannot be better vnderstood by any thing, then by that renewing, whereby Christ doth frame vs againe according to the image of God, wherof Paul speaketh to the Ephesians: *Put on the new man which after God is created in true rigteousnes and holines:* where he placeth the image of God in those two qualities as the most principall partes of the image of God, wherwith man did liuelie expresse the righteousnes and goodnes of God. *Eph.* 4. 24.

And man beeing indued with these qualities might serue God perfectlie, & was able also to loue his neighbour as himselfe, & fulfil & keep the whole law of God in truth, that is sincerelie and without hipocrisie, euen as this most perfect image of God doth shine in Christ, according to whose image we must be renewed as by the *Spirit of the Lord*, that by true godlines, righteousnes, puritie, and vnderstanding wee may beare the image of God, as the Apostle witnesseth in the latter to the Corinthians. See *August. ad Pet. c.* 25. 2. *Cor.* 3. 18.

2. Wherfore very fitlie the *Catechist* together with the vnfolding of the image of God ioyneth also the end, for which man had receiued those excellēt gifts of his creator: to wit, 1. That he might know him aright, that is effectuallie and vnto saluation. 2. That he might know the works of his God, goodnes & his wisdom by the creation of the world and of him selfe. 3. Last of all that he To vvhat end man vvas created.

might solace him selfe in him alone.

Hereof Christ in the doctrin of regeneration, beginneth at the true & sauing knowledge of God: *This is life euerlasting to know thee the onlie true God, & whom thou hast sent Jesus Christ.* And for that cause Paul speaking of the repairing of the image of God maketh mention of knowledge.

Joh.17.1. Colos.3.10.

The second is that man might loue God: (for after knowledg followeth loue) which loue cõsisteth in perfect obedience to him, of whome hee had receiued so great benefites and was put in possession of the worlde, of which loue & obedience the tree of knowledge of good and euill was a triall, that by obeying, *Adam* might approue his willingnes to be subiect to the authoritie of God.

The vse of the tree of good & euill before the fall.

Gen.2.17.

The third & last end is, that he might liue in blessednes with God for euer, and that to praise and magnifie him: for he was to be the temple of God, to whome God would impart his glorie, and that true life, wherof *Adam* had the tree of life for a pledge, wherof he was depriued after he became a transgressour of the Law.

The vse of the tree of life.

Gen.3.22.

And that is the cheifest end of mans life, and for the which God created resonable creatures, namelie to be glorified by them: for as he created all things els for man, so he created man for him selfe: wherupon *Paul* writeth that *wee are chosen to the praise of the glorie of his grace, and created vnto good works that we might walke in them,* and he doth also admonish vs to glorifie God in our body and in our spirite, which the regenerate doe here in part, but we shal doe perfectly in heauen, when we shalbe thither translated by Christ.

Eph.1.6. & 2.10.

1.Cor.6 20.

1.Cor.13.12.

Wherfore sith God hath indued man with so many excellent gifts in his very creation, and hath especially inlightened his soule with holines & true righteousnes, it followeth that God is altogether without blame for mans corruption, whom he created good in his owne image, and to that end he might rightlie know and loue his creatour, which loue here should haue folowed a life trulie blessed, ioyned with the euerlasting praise and glorifying of the creatour him selfe.

The conclusion of the proposition.

But

But now the rehearsall, that is, the calling to remembrance of these benefites which God in the beginning powred vpon man, will not onely serue to that ende to make vs know and bewaile the greatnes of our sinne and misery, by comparison with the good thinges which we haue lost: but also will awake vs both to an earneft and feruent desire to be restored fullie vnto the same blessed estate in Christ, and especiallie to applie the study of righteousnes and goodnesse, vntill the image of God recouer his full brightnes in vs in heauen: last of all to be thankfull vnto God for our restoring, crying out with the Prophet, *What is man that thou art mindfull of him, or the sonne of man that thou visitest him? for thou hast made him a litle lower then the Angels, and hast crowned him glory and honour.* *The vse.* *Psal. 8. 6.*

The false doctrine.

THE Anthropomorphites *hereof, that man is saide to haue bene created after the image of God, haue grossely gathered that God hath a bodie in shape like to mans bodie, which* Epiphanius *doeth impute to their rudenesse, sparing to call them heretikes, as* Augustine *thinketh, whereas the image of God is not elsewhere to be sought, then in those marks of excellencie which God set vpon Adam aboue al other liuing creatures, the seate whereof is in the soule.* Osiander *also doeth wickedly gather, when he teacheth that man was made like vnto God by influence of the substance of God, whereas the Scripture contrarilie doeth impute it to the grace and power of the Spirit, and Christ affirmeth that* there is none good *(to wit, in substance)* but God alone.

The errour of the Anthropomorphites. *August. de haris. cap. 50.*

The errour of Osiander. *2. Pet. 1. 4.* *Matth. 19. 17.*

Question.

7. From whence then ariseth this corruption of mans nature?

Answere.

From the fall and disobedience of our first parents Adam and Eue in Paradise: where our nature was so corrupted, that we are all conceiued and borne in sinne.

The Exposition.

THe blame of mans corruption being remoued from God, who in the beginning created man good, and

according to his owne image, next is declared the cauſe of this corruption, to wit, the fall and diſobedience of our firſt parents Adam and Eve: afterward is ſhewed alſo the effect of that fall. In the fall of man, two things are eſpeciallie to be conſidered, the trueth of the hiſtorie of mans fall, and the blemiſh or foulenеſſe of his fall.

Gen. 2. 16, 17. The hiſtorie is to be ſeene ſet forth in the booke of Geneſis, where in the firſt place we muſt marke the commandement of God: *And the Lord commaunded man ſaying: thou ſhalt eate freely of euerie tree in the garden but of the tree of knowledge of good and euill thou ſhalt not eat of it: for in the day thou eateſt thereof, thou ſhalt die the death.* Here thou heareſt the Lawe, thou heareſt the punniſhment added to ſtrengthen the Lawe: let vs nowe heare what man did: *The woman (ſeeing that the tree was good for meat, and that it was pleaſaunt to the eyes, and a tree to be deſired to get knowledge) tooke of the fruite thereof, and did eate, and gaue alſo to her husband, and he did eat with her.*

The hiſtorie of mans fall.

Gen. 3. 6, 7.

By which deſcription or narration of the fall of our firſt parents, it is eaſie to vnderſtande what is meant by the fall or decay of man, to wit, the ſame which the Apoſtle calleth * offence, which is ioyned with tranſgreſſion of the commandement, which God gaue to man to keepe, ſo that there ſeemeth to be no difference, whether you ſay that this corruption of man did ariſe from our firſt parentes, or that our firſt parents did ſinne, and in ſinning did tranſgreſſe the commaundement of God: for both of them come to one ende.

* παράπτωμα Rom. 5. 15.

What is meant by fal.

Alſo out of the ſame narration, we may very well frame a full definition of ſinne in this manner. To the committing of ſinne or tranſgreſſion, theſe things muſt needes go before and meete: 1. A commandement or a Lawe, for *where there is no Lawe, there is no tranſgreſſion.* 2. A threatning, or paine added to the Lawe. 3. An inclination againſt the Law. 4. The acte it ſelfe which is not done without inclination going before. we haue heard the commandement or the Law, *thou ſhalt not eat:* the paine was, *In the day that thou eateſt thereof thou ſhalt die:* the inclination is ſignified in theſe wordes: *The woman ſawe that the tree was pleaſaunt to the eyes, and a tree*

Rom. 5. 13.

to be *desired for knowledge*: the transgression or acte in these wordes, *she tooke of the fruite thereof and did eate*: hereof may arise a perfect definition of sinne. Sinne is an inclination or acte against the Lawe of God, offending God, and deseruing the wrath of God or euerlasting death, vnlesse forgiuenes be obtained by meanes of the Mediatour. The definition of sinne.

The second point to be vnfoulded in the fall of man was the blemish or foulenesse of his fall, which is noted in the word (*disobedience*) which conteineth all sinnes: the sinne of disobedience is amplified by circumstances, which the holie Ghost would haue to be diligently recited by *Moses*: as The blemish and foulnes of the fall.

1 That he despised the promise of God, whereby he was commanded to hope for euerlasting life, so long as he did eate of the tree of life.

2 That he despised the commaundement or the restraint thereof made to this ende, that *Adam* by obedience might testifie his readinesse to submit him selfe to the authoritie of God.

3 Hitherto may be added the sinne of pride or ambition, whereby he would be equall vnto God.

4 Vnbeliefe, whereby he did not beleeue the threatning of God, which was, that if he did sinne, he shuld die. *Gen.2.17.*

5 His vnnaturall kindnesse, whereby he did not consider, that as he had receiued so many benefites for him selfe and his posteritie: so also by sinning he was to loose them both from him selfe, and from his posterite.

6 His foule Apostacie from God to the deuill, to whome, charging God with lying, with envie, and with malice, he did rather giue credite, then to his creatour: so that *Augustine* hath well obserued, that, *In the first sinne of man may be discerned many sinnes, if that one be deuided as it were into his partes.* *Enchirid. ad Laurent. c.46.*

7 Last of all, that he fell in *Paradise*, this also doeth increase his vnthankefulnes: for *Paradise* was the garden of *Eden*, that is, of pleasure, where man might haue aboundantly, not onely plentie, but also varietie of all sortes of daintie fruites. *Gen.3.3.*

2. Nowe for the effect of this fall and disobedience,

it

The effect, & puniſhment of the fall. *Gen* 2. 17. *Rom*. 3 23. *Gal*. 3. 22.

it is the guiltineſſe that was in our firſt parents, both in that the image of God after which they were created was foorthwith blotted out, & alſo that God did lay this puniſhment vpon them, that in the place of wiſedome, povver, holines, trueth, righteouſnes (with which ornaments they had beene clothed) ſhould ſucceed moſt vile plagues, as blindnes, vveakenes, falſhood, and iniuſtice. For the poſteritie, the *Catechiſt* teacheth that our nature vvas then ſo corrupted, that from thenceforth vve are al conceiued & borne in ſinne: by vvhich vvords he declareth that not only *Adam* did ſuſteine the puniſhment of his moſt foule fall, but alſo that he did vvrap his poſteritie in the ſame miſerie, vvho becauſe they vvere corrupted in him, it commeth to paſſe that vve all for his offẽce are conceiued and borne in ſinne, vvhereupon it is vſually called originall ſinne, and is commonly defined to be an hereditarie blemiſh and corruption of our nature, ſpread ouer all the parts of the ſoule, vvhereof it is that vve all are borne children of vvrath, and euerie man in his time bringeth forth the vvicked fruites of his corruption, vvhich the Scripture calleth vvorkes of the fleſh.

Rom. 6. 12.

The definitiõ of original ſinne. *Rom*. 5. 19. *Eph*. 2. 2. *Gal*. 5. 19.

Of this naturall infection and corruption of vvhole mankinde, theſe places follovving doe giue teſtimonie: *Behold, I was ſhapen in iniquitie, and in ſinne hath my mother conceiued mee.* So *Moſes* recordeth that *Adam begatte a ſonne after his owne image and likenes:* that is, as by the fall in his ovvn nature he vvas corrupted vvhich vvas before created good, ſo hauing loſt the image of God, he could not but getie children like vnto him ſelfe. Hitherto belongeth that vvhich the Apoſtle ſaith: *We were by nature the children of wrath, and that death went ouer all men, in him, vvhome all men had ſinned.* And that vvhich *Job* cryeth out, *Who can bring a cleane thing out of an vncleane? truely no man:* vvhereupon it followveth that vve al, vvho haue our diſcent from vncleane ſeed, are from our birth ſtained vvith the infection of ſinne, yea before vve ſee the light of this life, are ſpotted and defiled in the ſight of God.

Pſal. 51. 7. *Gen*. 5. 3.

Eph. 2. 3. *Rom*. 5. 12. *Job*. 14. 4.

Novv, hovv is it poſſible, that vve vvho had not then any

any being in nature when *Adam* ſinned, ſhould yet be defiled in him, ſhall then euidently appeare vnto vs, when we ſhall haue ſhewed the difference betweene *Adam* and his poſteritie, and ſo ſhall ſet downe that he was as it were the roote, and his ſonnes as branches, whereby it commeth to paſſe that as from a rotten roote doe growe branches like vnto it, which doe ſend their rottenneſſe into other twigges that growe out of them: ſo alſo from a corrupt parent, who was as the ſtocke of mankinde, came ſonnes ſtained and corrupted, who afterward infected their poſteritie, ſo that the fountaine of corruption being in the nature of *Adam*, was by continuall diſcent from the forefathers deriued to their poſteritie, and by this meanes our nature not onely became ſinnefull, but did alſo beget ſinnes.

Adam compared to a roote, and his ſonnes to branches.

Which is to be vnderſtood, not onely of *Adam* nowe being corrupt and of his poſteritie, but euen of the children that are borne of faithfull parents: for that which *Dauid* confeſſeth *That he was begotten in iniquitie, & conceiued in ſinne*, being, as it is certen, not peculiar vnto him, it followeth that the common condition of al mankinde, was by the holy Ghoſt noted vnder his example, And for that their children are called holy by the Apoſtle, we muſt vnderſtand that this holineſſe of the children is the ſpeciall bleſſing of the people of God, which hindreth not the going before of that firſt and generall curſe of mankinde: for the guiltines is by nature, but this ſanctification is by grace aboue nature. Wherefore, as *Auguſtine* ſaith, *Whether it be the guiltie vnbeleeuer, or the faithfull perſon acquited from his guiltineſſe, both of them begetteth children not acquited but guiltie, becauſe they beget them of a corrupt nature.*

Pſal. 51.7. Howe the children of the faithfull being corrupt by nature, are neuertheleſſe called holy. 1. *Cor.* 7.14.

Epiſt. 157.

Laſt of all, howe this corruption commeth from the fathers to their children, whether by traduction of the ſoule, or by the bodie, or by ſome other meanes, it availeth not ouer curiouſly to enquire, ſo that be knowen, that God ſo ordained, that whatſoeuer giftes he had beſtowed vpon the firſt man, he ſhould haue them or looſe them, aſwell for his offſpring as for him ſelfe.

These thinges being ſo, this our condition after the fall

The vſe.

fall of *Adam* casting down all our glorie and confidence in our selues, ought truly to humble vs being ouerwhelmed as it were with shame, & to stirre vp in vs a true hatred and misliking of our selues, and true humilitie, that we may be set on fire with a new desire to seek after god, in whom euery one of vs may recouer those good things whereof we are found altogether void and destitute.

The false doctrine.

Augustt. de haeres. cap. 88. That the sin of the first man is deriued to al mẽ, not by imitation of his manners, but by conceptiõ of his seede. See *August. lib. hypognost. 2. contra Pelagian.*

Rom. 5. 14. Rom. 6. 23.

Ezec. 18. 19, 20. Deut. 24. 16.

Rom. 5. 12.

Heb. 7. 9, 10.

BY *this doctrine of the hainousnes of mans fall, and of the effects therof, it appeareth that they are iniurious to God, who indeuour to make the sinne of man seeme small, as if it had bene openly the intemperancie of the appetite: & that* Pelagius *doth erre grossely, when he teacheth that sinne was deriued from the first man onely by imitation and not by naturall discent, and so that* Adam *sinned onely to his owne hurt, and did nothing hurt his posteritie, by which subtiltie Sathan hath gone about by couering the disease to make it incurable: but both he and his schollers are plainly refuted both by the testimonies before alleadged, and also by experience it selfe in young children, whose wickednes euen from the very cradle, & afterward the wages of sinne which is death, lighting vpon them also, who haue not committed any sinne, doe sufficiently shewe that we are not corrupted by learning wickednesse from any other, but that we bring with vs corruption bred in vs euẽ from our mothers wombe. For whereas they thinke that maketh for them which we read in the Prophet,* The soule that sinneth, that shall dye. *And,* The sonne shal not beare the iniquitie of the father, *as if it did hereof follow that Adam sinned not to our hurt, but to his own, for that otherwise God shold be vniust and contrarie to him selfe: or if* Adam *brought destruction vpon vs, that wee are cast away by another mans fault, they are therein deceiued, that they vnderstand not how euery mans owne proper sinne is ioyned with that sinne of* Adam. *For we are not condemned in* Adam, *as if wee were without sinne in our selues, but wee are blemished by his sinne, nay (as* Paul *saith)* We haue all sinned in him, *in that we were all in his loynes, and so it commeth to passe that euery man beareth the punishment of his owne sinne. Howsoeuer it is we dye not guiltles, because euery man is conuinced, and found guiltie euen by the witnesse of his owne conscience. And as for young*

children

children, although there appeareth not yet in them any sinne, yet it lurketh in them, because they are guiltie of condemnation before God. Wee are not able indeede to finde this by our senses, but we must consider how farre more sharpe sighted God is then we. But the Prophet doth not speake in that place of the tender infant that commeth out of his mothers wombe, but of men growne, who would lay their sinne both vpon other men, and vpon God himselfe, to make themselues guiltlesse, whose wicked peeuishnes Ezekiel *reproueth, and sheweth that the children are not punished for their fathers sinnes, but for their owne. The* Romanists *also are in an errour, who doe exempt the Virgine* Marie *from sinne, for the Apostle declareth that all men are by nature the children of wrath, and that besides Christ there is none priuiledged from this condition.*

Whether infants be condemned for other mens sinne.

Ezek. 18. 2.

2 Concil. Trid. Sep 5. cap. 1 de peccato originali.

Eph. 2. 3.

Heb. 4. 15.

Question.

8. But are we so corrupt that we are not at all fitte to doe well, and are we prone to all vice?

Answere.

Yea truelie: vnlesse we be regenerated by the holy Ghost.

The Exposition.

HAuing declared the state of man before his fall, and then what is the cause of his corruption, and what be the effectes of his disobedience, it followeth to consider whether the force of hereditary corruption be such, that mã is altogether depriued of al power to do good, or whether he haue yet receiued some, though small and weake, abilitie, which indeed of it selfe alone can doe nothing, but receiuing help from grace is able also to doe some thing of it selfe: which place is vsuallie called *Free will*: in Latine, *Liberum arbitrium*, where, by the opinion of the Schoolemen, the word *arbitrium* must be referred to reason, whose office it is to discerne betweene good and euil, the word *Liberum* vnto will, which is flexible vnto eyther, whereof the Scripture teacheth in

What free will is.

Thom. part. 2. quæst. 83. art. 3

in this manner.

1. That the natural or carnal man is both altogether vnfit to do well, & also prone to all vice. 2. That we can not do well before we be regenerate by the holy Ghost.

The diuision.

That man is by nature wholly corrupt & prone to all vice.

First that the condition of man is such since he was brought into the bondage of sinne, that he is in no sort able by nature to do well, Iohn plainly teacheth. *The light shined in darknes but the darknes cõprehended is not:* signifying that the sharpnes of mans vnderstanding touching the knowledge of God is meere darkenesse.

Iohn 1.4.

*Matth.*6.23. *If the light which is in thee be darkenesse, howe great is the darkenesse?* saith Christ. When he calleth men darkenesse, he doeth thereby take from them all power of spirituall vnderstanding.

1.*Cor.*2.14. 2.*Cor.*3.5. *The naturall man*, that is, who leaneth to the light of nature, *doeth not perceiue those things that are of God*, saith Paul. Also, *We are not fit of our selues to thinke any thing of our selues*, here of I thus gather: If we be not fit to thinke, much lesse are we fit to doe well. The same Apostle willing to bring downe the pride of mankinde, dealeth by these testimonies: *There is none righteous, no not one, there is none that vnderstandeth*, here iudgement is denied to men: *There is none that seeketh after God*, whereby is signified the backewardnesse of the will, which place, as also the rest, is in stead of a most cleare glasse, wherein we may behold the image of our whole nature, for that the holy Ghost with these thũderbolts striketh not at some certain men, but at the whole generation of Adams posteritie. But most clearely in the Epistle to the Ephesians. *And you also* (saith he) *hath he quickened, when you were dead in trespasses and sinnes*, signifying that as dead men are destitute of all strength, so that they are able to doe nothing to recouer life, and to execute the functions of life, so by nature the *Ephesians* were, and all men are till they be regenerated.

*Rom.*3.10, 11.12. *Psal.*14.3. *Esay.*59.7.

*Eph.*2.1.

Now that man on the other side is prone to all vice, it is evident by as plaine testimonies of scripture: as first out of *Moses*: *And the Lord sawe that the wickednes of man was great vpõ the earth, & al the imaginations of the thoughts of his heart were onely euill continually, euen from his youth.*

*Gen.*6.3. *Gen.*8.21.

Hereupon

Hereupon Ieremie ſaith, that *the heart of man is wicked aboue all things, and Iob calleth a man abhominable, & filthie, which drinketh in iniquitie, like water.* *Ierem. 17. 9.* *Iob. 15. 15.*

And Chriſt ſaieth: *That which is borne of fleſh, is fleſh,* whereupon is gathered, that not only the vnderſtãding, but alſo the vvill is corrupted, vvherto that alſo ſerueth. *He that cõmitteth ſinne, is the ſeruant of ſinne:* & that vvhich the Apoſtle often beateth vpon out of the Pſalmes: *They are all gone out of the way, they are altogither become vnprofitable, there is none that doeth good, no not one:* vvhere both abilitie to accompliſh, and vvill to endeuour is remooued from all men. *Ioh. 8. 34.* *Pſal. 14. 3.* *Rom. 3. 12.*

Whereupon it followeth that this is a moſt true demonſtration, that ſeing theſe tvvo povvvers of the ſoule, vnderſtanding & vvill (vvhich remaining ſound & intire, man had beene able to doe good) are novv periſhed & corrupted, he is therefore novv vtterlie vnfit to do vvel, & prone to all vice: vvhereto belongeth that confeſſion of Eſay: *All we like ſheep haue gone aſtray, we haue turned euery one to his owne way:* & that vvhich Chriſt ſaith in the Goſpel: *An euill tree can not bring forth good fruits.* *Eſa. 53. 6.* *Matth. 7. 18.*

Neither yet for all that doth the Scripture make mã a blocke or a ſtocke, as if he had not any vnderſtanding or vvill left, but onely affirmeth that by ſinne he vvas ſpoiled of all abilitie to vnderſtand aright, or to vvill or doe aright: vvhich *S. Ambroſe* doth expreſſe in a moſte excellent ſentence: *Man by the devill was ſpoiled not of his will, but of the ſoundnes of his will, therfore that which in nature was good, in qualitie became evill.* And *Bernard*, vvho teacheth that there is *in vs all power to will, but to will wel we had neede to profit better, to wil evill we are able alreadie, by reaſon of our fall.* An obiection preuented. *Lib. 11. de Vocat. gent. c. 2. & 3.*

2. The ſecond part of the anſvver to this queſtion vvas, *that we are not fit to doe well, before we be regenerate by the holy Ghoſt*, vvhich is the third ſtate of man, namly vnder grace, as they vſe to ſpeake. The thirde ſtate of man vnder grace.

To be regenerated is for men to be made nevv, not as *Nicodemus* thought, but by changing, reuevving, and repairing the powers of the ſoule, that is, the vnderſtãding and the vvill, as it vvere ſpiritually to be borne againe. *Ioh. 4. 4.* What it is to be regenerate.

This

What it is to be regenerate.

This is the worke of God alone, who as in the beginning he created vs after his owne image, ſo alſo muſt he regenerate vs according to the ſame, which he doeth by the holy Ghoſt the third perſon in trinitie, one and the ſame euerlaſting God togither with the Father and the Sonne.

See Auguſt. Hyp. quæſt. lib. 3. de libero arbitrio ante lapſum & poſt lapſum.

In this ſenſe are to be vnderſtood the places of Scripture following.

Joh. 3. 5. *Except a man be borne againe of water and of the ſpirite, he cannot enter into the kingdome of God.*

Joh. 3. 27. *No man can receiue any thing, except it be giuen him from aboue.*

Matt. 16. 17. *Bleſſed art thou Simon the ſonne of Ionas, for fleſh & blood hath not reueiled this vnto thee, but my Father which is in heauen*: where Chriſt affirmeth that this is by ſpeciall reuelation from his Father, that Peter doeth acknowledge him.

Joh. 8. 36. *If the Sonne make you free, you are free indeede*: And, Joh. 15. 5. *without me you can doe nothing*, that is, nothing that is acceptable vnto God, and maketh for the attainement of ſaluation.

Philip. 2. 3. *It is God that worketh in you both the will and the deede, according to the good pleaſure of his will*: alſo, 2. Cor. 3. 17. *where the ſpirite of the Lord is, there is freedome.*

Ezek. 36. 26. In the Prophet: *I will take away the ſtonie heart out of your bodie, and I will giue you an heart of fleſh, and I will put my ſpirit within you and cauſe you to walke in my ſtatutes.*

Eph. 1. 17, 18. Paul to the Epheſians: *The God of our Lord Ieſus Chriſt, the father of glorie giue you the ſpirite of wiſedome, and of reuelation through the knowledge of him, that the eyes of your vnderſtanding may be lightened, that ye may knowe what the hope is of his calling*: by which ſpeach the Apoſtle giueth to vnderſtande, that men doe not much profite by the worde of God, vntil he himſelfe giue them eyes, or open their eyes, who is therefore called *the Father of lights*, Jam. 1. 17. becauſe whereſoeuer he ſhineth not with his ſpirite, all things are poſſeſſed with darkeneſſe.

Coloſſ. 1. 9. Philip. 1. 4. For this cauſe commonlie he vſeth to pray for the Churches, *We ceaſe not to pray for you and to deſire, that ye may be fulfilled with knowledge of his will, in all wiſedome*

and

and ſpirituall vnderſtanding, that ye might walke worthie of the Lord.

Auguſtine did ſo farre acknowledge this want of reaſon to vnderſtand the things of God, that he thinketh *the inlightning of grace as neceſſarie for the mind, as the light of the ſunne for the eyes:* and not herewith content, he calleth backe ſome of this, adding that *we our ſelues doe open our eies to ſee the light, but the eyes of the minde, vnleſſe they be opened of God, remaine ſhut.* *Lib. 2. de pec. mer. remiſſ. cap. 5.* How neceſſarie the grace of illumination is.

Out of all theſe this principle is gathered, that wee haue need wholly of the grace of Gods ſpirit to preuent both our vnderſtanding and our will, and to chaunge, helpe, and aſſiſt them to vnderſtand, will and worke aright.

The vſe and ende of this knowledge and doctrine is this, not to increaſe in vs ſlouthfulnes, but that wee vnderſtanding, how by originall ſinnes we are bereaued of all power to vnderſtand, to will & to worke aright, & alſo hemmed in on euery ſide with moſt miſerable neceſſitie, may learne notwithſtanding to long after that good wherof we are void, & after that libertie which we haue loſt, and therefore to heare the word of God whereby our iudgement may be reformed, to craue the gift of the holy Ghoſt, that we may learne the commaundements of God, & that he would make of our ſtonie hart a fleſhy hart, and giue vnto vs ſtrength, as *Auguſtine* very wel adviſeth about this matter. *O man* (ſaith he) *by the commaundement know what thou oughteſt to haue, by correction learne that by thine owne fault thou haſt it not, by praier vnderſtand from whence thou muſt receiue that which thou deſireſt to haue. So will it come to paſſe that thy minde being inlightened ſhall iudge aright, thy hart being reformed by the hand of God ſhalbe made willing, and man according to the meaſure of grace which he hath receiued, ſhall indevour and applie al his powers, and all his ſtrength vnto obedience.* The vſe. *Pſal. 119. 34.* *Lib. de corrept. & gratia.*

The falſe doctrine.

WHerefore by theſe arguments of the corruption of our nature, it appeareth that the ſect of Philoſophers long ago did not thinke nor teach aright of the knowledge of man, which they placed in him if hee perfitlie knew his owne ex-

cellencie and dignitie, whereby he might swell with vain confidence, and be puffed vp with pride: to which end they vsed that common precept, *Know thy selfe*: and this saying also, *That man had sufficient in himselfe to make himselfe happie: that it is Gods gift, that we liue, but our owne that we liue well and holily. And that this is the iudgement of all men, that wee must begge good successe at Gods hand, but that euery man is to receiue wisdome from him selfe: whereas in deed there is nothing our own but sinne, & whatsoeuer good we haue, proceedeth from God. And hereby also it is apparent that both the Latine and the Greeke writers did too much extoll, and did teach too arrogantly, the one their* Free will, *as if man yet stood vpright: the other,* Their absolute power: *as if man were wholly in his own power: whom the Romanists following haue also more declined from the word of God, & contrarie to so many expresse places of Scripture, out of the parable of the man left half dead by the theeues, haue deuised that there remaineth somewhat sound as yet in our nature, the Apostle directly avouching the contrarie, whē he saith that we are dead in sinnes & trespasses: euen as they also for the maintenance of this their opinion, do corruptly think that the word* Flesh *belongeth only to the sensual, not to the better part of the mind. For if it be true that man must be borne again because he is flesh, Christ did not comaund him to be borne againe in bodie alone: & he is not born again in soule, when some part of it is reformed, but when the whole is renewed. Secondly, the spirite is so compared to the flesh, that there is no middle thing between them. Thirdly Paul expounding Christs meaning, willeth vs to be renewed in the spirite of our mind: as also in another place, he willeth vs to be changed by the renewing of our mind. But these men if they will not beleeue the Scripture, yet let them harken to* Augustin *reasoning in this sort: What is he able to worke that is but a lost man, but so farre forth as he shalbe freed from perdition? Can his free will do any thing? God forbid we shold say this. For man abusing his free will lost both himself & it: for as he that killeth himself doth indeed by liuing kill himselfe, but by killing himselfe doth not liue, neither when he hath killed himselfe, can restore himselfe to life againe: So when we sinne by free will, sinne getting the vpper hand, free will is lost: for of whomsoeuer a man is ouercome, to him also he is brought in bondage.*

Seneca. Lib. 3. de Nat. Deorum.

2

Liberum arbitrium Concil. Trid. sess. 6. c. 5.

αὐτεξουσίαν Damasc. Orth. fid. lib. 2. c. 25.

Luk. 10. 30.

Eph. 2. 1.

The worde *Flesh* doeth signifie also the superior part of the soule.

Ioh. 3. 6.

Eph. 4. 23.

Rom. 12. 2.

August. in Enchirid. cap. 29.

Ioh. 8. 34.

Last of all, if we be so corrupt, that wee are vtterly vnfit to The refutati-
doe well, & prone to all vice, as we haue shewed, where is then on of the me-
the merit of congruity, which proceedeth of free wil, whereof the rite of con-
Schoolemen of the Romanists speake so much? whereby it ap- gruitie.
peareth that those Doctors knew not so much as the first prin- *Viguer. cap.*
ciples of religion, which they might learne euen of children, if *9. v. 3.*
they had not shewed themselues long since not meet to be taught,
and indeede very stubburne.

The Arg. *That God doth no man wrong, although he require of man in his law, that which he is not able to performe: nay, that hee doeth iustly punish sinne with punishments present and euerlasting, both of soule & bodie, without any respect of age.*

Question.

9. Doeth not God then deale iniuriouslie with man, when he requireth that of him in his Law, which he is not able to performe? The 4. lords day.

Answere.

Not at all: for God so created man that hee was able to performe it, but man intised by the Deuill, by his owne disobedience deprived himselfe and all his posteritie of those giftes of God.

The Exposition.

THe inhabilitie of man to keep the Law of God hath beene sufficiently declared in the former dissions, but by consideration of this our infirmitie, flesh vseth to take the occasion to murmure against God, as if God deale iniuriously with mā in requiring that at his hands which lyeth not in his owne power, that is, perfectlie to keep the commandements of God: to which obiection the *Catechist* maketh answer, and concludeth that sith it is apparant, that mā was so created of God, that he was able to performe them, and that he brought himselfe in- to these streights of weakenes and infirmitie, that this is sufficient to stop his mouth, that he can lay no blame

Aboue *quest.* 6.

Eph. 4. 24.

vpon God, for any vniuſt or tyranous dealing.

How iuſtly God doth require at mans hands perfect obedience vnto his Law, Chriſt intended to expreſſe by this parable, where he compareth the *Kingdom of heauen to a King* (meaning God) *who woulde take an account of his ſeruants* (who we are) *and when he began to reckon, there was brought vnto him one that ought him ten thouſande talents* (ſuch is euery one of vs by tranſgreſſion of the Law) *and when hee was not able to pay, his Lord commaunded him to be ſold, and his wife and children, and all that hee had, and the debt to be paid:* hereby declaring, that he doth iuſtly require his owne, and demaund backe again that which the debter receiued from him: the application of the ſimilitude is this. Euen ſo God if hee require of vs that are his debters to make him full ſatisfaction, he ſhall do nothing againſt reaſon and iuſtice.

Math.18.23, 24, 25.

And doeth not Chriſt alſo in his prayer make vs his debters vnto God, & ſuch debters indeede, as are not able to pay, when he willeth vs to pray vnto God, *forgiue vs our debts?* which if it be ſo, as truly it is, hee doth not without cauſe, chalenge of vs perfect obedience to his Law, although we be not able to performe it.

Math.16.12.

Whereunto may be added the iudgement of Chriſt concerning vs, when he teacheth vs, *when we haue done all things that are commanded vs, to ſay we are vnprofitable ſeruants, for we haue don but that we ought.* Tel me how Chriſt could call the keeping of Gods cõmaundemens a debt vnleſſe when our nature was yet intire, he had giuen abilitie and ſtrength to performe his Law.

Luk.17.10.

The cauſes of mans inhabilitie to performe the lavv.

2. Howbeit that now we are not able to pay, the neareſt cauſe is the willing & free diſobedience of man: the cauſe fardeſt from vs is the devil, by whoſe intiſemẽt man did purpoſely breake the law and commaundement of God: and did purchaſe both to him ſelfe and to his poſteritie this inhabilitie, and did wilfullie bring him vnder in bondage to the devils tyrannie.

Rom.5.12.

For ſo *Moſes* ſetteth out this hiſtorie. *And God ſaid Adam, who told thee that thou wert naked? haſt thou eaten the fruit of that tree, wherof I charged thee ſaying, thou ſhalt not eat of it? Then ſaid Adam, the woman which thou gauſt*

Gen.3.11, 12, 13.

be with me, she gaue me of the tree and I did eat.
Then said God vnto the woman, why hast thou doone this? and the woman said the serpent beguiled me and I did eat.

Here thou hast the flat confession of the wilful disobedience of them both by meanes of the devil intising and egging the vvoman to sinne, & the vvoman intising the man, vvherunto Christ alluded, vvhen he called *the deuill a manslaier from the beginning, and one who did not continue in the truth, for there is, saith he, no truth in him.* Ioh.8.44.

Novv is there any reason that the Lord should loose his right, to cal vpon vs for his debt, vvhich that it is so great, & so hard to be paid, vve our selues are the causes? And if in mans court hee is not acquited, nor ceaseth to be a debter, vvho by his ovvne fault is not able to pay; hovv can mortall man excuse himself before the iudgement seat of God, and vvith vvhat face dare he accuse God of hard and vniust dealing?

Neither doth that make man lesse guilty before God, because he vvas intised by the devill, but rather increaseth his vvickednes & his sinne, for that vvhé God had so streightly forbidden him to eat of that tree, he chose rather to obey the voice of the serpẽt & of the vvomã, thé the commaundement of God and his creatour: the devil indeed did egge him forvvard, but he did not cõstrain him, for he had free vvill, so that he might haue not obeyed him. And let no man here obiect that God might haue better provided for our saluation, if he had stayed the fall of Adam. For this question, both for the too too presumptuous curiosity of it, is to be abhorred of al godly minds, & doeth also belong to the mysterie of prædestination, vvhich vve handle not in this place. Gen.3.6. See Calv. lib. de Prædest.

The vse of this doctrine touching our inhabilitie to keep the Lavv of God, is threefold. 1. That vve may acknovvledge our ovvne guiltines, & accuse our selues of falling frõ God: for God by this iust exactiõ vvil humble vs: for by commanding things impossible, he doeth not make men sinners but hũble, that euery mouth may be stopped, & the whole world may be found guiltie before God. 2. That vve may defie the devil and his works by whose instigation & inticement we were thrown dovvn The vse. Rom.3.19.

into the bottomles pit of these calamities, according to that saying, *Resist the Deuill, and he will flie from you.* 3. Seing our weaknes and inhabilitie is such, that we are not not able to perform that which God by very good right requireth at our hands, let vs pray the Lord with *Augustine*, and say: *Graunt O Lord that which thou commandest, and then commaund what thou wilt*: which was the godly prayer of that godly father, not that he hoped he was able to atteine vnto it in this life, but assuredly in the life to come.

Iam.4.7.

Epist.24.

Question.

10. What then, will God let goe this disobedience and backsliding of man without punishment?

Answere.

No surelie: but hee is most fearefullie angrie both with our naturall sinnes, and with those sinnes which we our selues do commit: and doth punish the same in most iust iudgement, both with temporal, and eternall punishments, euen as himselfe pronounceth: Cursed is euery one who continueth not in al things that are written in the booke of the Law to doe them.

The Exposition.

THis is the confirmation of the former question: for God not only doth no iniurie to man, when he requireth that of him in his Lawe which he is not able to performe, but also is most fearefully angry with the disobedience & backsliding of man, and will be auenged on the same with most grieuous punishments: There are two effects and fruits of this most foule fall.

1. *Sinne that is bred in vs, or naturall sinne.*
2. *The sinnes that we our selues commit.*

What naturall sinne is. The division of sinne. *Gal.5.19. Rom.6.12,14. Matth.6.1. Ose.11.9.*

Natural sinne is called that which issueth from *Adam* vnto vs, the fruits whereof are the sinnes which be daily committed, which are called Actuall, vpon a receiued and common diuision of sinne into *Originall* and *Actuall* sinne.

Now as well for the one as for the other, the *Catechist* teacheth that God is most fearefully angrie: & thus the

Scrip-

Scripture speaketh of God according to the capacitie of man, not that anger or wrath is in God, as in man, in whome it is nothing else but a stirring, and disquieting of the minde. But God beeing without all troubled affection, witnesseth of himself, that he is angry with sinnes, which must be so vnderstood, not that we ought to imagin in him any mouing of affectiõs, but rather to cõsider of this speach, as borrowed from our vnderstanding: because God as it were looketh with an angrie, and irefull countenance, so often as he doth execute iudgement. *Iob 3.9. Rom.2.5. Math.3.7. Eph.5.6. Iam.1.17.* How God is said to be angrie.

So is God angry first for natural or original sinne, the poison whereof remaineth in al men as it is instilled into them from *Adam*, and hath taken deep root, & therfore doeth worthily deserue the punishment and vengeance of God, and holdeth al men as condemned, and deseruedly conuinced before God: for God liketh of nothing, but righteousnesse, innocencie and puritie.

And this is so true, that euen very infants, although they haue not yet brought forth the fruites of their iniquitie, yet notwithstãding forasmuch as they haue within them the seed of sinne, do bring with them from their mothers wombe their own condemnation, whereupon the Apostle calleth vs *Sonnes of wrath by nature*, and saith that *death raigned from Adam to Moses euen vpon those who had not sinned like to Adams transgression, who was the figure of him that was to come.* That infants by nature deserue the wrath of god. *Eph.2.3. Rom.5.14.*

And albeit this natural poison is not straightway seen in infants, so soone as they are brought foorth into the world, yet it is not for all that accounted no sinne before God: for there should be no guiltines without sinne, neither had the Apostle well saide: *The wages of sinne is death.* *Rom.6.23. Heb.9.27.*

Secondly, God is angrie also for those sinnes, which we our selues do commit, that is, for actual sinnes, which Paul calleth *works of the flesh*, and they are the fruites of that naturall corruption such as, among the grosser sinnes, are 1. *Idolatrie*, wherof in the Epistle to the Rom. *The wrath of God is reuealed from heauen against all vnrighteousnes of men, for holding the trueth in vnrighteousnesse.* *Rom.1. from vers.18. to 23.* 2. Perfidious tempting of God, when we sinne against *Exod.32.27.*

*Exod.*14.11. *1.Cor.*10.10. *Num.*21.26. *1.Cor.*10.8.

the truth of Gods promises. 3. Murmuring against God. 4. Foule and straying lust, and other grosse sinne & wickednes, against the first and the second table of the Law: God punisheth both sinnes in his iust iudgement, with present and eternall punishment.

*Gen.*2.17. *Gen.*3.19. *Rom.*6.23. *Gen.*6.5. *Gen.*8.21. *Gen.*18.20.

For frō whence are those punishments laid vpon man by god, as hunger, thirst, adversitie, poverty, griefes, corruption of humors, and many other discommodities? do they not come vpon vs from the sinne of *Adam* and *Eve* as it were by the right of kindred & inheritance? & doe they not bring all mankinde without any difference of age, into subiection of the first death, which is the departing of the soule out of the bodie, which soone after turneth into duste? from whence commeth the cursing of the earth, and the condemning of man to the toile of labour? haue they not also proceeded from the same sinne? what should I speak of the old worlde, or of Sodom & Gomorrha with their young infants? did not partly originall sinne, and partly their vnbridled desire of sinne bring them to perdition, and throw them into the bottomles pit?

Why the godly are punished of God. *Gen.*12.1.

Howbeit in temporall punishments this difference is to be marked, that they are laid vpō the wicked by God as a iudge angry with them, but vpō the godly by a mercifull father, for their saluation, because they do instruct them to the mortifying of the flesh, and to godly humilitie: & do accustome them to obey God, convince them of their own infirmitie, set their mindes on fire to pray, exercise their hope, so that, to conclude, if there be any bitternes in them, it is swallowed vp wholly of spirituall ioy. And this is that which the Apostle teacheth, that *Rom.* 5.3,4,5. *tribulation breedeth patience, patience experience,* wherby the strength & constancie to indure, wherewith God hath armed his faithfull ones, is brought to light, & the worthie gift of patience, which they haue receiued of their God, is made sure & manifest. But the temporal punishments of the wicked are forerunners of eternal punishment, both of bodie and soule, wherewith in the last day they shall worthily be plagued. *When the Lord shall shew himselfe from heauen vvith his mightie Angels, in flaming fire,*

Why the punishments of the vngodly are laid vpon them by god. *2.Thes.*1.7,8.

ge, rendring vengeance vnto them that doe not knowe God, and yeelde not obedience vnto the Gospell of our Lorde Jesus Christ.

Last of all the same is confirmed, to wit, that God is fearefully angrie with both kindes of sinne, by the verie paine set downe in the Law by Moses, and almost in the same words repeted by Paul: *Cursed is euery one who abideth not in all things, that are written in the booke of the Law to doe them.* Wherein is shortly signified, both to whome the Lawe was giuen of God, and to what end, and what punishment abideth for the transgressours; namely that it was giuen to all men, and to keepe all his commandements, and whosoeuer transgresseth is accursed: where the word *(accursed)* is to be vnderstoode aswell of present, as of eternall calamities, as in these verses it is vsed by Moses.

The paines set vpon the breakers of the Lawe. *Deut.27.26. Deut.28.15. Gal.3.10.*

What is meant by the vvord accursed.

Cursed are thou in the citie, (meaning if thou obey not the voyce of the Lord*) and cursed in the field, &c.* to which paine the whole people agreed by answering to it, *Amen.* *Deut.28.16, 17,18,19.*

Which being so, we are more then brutishly benummed in our sinnes, if we be not mooued, nor stirred vp with this thunderbolt of the curse, truely, and from the heart to confesse and bewaile our sinnes before God, & to say with the Prophet: *If thou O Lord straightly marke iniquities, O Lord who shall stand?* and: *Who can vnderstand his faults? clense thou me from my secret faults.* *The vse.* *Psal.130.3. Psal.19.13.*

The false doctrine.

HEre doe erre both the Anabaptistes, *teaching that originall sinne in infants is not of its own nature worthie of condemnation, and also the* Romanistes, *who denie it to be sinne, but onely the matter for sinne easelie to breede of; whereas Paul affirmeth to the contrarie, that we are by nature the children of wrath, and the Prophet saith in sinne hath my mother conceiued me.* *Protect. Franc. art.4. Concill. Trid. Sess.5. Sect.5. Eph.2.3. Psal.51.7.*

Question.

11. What is not God mercifull also?

Answere.

Yes truely he is mercifull: but so he is iust too. Therefore his iustice

iuſtice requireth to haue that puniſhed with extreme, that is, with euerlaſting puniſhment of ſoule and bodie, whatſoeuer is committed againſt the ſouereigne maieſtie of God.

The Expoſition.

THe *Catechiſt* laboureth to confirme the doctrine before deliuered againſt them who doe make light of the miſerie of man, by pretending the mercie of God, & by that meanes doe let looſe to them ſelues the raines to ſinne, which mercie he teacheth that God ſo ſheweth, that thereby he doeth nothing preiudice his perfect iuſtice: and ſo the former part of this queſtion, doeth as it were make way to the ſeconde part of this booke, whereto we muſt therfore giue the more diligent heed, becauſe that is accounted the true and onely religion, which ſheweth vnto vs the perfect iuſtice and mercie of God.

What is true religion.

Now two things are here avouched of God: 1. that he is merciſull, and that he is iuſt. 2. What his iuſtice doeth require. That God is merciſull the Scriptures do euery where witneſſe, and doe commend his mercie by certaine titles or names, euen as he ſhewed himſelfe to *Moſes* in the Mount, when he gaue him the law, crying, *Iehova, Iehova, ſtrong, merciſull, and gratious, ſlowe to anger, and aboundant in goodnes and trueth, reſeruing mercie for thouſands, forgiuing iniquitie and tranſgreſſion and ſinne.* And in the Lawe he witneſſeth that *he ſheweth mercie vnto thouſands that loue him*: laſt of all in the *Pſalmes* his mercie is euery where commended.

Exod. 34. 6, 7. *Ioel.* 2. 13. *Exod.* 20. 6. *Pſal.* 103. 8.

But as God is exceeding merciſull, ſo is he alſo iuſt: for otherwiſe he ſhould not be God: he will not (as the Lord ſaith of himſelfe) abſolue, to wit, him that ought not to be abſolued, as if he had ſaid, God is ſo merciſull, that he is alſo iuſt.

Exod. 34. 7. *Nahum* 1. 3.

And in the Lawe: *For I am the Lord thy God, a mighty and iealous God, viſiting the iniquitie of the fathers vpon the children, and vpon the childrens children, in them that hate me:* and againe, *The Lorde will not hold him guiltleſſe that taketh his name in vaine.*

Exod. 20. 6, 7.

What the iuſtice of God requireth.

Therefore ſeeing the ſame God is iuſt, it muſt needes be, that whatſoeuer ſinne is committed againſt his ſouereigne

raigne maieſtie, muſt be ſatisfied for with extreme, that is, euerlaſting puniſhment both of ſoule and bodie, before we can be reconciled vnto him.

Which that it may be, there muſt be a proportion ſet betweene ſinne & the puniſhment of ſinne: The greatneſſe and hainouſneſſe of ſinne is valued according to him who is offended, which is that infinite and moſt holie maieſtie of God, at whoſe preſence the heauen was on fire, the earth trembled, Moſes did quake, the Iſraelites were afraid, and all thinges were throwen downe, whatſoeuer durſt ſet their power and ſtrength againſt his. Therefore the puniſhment muſt be anſwerable to ſo hainous a ſinne, and ſuch a price muſt be brought for ranſome, wherewith God may be pleaſed, his wrath turned away, and fauour and mercie purchaſed for vs, or if this can not be procured, we muſt liue for euer vnder the puniſhment, whereto we are condemned by the curſe and lawe of God.

2. Cor. 6. 14.

Exo. 19. 17, 18

The Vſe.

THe Vſe and conſideration of the mercie of God in generall, as it ought to keepe vs in aſſiance to call vpon him, & to hope and certenly looke for ſaluation from him, finally to ſet on fire in vs the loue of him: ſo his righteouſnes and iuſtice is ſet before vs to this end, that it may be as a bridle to vs to keepe vs from ſinne, perſwading vs that except we repent, although God for a time ſuffer vs to carie away our ſinnes without puniſhment, yet it ſhall not alwayes be ſo, but at the laſt he will take moſt bitter and moſt iuſt puniſhment vpon vs: But in this place we may conſider of them both. 1. That we deſpaire not of deliuerance from our euils, becauſe God is exceeding merciſull. 2. That we abuſe not his mercie, and ſo deceiue our ſelues, becauſe he is alſo exceeding iuſt. 3. That we ſeriouſly and diligently conſider, by what meanes God will haue his iuſtice ſatisfied, that ſo we may be reconciled vnto him, and may obtaine ſound comfort both in life and in death.

The vſe of the mercie & iuſtice of God.

The ende of the Commentarie vpon the firſt part of the Catechiſme.

THE

THE SECOND PART: OF MANS DELIVERANCE.

The Arg. That man being in the ſtate of perdition, muſt ſeeke redemption in the Mediatour.

Queſtion.

5. Lords day.

12. *Seeing then we are by the iuſt iudgement of God in daunger of temporall and euerlaſting puniſhment, is there any way or meanes left whereby we may be deliuered from theſe puniſhments, and be reconciled to God?*

Anſwere.

God will haue his iuſtice ſatisfied: wherefore we muſt needes make ſatisfaction either by our ſelues, or by ſome other.

The Expoſition.

Whether there remain any hope of deliuerance & reconciliation, and by what means.

THE Title of this ſeconde part containeth alſo a ſhort repetition of the former doctrine, and is as it were a preface to the more full handling, and vnfolding of this argument of our deliuerance: for the queſtion is whether there be any way or meanes left, whereby a man may be deliuered from theſe puniſhments preſent and eternall, whereof he is in danger by the iuſt iudgement of God, and ſo be reconciled vnto his God: of attaining of which deliuerance neither is he altogether cut from hope, neither is he ſimply put in hope, but on this condition, if Gods iuſtice be firſt ſatisfied: for this is the will of God.

1. *Principle.* *Gen.* 2. 17. *Deut.* 27. 26. 1. *Theſſ.* 1. 10.

That principle leaneth vpon the very trueth of God, who had expreſſely foretold man, *In the day that thou eateſt of that tree, thou ſhalt die*: by death vnderſtanding all miſeries and all kinde of calamities, as the departing of the

the ſoule from the bodie, and the ſecond death, which is the wrath of God to come, and the curſe that ſhall alwayes and for euer abide.

Therefore the *Catechiſt* ſignifieth, that before we may hope for deliuerance, & perfit reconciliation with God, this iuſtice of God muſt fully be ſatisfied, whereby he will not ſuffer his moſt holy maieſtie to be offended without puniſhment. *Exod.10.5. and 34.7.*

Nowe whereas his maieſtie, which man by ſinning hath offended, is infinite & incomprehenſible, we muſt neceſſarily concludé, that there is required a puniſhment either equall to ſo great a Maieſtie, that is euerlaſting and infinite, or ſuch a one, as though it be determined in time, is all one, as if it were euerlaſting, that ſo we may haue deliuerance from ſinne, death, and the curſe. *Luke 16.24. 2.Pet.2.4. Jude 6.*

For the former means of deliuerance, although God wil throwe the wicked together with the deuils into hel, there to be tormented with euerlaſting torments, yet becauſe they ſhall neuer be deliuered from them, but ſhall alwayes remaine vnder theſe puniſhments and the wrath of God, therefore it can not be vnderſtood of it: therefore we muſt flie to the ſecond meanes of deliuerance, of which ſort that was, which God him ſelfe promiſed to our firſt parents, ſaying, *The ſeede of the woman ſhall breake the ſerpents head.*

Which being ſo, the other principle followeth which is in the text, that therefore we muſt needes make ſatisfaction vnto God, either by our ſelues or by ſome other. For that which is a common receiued rule, that no man can ceaſe to be a debter, before either him ſelfe or ſome bodie for him hath anſwered his creditour: that hath place here alſo, by reaſon of the exact ſeueritie of Gods iuſtice: and the reconciling of mā vnto God muſt needes goe before. 2. *Principle.*

Whereunto alſo that belongeth, that God will be perfectly ſatisfied, that is, not ſuffer any one ſinne to remaine, which is not by this temporall ſuffering ſatisfied for and condemned in our fleſh: which perfection pertaineth alſo to the repairing of the whole nature of man, and of all the graces, which by ſinne were loſt: otherwiſe

therwiſe our redemption ſhould be vnperfite.

Queſtion.

13. Are we able to ſatisfie by our ſelues?

Anſwere.

Not one whit: yea rather we doe increaſe our debt euery day.

The Expoſition.

THat by our ſelues we are not able to ſatisfie, it ſeemeth to neede no proofe: Nay contrariwiſe we are ſo farre from being able, that we rather increaſe our debt euery day, and ſo bring our ſelues into greater guiltines. *Iob* truely deſcribeth man *to be abhominable and filthie, drinking iniquitie like water*: ſignifying that ſinne is as ordinarie and as vſuall a matter with vs as meate and drinke: which if it be ſo, and we daily commit ſinne, (as certenly we do) our debt alſo increaſeth by ſinning. The Prophet confeſſeth and prayeth, *Who can vnderſtand his faults? ô clenſe thou me from my ſecret faults*: we our ſelues alſo when we pray acknowledge the ſame: *Forgiue vs our debtes. In many thinges we offend all*, ſaith *Iames*: but *Paul* crieth out: *ô wretched man that I am, who ſhall deliuer me from the bodie of this death*? But the wicked take delight euen in ſinning, and pleaſe them ſelues in their wickednes, and make no reckening of mocking God.

Iob.15.16.

Pſal.19.13.
Matth.6.12.
Iam.3.2.
Rom.7.14.

Wherefore if we like vnto a priſoner for debt, which is not onely not able to pay, but euery day increaſeth his debt: who ſeeth not that we are not able by our ſelues to ſatisfie the iuſtice of God?

The falſe doctrine.

Vigner. inſtit. c.30 15.6. vnſ.20.

BY *theſe arguments of our inhability to redeeme our ſelues, is that falſe opinion of the* Romaniſtes *refuted, whereby they imagine ſome kinde of workes in man, which by a ſtraunge and barbarous terme, they call workes of* Supererogation: *for this is a moſt certen principle: if we be not able to merite any thing to our ſelues, nay if (as the proverbe is and here may moſt fitly be vſed) we owe our verie ſoule to God, to what ende ſhould we attempt to merite any thing for other men?*

Queſtion.

Question.

14. Can any creature in heauen or in earth make satisfaction for vs?

Answere.

None at all: For first God will not punish any other creature for that sinne that man hath committed: Secondlie that which is but an onely creature, is not able to indure the wrath of God against sinne, and to deliuer others from it.

The Exposition.

IT hath bene alreadie prooued that by our selues we are in no sort able to satisfie the iustice of God, there remaine the rest of the heauenly creatures: but there are two reasons brought, why no creature in heauen or in earth, which is but an onely creature, is able to doe it for vs: one drawen from the order of Gods iustice, the other from the weaknes of any creature, compared with the power of the wrath of God, and the hainousnesse of sinne.

For the former, the answere is directly made. 1. That this had bene contrary to the will of God, who will not punish any other creature for that sinne which man hath committed. For what is more indifferent, then for God to execute his iudgement vpon that nature or creature, which by sinne had offended the maiestie of God? *Genes.3.6.* But neither Angel, nor any other creature had eaten of the fruite of the tree, but onely man, who alone was forbidden to eat of it: therefore it was agreeable to iustice, *Exod.32.33. Ezech.18.20. Heb.2.14.* that God should lay the punishment vpon man, which order of his iustice in punishing offenders, himself auoucheth in these words, *I wil blot him out of my book, who hath sinned against me:* & *the soule that hath sinned, it shall die.* 1.

Secondly, none of the creatures was able to make satisfaction to God for vs, because he who vvou'd take vpon him to deliuer vs, must indure the wrath of God, as he had threatned the transgressors of his Lawe: but the power of Gods wrath is so great, that it is like a consuming fire, which no man can withstand, wherof the lord himselfe thus speaketh in the Prophet: *Least my wrath come foorth like fire, and burne that none can quench it,* *Gen.2.17. Jerem.4.4. Ose.11.9.* 2.

because

because of the wickednesse of your inventions: and howe
2. Thess. 1. 10. great a fire must that euerlasting wrath of God be?
Psal. 130. 3. which being infinite, howe was it possible to be borne of him, who is but an onely creature?

3. Principle. Wherefore that principle also must by all meanes be reteined, that our deliuerer must be somewhat more & greater then a single creature, that so he may both endure the wrath, and arise also from it as a conquerour hauing ouercome it.

Question.

15. Then what manner of Mediatour and deliuerer must we seeke for?

Answere.

Such a one as is true man, and perfectly iust, and yet notwithstanding more mightie then all creatures, that is, who is also true God.

The Exposition.

NOwe then that we must seeke for a Mediatour, by whome we may be deliuered from sinne, and from death, the holie Scriptures doe teach vs: and when we heare of a Mediatour, we foorthwith thinke of the office of a Mediatour, which among men is to be an intercessour betweene the parties offended, and to deale, intreat and be instant for reconciliation betweene the, and not to giue ouer vntill he haue established peace on both sides.

What manner of Mediatour it behooued vs to haue. But for the office of a heauenly Mediatour, where the parties are vnequall, the partie offended, God, whose maiestie is aboue all comparison: the partie offending Man, there are required strength and qualities farre aboue the strength and qualities of man. 1. That he be true man, and perfectlie iust. 2. That yet he be mightier then al creatures, that is, who is also true God: so that this Mediatour, is a person consisting of two natures, the nature of God, and the nature of man, appointed betweene God, who is angrie with sinne, and mankind, who are guiltie of sinne, and of the wrath of God, to make intercession to God for vs, to satisfie the iustice

stice of God, and to reconcile vs vnto him.

His humane nature, the Scriptures do declare by the seed of the woman, also by the seed of *Abraham* & *Isaac*: the perfect righteousnes and innocencie of the Mediatour, the Lambe without spot did foreshew. The same doth Esay also confirme, both when he saith that there *was no guile found in his mouth*, & a little after calleth him, *my righteous seruant, who by the knowledge of him shall iustifie many*: Euen as the same Prophet also by many titles doth commend his diuine nature: *the gouernment is vpon his shoulders, he is called wonderful, counseller, the mighty God, the euerlasting father, Prince of peace: the increase of his gouernment and peace shall haue none end.*

Gen. 3.15. *Gen.* 22.18. 1 *Cor.* 15.21. *Exod.* 12.5.

Esa. 53.9.11. *Esa.* 9.5,6. *Esa* 7.14. *Ier.* 23.6. and 33.16.

The Arg. *That Christ is that onely Mediatour, true man, and perfectly iust, and true God, such a one as in the Gospell is promised, & exhibited.*

Question.

16. Wherefore must he needs be true man, and perfectly iust? 6. Lords day

Answere.

Because the iustice of God requireth, that the same nature of man which sinned, should also pay the punishment of sinne: but he that were a sinner himselfe could not pay for other men.

The Exposition.

OVr Mediatour first ought to be true man, that nothing might be diminished of Gods iustice, which requireth that that sinne which mans nature hath committed, should be punished, not in the nature of Angels, but in our flesh.

Rom. 8. 3. *Rom.* 5. 12,15.

In the day that thou eatest of the fruit of the tree, thou shalt assuredly die: this was the sentence of the Lorde God against man: vnlesse therefore our Mediatour were true man, how could he suffer, die, feele, and receiue in a true soule and bodie those horrible torments and the wrath of God?

Gen. 2.17.

Surely the author to the Hebrewes seemeth to haue pondered this, when he speaketh of the Mediatour. *For as much then as the children were partakers of flesh and blood,*

Heb. 2.14.

be alſo himſelfe likewiſe tooke part with them that hee might deſtroy through death him that had the power of death, that is, the deuill.

1.Cor.15.47. And for no other cauſe is he called *the ſecond Adam*, but becauſe the condition of a man was allotted vnto him, that he might raiſe vp from their fall the poſteritie of *Adam*: & except it were ſo, how could we be ſure that the office of redemption were fully perfected for vs, and what comfort could come to vs, if the ſinnes of mankinde, had bin laid vpon any other creature, then vpon mankind?

1.Tim.2.5.

4.Principle. This being out of controuerſy, let vs reteine alſo the principle, that our heauenly father would ſo repaire the decayed eſtate of mankind by mercy, that yet his iuſtice might remaine whole, and without breach, and therfore that the Mediatour muſt be true man. 2. And it was no leſſe needefull that he ſhould alſo be pure and altogether cleere from all ſpot of ſinne, becauſe if himſelfe were a ſinner, he could not vndergoe puniſhment for other men.

Matth.3.15. Rom.5.18. 2.Cor.5.21. Rom.3.23,25,26. Act.20.28. For vnderſtanding of this wee muſt call to minde, that man was bound to fulfil al that righteouſnes, which God required of him for his own glorie: whereof it followeth, that there muſt needs haue bin ſome man, who fulfilling al righteouſnes, might be accepted vnto God. Secondly all men are ouerwhelmed, with an infinite multitude of all kinds of ſinne, & therefore in danger of the curſe, therfore there muſt needs be ſome man, who might make full ſatisfaction to God, that hee might be accepted of him. Thirdly no corrupt man had bene able ſo much as to attempt this, much leſſe to bring it to paſſe.

Rom.14.23. Heb.11.6. but rather he ſhould haue needed a Mediatour for himſelfe, ſo farre had he beene from being able to reconcile others vnto God, or to performe any thing pleaſing and acceptable vnto God.

Therefore it was needfull that the redeemer of men ſhould be both a true man, that is, hauing the true body and ſoule of a man, and alſo iuſt, and not defiled with any ſpot of ſinne.

Queſti-

Question.

17. Wherfore ought he also to be true God?

Answere.

That by the power of his Godhead, hee might be able to sustaine the burden of Gods wrath in his flesh: and to recouer and restore vnto vs the righteousnes and life that wee had lost.

The Exposition.

THere are also reasons of no lesse weight, if we consider the proper office and dutie of the Mediatour, why he ought also to be true God. There lay vpon the Mediatour the burden of Gods wrath to be susteined in his flesh: but there was no such strēgth either in Angels, or in men, which was able to beare so heauy a weight, therefore it was needfull that he should be more mightie then all creatures, that is, true God, who must rise againe hauing put to flight and ouercome the deuill, sinne, the worlde, and last of all, death it selfe togither with the wrath of God. *Col.1.20.* *Rom.1.14.* *Act.2.24.*

And for this cause God in the Prophet giueth this honour onely vnto himselfe: *I am the Lord, and there is no Sauiour besides me.* Wherupon the Apostle when he speaketh of the Mediatour, *saith, God purchased his Church with his owne blood*: and, *God was in Christ reconciling the world vnto him*: and of the Iewes: *If they had knowne him, they would neuer haue crucified the Lord of glorie.* *Esa.43.11.& 53.5.* *Act 20.28.* *1.Cor.2.8.* *2.Cor.5.19.*

2. Furthermore, for that it belonged to the same office of the Mediatour, to repaire and restore the righteousnes and life that we had lost by sinne, that also could not be brought to passe and performed, but by the power of God.

The Apostle Paul confirmeth the same, where he intreateth of the repairing of the image of God in vs, and chalengeth the working thereof to the Creator alone, that is, to God himselfe: for he *admonisheth the faithfull to put on the new man, which after God is created in righteousnes and true holines*: and, *not to lie one against another, seeing they haue put on that new man, which is renewed in knowledge after the image of him that created him, to wit, in the* *Eph.4.24.* *Col.3.10.* *1.Joh.1.2.& 4.9.*

beginning, in his owne image.

But more cleerely hee ſpeaketh of the ſame thing to the Corinth. *But we all,* ſaith he, *behold as in a mirrour, with open face the glory of God and are chaunged into the ſame image from glorie to glorie, as by the Spirit of the Lord.*

2. *Cor.* 3. 18.

Queſtion.

18. But who is that Mediatour, who is both true God, and true and perfect man?

Anſwere.

Our Lord Jeſus Chriſt, who is made vnto vs of God, wiſedome, righteouſnes, ſanctification, and perfect redemption.

The Expoſition.

OF the qualitie and condition of the perſon of the Mediatour hath beene before ſpoken, now the queſtion is asked *Who he is:* for we muſt haue ſome certentie of him, for otherwiſe how ſhall we cal vpon him, whē we know him not? how ſhall we be ſure that the payment is made, when we know not our ſuretie? Therfore that our Lord Ieſus Chriſt is that only Mediatour, true God and true man, and alſo perfitly righteous, it is proued by the teſtimony of the Apoſtle compriſing in a ſhort ſentence the whole myſterie of our redemption, and teaching both from whence we haue ſuch a Mediatour, & alſo by what meanes, with what and how pretious treaſures hee beeing furniſhed, brought a ſaluation to mankinde.

1. *Cor.* 1. 30.
1. *Tim.* 2. 5.

Chriſt the Mediatour of mankinde.

Paul teacheth that this Mediatour was giuen vnto vs of God: as if he had ſaid, God of his meere mercie gaue him vnto vs, and beſtowed him vpon vs, to deliuer vs from ſinne, death, and the curſe, and to make full ſatisfaction to his iuſtice, and finally to repaire in vs the image of God.

That a Mediatour was giuen vnto vs of God.

Where wee muſt acknowledge the exceeding goodneſſe and mercy of God toward mankind, who whē they had nothing before their eyes, but the gulfe of condemnation, wherin they were all to be ſwallowed vp, he gaue this onely and moſt deere pledge, to wit, his only begotten ſonne, by his ſacrifice and interceſſion to reconcile them vnto himſelfe, which benefit according to the

Joh. 3. 16.
Rom. 5. 8.
Rom. 8. 32.

wor-

worthines of it can neuer be sufficiently valued and commended.

Secondly, the same Apostle in this golden sentence propoundeth foure excellent titles, wherein he compriseth the whole power of our Mediatour, and what soeuer good thing we receiue of him. The first is, that he is made vnto vs of God, Wisdome: for when we were altogether vnwise, & blind in those things that concerne our saluation, he was made vnto vs wisdome; that is, although he were the word and wisdome of the father from euerlasting: yet then especially became he such a one vnto vs, when being sent of the Father, hee reueiled vnto vs the whole counsel and will of the Father, and filled also our soules with sauing wisdome, and with the knowledge of saluation. Wisdome. *Matth.* 11. 27. *Ioh.* 2. 18. *Colos.* 2. 3. 1. *Cor.* 2. 2.

By *righteousnes*, he vnderstãdeth, that he by his death did purge our sinnes, that this obedience might be imputed to vs for righteousnesse. Righteousnes. 2 *Cor.* 5 21.

By *sanctification*, he teacheth vs that by his Spirite we are regenerated vnto holinesse: for we can not be freely iustified, but we must also liue holily. Sãctification. *Rom.* 6. 2. 3.

Last of all, by *redemption*, he signifyeth that we by his benefite are deliuered as well frõ the bondage of sinne, as from all miserie that issueth from thence: although that benefit of perfit redemption shall be fully accomplished in the last day. Redemption. *Rom.* 8 23.

To this testimonie of *Paul* may be added also the suffrages of the Euangelists, as that of *Matthew* out of *Esay*, shewing the trueth of the prophecie concerning *Christ* fulfilled: *Behold, a virgine shal conceiue and shal bring foorth a sonne, and thou shalt cal his name Immanuel, which is by interpretation, God with vs, true God and true man*, or God incarnate: euen as Christ him selfe prooueth against the *Pharisees*, that he is both the Lord, and the sonne of Dauid: his Lorde according to the one nature, that is, his Godhead: his Sonne according to the other nature, that is, his manhood: and that which the Angel saith in *Luke*: *This day in the citie of Dauid is borne to you a Sauiour, which is Christ the Lord.* *Esa.* 7. 14. *Matth.* 1. 23. 1. *Tim.* 3. 16. *Matth.* 22. 42. *Psal.* 110. 1. *Luk.* 2. 11.

His perfite righteousnesse is confirmed in the places Christ our Mediatour is perfectly righteous.

Heb.4.15. that follow: *For we haue not an high Priest which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.* And a little after: *For such an high Priest it became vs to haue, which is holie, innocent, vndefiled, separate from sinners, & made higher then the heauens.*

Heb.7.26.

Whereto also may be referred that of *Iohn*: *If any man sinne, we haue an aduocate with the Father, Iesus Christ the righteous:* and that of *Peter* out of *Esay*: *Who did no sinne, neither was there guile found in his mouth:* and, *For Christ suffered once for sinne, the righteous for the vnrighteous, that he might bring vs vnto God.*

1.Iob.2.2.
1.Pet.2.22.
1.Pet.3.18.

Rom.9.5. Out of which and other like places of Scripture it is strongly prooued, that *Christ* is that our *Mediatour*, *who concerning the flesh came of the fathers, but is also God ouer all, blessed for euer.*

Quest.11. The difference of true & false religion. And this doctrine (as we touched before) is therefore more diligently to be beaten vpon, and more gredily to be receiued, because by it alone we may discerne true religion from false: for whatsoeuer religion setteth any thing else to answere the wrath of God, besides the onely innocencie, righteousnes, and satisfaction of Iesus Christ, robbeth God both of his perfite iustice and mercie, and therefore is false.

The false doctrine.

The error of the Romanistes. *Seeing that our Mediatour Jesus Christ, is true man, and also perfitely iust, the Romanistes doe twise erre. First, in that they depart from him, whome, in that he is man, we are taught to be very neere and closely ioyned vnto vs. Secondly, that passing by him, they deuise vnto themselues other aduocates and mediatours, who are sinners themselues: for what sinner can purchase vnto vs the fauour of God?*

Conci.Trid. sess.22. 1.Tim.2.

The error of the Arrians. *The Arrians also are no lesse wicked, who from the office of Christs mediation, fetch an argument to ouerthrow his diuinitie, whereas he could not be a Mediatour, vnlesse he were also God.*

Question.

19. VVhereby knowest thou that?

Answere

Answere.

By the Gospell: which God first reueiled in Paradise, and afterward did publish by the Patriarches and Prophets, shadowed out in sacrifices and ceremonies, and last of all accomplished by his onely begotten Sonne.

The Exposition.

THis is a proofe of that which went before: for the Catechist doth confirme the doctrine of the mediatour Iesus Christ, and doeth teach from whence the certentie thereof is warranted vnto vs: namely, by the Gospell, as we haue learned sinne and our miserie out of the Law, vpon which occasion he doth expound what is meant by the name of the Gospell, and howe farre it stretcheth.

The word *Gospell* signifieth glad tidings, hauing the name εὐαγέλιον, of δ' ἀγέλλω, that is, to bring good tidings, whereupon for that the knowledge of saluation is said to be learned out of the Gospel, or in the Gospel, it is taken for the doctrine comprised in the old and new Testament, concerning our Messias and Sauiour, in whome is promised and preached to them that beleeue in him perfect deliuerance from sinne, death, and the euerlasting curse, then which there coulde bee none more happy or welcome tidings to all mankinde. The reason of the name and definitiō of the Gospell.

The authour of this Gospell, that is, of this sauing doctrine is shewed to be God him selfe, who as he did from euerlasting decree how hee would redeeme mankinde being through sinne brought vnder the danger of condemnation and euerlasting death: so by and by after the fall of man he did reueile this promise. *The seede of the woman* (which is Christ) *shall bruise the serpents head*, that is, shall ouercome the deuill, and shall bring vnto men full deliuerance from all miserie. The authour of the gospell. Gen. 3. 15.

And so in the reuelation that is from God, the Gospell differeth from the doctrine of the law, whereof although God be also the authour, yet is it so far knowne by nature that it leaueth men without excuse, as when the Apostle saith, that *The Gentiles doe by nature the things contained in the Law*: But the Gospell is a doctrine which teacheth aboue nature, whereof men could not haue so The differēce of the law & the gospell. Rom. 2. 14. Mat. 15. 17.

much as any guesse, so that now also they can not yeeld consent vnto it, without the special gift & grace of God.

Gen. 15. 16. Gen. 17. 9. & 21. 18. & 49. 10. Joh. 8. 56. Heb. 13. 8. Luk. 1. 54. Deut. 18. 18. 2. Sam. 7. 12. Act. 3. 22. 23. & 10. 43. Rom. 1. 2. Rom. 3. 21. Joh. 5. 46, 47.

Moreouer the goodnes of God is thereby the more commended, because God did not only impart that glad tidings to our first parents, but did also prouide that in a continuall discent, the same should by Patriarks and Prophets be published, & deliuered from hand to hand: as from Adam in the familie of *Seth*, *Enoch*, *Noah*, *Sem* from *Sem* to *Abraham* (with whome God did strike the couenant, the foundation wherof was Christ) frō Abraham to his posteritie in Ægypt, and finally to *Moses*, by whom the same doctrine of the Gospell was taught, and afterward more largely and plentifully expounded and confirmed by the holy Prophets, as the Apostle witnesseth to the Romanes.

To this may be added that he did not onely by liuely voice deliuer the doctrin of the Gospel to his people, but also, the more diligently to beat it into his people, did shadow it out vnder the Law, by diuerse sacrifices and ceremonies, & especially by the Sacraments of *Circumcision* and the *Passeouer*: the principall drift whereof was to keepe the godly in exspectation of Christ that was to come, which the author to the *Hebrewes* teacheth most plainly in a great part of his Epistle.

Heb. 7. 8, 9, 10. & 10. 7.

How the doctrine of the Gospel was derived to vs. What is met by the gospel in the newe Testament.

Last of al, God did accomplish the same by his Sōne exhibiting in deede vnto vs Iesus Christ, who did most fully preach it vnto vs: euen as he now also doth reueile it, & will to the end of the world by the preaching which he hath ordeined in his Church: whereupon in the new Testament the Gospel is for the most part taken for the cleere manifestation of the mysterie of Christ, and specially for the publishing of the grace offered & performed in *Christ*, as *Mar.* 1. 1. & *Heb.* 11. & *Paul* in that respect calleth Christ *the end of the Law to righteousnes to euery one that beleeueth*, for that hee did obserue all the cōmandements, tooke vpon him all the curses, and in whome all the promises and figures had their accomplishment.

Rom 10. 4. 2. Cor. 1. 20. Gal. 4. 4.

I

The antiquitie of the doctrine of the Gospell.

The Vse.

THe vses of this doctrine of the Gospell are foure: for *first hereby appeareth the antiquitie of the doctrine of*

Christ

Christ our onely redeemer, so that to doubt of the trueth thereof were to robbe God, for that it hath witnes from God himselfe, from the Fathers and Prophets ledde by the holy Ghost, whereunto also the sacrifices and ceremonies did lead men, and whereof the Sonne of God him selfe comming in the flesh bare witnes. Wherefore it behoueth vs carefullie to vphold in the Church, and faithfullie to expounde and retaine this doctrine, both for the worthines of it, as comming from God, and for the antiquitie, and also for the necessitie and profite thereof.

Another vse is to knowe that after Christ is once come, the shadowes of the sacrifices haue an ende and that nowe after the Sunne is risen, there is no more place for the ceremonies of the Lawe, and that concerning the vse of them they are fulfilled & abolished in the death of Christ. 2.

The third vse is, to learne, by despising the worlde and the transitorie delightes thereof, to desire with the whole affection of the heart that soueraigne good that is offered to vs in the Gospell, and when it is offered, to lay holde on it. 3.

The fourth vse is, in all affliction, and euen in life and in death to comfort our selues by these glad tidings of saluation purchased by Christ, which farre exceedeth all the ioyes of the wicked. 4.

The Arg. That Christ is a Saviour onely of those that beleeue, and of true faith, and of the summe of those things that are to be beleeued. The 7. lords day.

Question.

20. Is saluation then restored by Christ to all men that perished in Adam?

Answere.

Not to all, but onely to those who are ingraffed into him by true faith, and doe lay holde vpon all his benefites.

The Exposition.

HEre he preuenteth an obiection: for seeing it is confessed that Christ is the redeemer of mankind, as the Gospell doeth teach, some man may aske the question, whether all we that perished in Adam, are restored also to saluation in Christ, & if not so, who thē are restored vnto saluation? to which question the answer is plaine:

plaine: namely that not all, nor euery man is reſtored to ſaluation by Chriſt, but onely thoſe who beleeue in him.

1. That all ſhall not be ſaued by Chriſt. *Mat.7.13, 14. Mat.25.34. Mat.22.14.*

And that all are not ſaued by Chriſt the Mediatour, is ſo true and ſo well knowne out of the Scriptures, as nothing more, Chriſt himſelfe bearing witnes: *Not euerie one that ſaith Lord, Lord, ſhall enter into the kingdome of heauen*, and, *Narrow is the gate and ſtreight is the way that leadeth vnto life, and few there be that finde it:* to this may bee added the deſcription of the laſt iudgement, and that which he ſaith elſe where, *Many are called, but fewe are choſen.*

1.Ioh.2.2. Ioh.17.20. Mat.11.27. Ioh.15.15. Ioh.6.45. Rom.8.30.

Although neuertheleſſe that abideth true, which Iohn affirmeth, that *Chriſt is the Propitiation for our ſinnes, and not for our ſinnes alone, but for the ſinnes of the whole world:* becauſe Chriſtes death is in deed ſufficient for all mankinde, but effectuall onely for the Elect, who ſhall beleeue in his name, to whome alſo he reueileth the will of his Father, and whome hee regenerateth by his holy ſpirit, whome he preſerueth, and in the ende ſhall crowne with euerlaſting glorie. For Iohn had no other purpoſe, but to make the ſacrifice of Chriſt common to the whole Church: ſo that vnder the name *(all)* he comprehendeth not the reprobate, but noteth out thoſe, who (as I ſaide) ſhould alſo beleeue, and were ſcattered throughout diuerſe coaſtes of the world.

Ioh.11.52.

A compariſon of Adam and Chriſt. *Rom.5.18.*

After which ſort alſo that place of the Apoſtle muſt be vnderſtoode, *Likewiſe then, as by the offence of one, the fault came on all men to condemnation: ſo by the iuſtifying of one, the benefite abounded towards all men, to the iuſtification of life:* where the word *(all)* ſuppoſeth the condition of beleeuing, which Chriſt ſo often inforceth in the Goſpell, and the Scripture repeateth almoſt in infinite places.

And that this was *Paules* meaning ſhal then appeare, when we ſhall haue obſerued wherein both theſe, that is, the firſt *Adam*, and the ſecond *Adam*, which is Chriſt our Mediatour do agree, and wherein againe they differ. They agree in this, that eeh of them was appointed as a roote, which ſhould ſende forth into the branches

Rom.5.19.

growing

flowing from it, whatsoeuer it had in it selfe: but here they differ, that the one by nature did spread his offence to the destruction of all, the obedience of the other did by grace abounde vnto many: for that we are borne corrupt from *Adam*, it is the fault of nature, but that in Christ we are borne againe to be righteous, it is the benefite of the holy Ghost. *Rom.5.19.*

Neither yet are we therefore to thinke that *Adam* was of more force to destroy, then Christ is to saue, seeing it is a farre greater matter to saue, although it be but one, then to destroy an infinite number: or yet that God is vnrighteous or vnmercifull, for that he will not so shewe his mercie, but that he will sometime execute his wrath vpon the vngodly: for if all should be saued, there should be no examples of Gods mercie in the Elect: but God will haue to appeare on both partes examples of his iustice and examples of his mercie, and therefore it must needs be that many must be condemned, and some saued: to this belongeth that of *Augustine*: *If all should be deliuered, then would that lye hidden which by iustice is due vnto sinne: and if none should be deliuered, then would not that appeare which is giuen by grace.* An obiection preuented. *Epist.105.ad Sixtum.*

2. Wherefore seeing God doeth vse to giue faith, the onely instrument to lay holde on Christ vnto salvation, vnto those whome he hath determined to saue in Christ: it is very well shewed in the Catechisme in the second place, that onely those shall be saued, who are ingrafted into Christ by true faith, and doe lay holde vpon all his benefites. 2 The faithful shall onely be saued.

The Apostle vseth the name of *ingrafting* to the Romanes: *For if we be ingraffed with him to the similitude of his death: so shall we be also to the similitude of his resurrection*: the which comparison the Scripture also vseth in another place, shewing that as impes we must be graffed into Christ, and become one in him, before we can drawe life from him: for as a branch cut from a tree receiueth no life from the root, so he that is not ingraffed into Christ, can not be partaker of his life: whereupon he him selfe saith: *As the braunch can beare no fruite of it selfe vnlesse it abide in the vine: So neither can you, vnlesse you abide in me.* *Rom.6.5.* *Iohn 1.12.* What is to be ingraffed into Christ. *Iohn 15.4.*

For

For Christ is the head of the faithfull, the faithfull them selues are called bone of his bones, and flesh of his flesh, that as from the head by the sinewes, life, feeling and motion are deriued into all the other partes of the bodie: so from Christ the mysticall head, through the holy Ghost, must the iuyce of euerlasting life flow into all his members.

Ephe.4.16. *Ephes.5.25.*

But the onely meanes in respect of vs to be made partakers of that spirituall iuyce, is true faith, whereupon it followeth that they onely are saued, who truelie beleeue in Christ, and doe applie vnto them selues by faith him that is made vnto them of God, wisedome, righteousnes sanctification and redemption: according to the saying of Christ: *For so God loued the worlde, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.*

John 3.16,36. *Esa.53.11.*

John 1.12. The same also is plainely affirmed by Iohn: *But so many as receiued him, to them he gaue this honour to be the sonnes of God, euen to those that beleeue in his name.*

Hebr.4.2. *and 10.39.* To the Hebrewes: *For the Gospell was preached vnto vs, as it was also vnto them, but the worde which they heard did not profite them, because it was not mingled with faith in them that heard it.*

We must lay hold vpon all the benefites of Christ.

John16.27. Therefore by faith we must lay holde on Christ and all his benefites that we may be saued, seeing we can misse none of Christs merites, neither can we haue any merite else where, but that our owne saluation and redemption must be called in question, and wauer to and fro, and we shall also doe notable iniurie to Christ.

The necessity of faith.

Hebr.11.6. Whereby we may see howe necessary an instrument faith is, because as to seeing it is necessarily required that a man open his eyes: so to the obtaining of those thinges which by the grace of God are promised in Christ, we must needes haue faith, without *which it is vnpossible for any man to please God.*

Titus.1.1. But forasmuch as true faith is onely proper to the elect, as the Apostle saith to *Titus*, here againe we see that not all indifferently doe imbrace that fellowship with Christ, which is offered by the Gospell, and therefore, if wee will rise yet a litle higher, that they onelie

are

be saued, who are of the number of the Elect, whome Christ ingraffeth into him selfe, by his Spirite through faith, that they may obtaine saluation in him, as Luke witnesseth: *And they beleeued, so many as were ordained vnto euerlasting life.* Act. 13.48.

Yet let no man hereof gather that infants are excluded from saluation, because by reason of their age they cannot beleeue, who how they are also saued in Christ by vertue of the couenant, we wil shew in another place. Quæst. 74. Quæst. 74.

The false doctrine.

SEeing therefore it hereby appeareth, and is certen that the faithfull alone shall be saued, they are refuted who goe about to proue, that euery man shall be saued in his owne superstition, and seruing of God after his owne will: for they are contrarie to the eternall counsell of God, who, whome he hath from euerlasting chosen in Christ vnto salvation, in them in his good time doeth plant faith, that so they may attaine righteousnesse and life in him.

Question.

21. What is true faith?

Answere.

It is not onely a knowledge, by which I doe stedfastly assent to al things which God hath reueiled vnto vs in his word: but also an assured affiance kindled in my heart by the holy Ghost through the Gospel, by which I rest vpon God, making sure account, that forgiuenesse of sinnes, euerlasting righteousnesse and life is bestowed, not onely vpon others, but also vpon me, and that freely by the mercie of God, for the merite and desert of Christ alone.

The Exposition.

WE haue declared that there is but one meanes of deliuerance, to saue vs from so miserable destruction, where Christ is reueiled to be true God and true man, the *Mediatour*, and *Redeemer*, by whose hande the heauenly Father according to his exceeding goodnesse and mercie hauing compassion on vs, would succour vs, if so be we be ingraffed into Christ by true faith, and do apolie all his benefites vnto our selues. Nowe we must consider what manner of faith this is, whereby men receiue

ceiue the possession of the kingdome of heauen, who are by nature condemned in *Adam*, for that not euery opinion or perswasion is able to bring so great a matter to passe: and so much the rather, because the deuill is so hote an enemie to the sauing doctrine of faith: for because he was not able to hinder the decree of God touching the redemption of mankinde, therefore he employeth all his skill about this, howe either to take away, or to corrupt, or to weaken this instrument whereby we applie the same vnto our selues, for he knoweth that which is written, *Whosoeuer beleeueth not, vpon him abideth the wrath of God.*

John 3.16.

1. The definition of true faith is here further expounded. *Joh.*6.69. *Iohn* 17.3.

Therefore true *Faith* is defined first to be a knowledge, which although it be common to it with the historicall faith, yet true faith can neither be, nor continue without it, according to the confession of *Peter*: *We also haue beleeued and knowen, that thou art Christ that sonne of the liuing God.* He ioyneth knowledge with faith, euen as ignorance is the greatest enemie to wit.

2

Secondly, it is such a knowledge, whereby we do firmly and without all doubting assent vnto all things which God (not the Church, or Councils haue decreed of their owne priuate motion) hath reueiled vnto vs in his word: for true faith hath respect vnto the word of God, and whatsoeuer is promised, commanded, or conteined therein, doeth thereunto most stedfastly agree, and refuse all things contrary vnto it, that is, whatsoeuer without the worde of God is framed or deuised.

3. *Jam.*2.19.

Thirdly, because this evidence, and certen assent to all the articles of faith maketh no true faith (for such knowledge haue also the wicked and the deuils, generally to beleeue whatsoeuer is conteined in the Scriptures of the Prophetes and Apostles) therefore that is also added in the definition of faith, wherein standeth the verie formall difference of faith, namely, that true faith is not onely a knowledge, but also an assured affiance of Gods fauour and good will towardes vs, whereby all faithfull men resting vpon God, do first applie peculiarlie vnto them selues forgiuenesse of sinnes, euerlasting righteousnesse, and life, and then by the Lawe of charitie

charitie doe deeme and hope the like of other faithfull men also and members of the Church: which witnesse the Scripture calleth πληροφορια, that is, *a full perswasion*: which the Apostle expresseth in these words, *I knowe whome I haue beleeued, and I am perswaded that he is able to keepe that which I haue committed to him against that day*: and, *I liue, not I nowe, but Christ liueth in me*: and to the Romanes: *For I am perswaded, &c.* *Gal.5.6. 1.Cor.13.7. 1.Thess.1.5. 2.Tim.1.12. Gal.2.20. Jam.1.8. Rom.8.38.*

The proper companion of a true faith is certen affiance or confidēce.

And that such an affiance is required to the perfection of true faith, the reasons following drawen out of the Scriptures doe confirme. 1. Seeing it is certen that no man is saued by knowledge alone, and Christ pronounceth that whosoeuer beleeueth shall be saued, who seeth not that true faith is not only the knowledge of the historie, but hath some speciall propertie? 2. *By the heart man beleeueth to righteousnesse, (saith Paul) and by the mouth man maketh confession to saluation*: if faith be in the heart, then is it not only knowledge in the mind, but also affection in the heart, and consequently affiaunce or confidence: whereupon the same Apostle ioyneth *Confidence* with *Faith*, when he speaketh of Christ: *By whome we haue boldnesse and entraunce with confidence by faith in him.* Euen as the holy Ghost also to the Hebrewes defineth, *Faith to be the substaunce of things hoped for*, that is, an assured confidence of good things to come, such as Christ commendeth in *Abraham* and in others. *Rom.10.10. Ephe.3.12. Heb.1.13. John 8.56. Rom.4.18,19.*

Historicall faith.

Temporall faith.

And so at length by this proper difference is true faith discerned, first from historicall faith, which is so called, because it containeth onely the knowledge of the historie, that is, of the Prophets and Apostles writings, and of those thinges which God hath done, doth, or will doe, whereof *James* saith, *The deuils beleeue and tremble.* Secondly from temporall faith, when a man assenteth to the doctrine of God, and professeth the same after a sort, & acknowledgeth it to be true, but doth not earnestly apply the same to him selfe, for his owne saluation: but because he seeketh for glorie, and profite by it, therefore for a time he desireth to be a follower of it among *Jam.2.19.*

*Matth.*13.20. among others, whereof Christ speaketh in the parable in Matthew, which faith in this point excelleth, and goeth beyond historicall faith, because they who are induced with it, receiue the word of God with ioy: whereas the deuils hauing historical faith, had rather it were rooted out: last of all from the faith of working miracles, whereof the Scripture in an other place maketh mention: for many being without this faith to worke miracles, had notwithstanding that true faith & were saued: againe many hauing this faith, yet went without saluation, such as they who shall say in the last day, *Lord, Lord, haue we not by thy name cast out deuils, & by thy name done many great miracles: and then will I professe to them I neuer knewe you, depart from me ye workers of iniquitie.*

Faith of working miracles. *Matth.*17 20. 1.*Cor.*13.2. *Matth.*7.22, 23.

Whereby it plainely appeareth, that although there be many and sundrie sortes of faith to be founde, which are all the excellent giftes of God, yet none of them is sufficient for mans saluation or can bring sound comfort to him, but onely that true faith, which hath this propertie seuerall from all other that are called by the name of faith, that it is not onely a knowledge in the minde, but also a certen affiance of the heart in Gods goodnesse and good will towarde vs, wherein euery faithfull man trusting, reposeth him selfe vpon God.

2. Furthermore this true faith hath two causes, the one efficient or principall, the other instrumentall: the principall efficient cause is the holy Ghost, the instrumentall cause is, the preaching of the Gospell. That the holie Ghost is the author of faith, Saint Paul declareth, when he calleth him, *the Spirite of faith*, and againe when he teacheth that no man call *Iesus the Lorde, but by the holy Ghost*: so in the Actes he is saide to haue opened the *heart of Lydia, that she might beleeue the wordes of Paul.* For so Esay foretolde, as Christ expoundeth him, *And they shall be all taught of God*, that is, inwardly taught and instructed by the Spirite.

The causes of faith and fruites of the same. 2.*Cor.*4.13. *Matth.* 16.17. *John* 3.5. 1.*Cor.*12.3. *Acts* 16 34. *John* 6.45. *Eph.*2.7.8.9. *Phil.*1.19.

Of the preaching of the Gospel to be the instrumentall cause of saluation, that of the Prophet is to be vnderstoode: *Who hath beleeued our reporte?* but more plainely

*Esa.*53.1.

...nly ſpeaketh the Apoſtle: *Faith is by hearing*: and, *the Gospel is the power of God to ſaluation to euery one that beleeueth*: In deed the holy Ghoſt is able to breed faith in our hartes without the word: but ſo it hath pleaſed God to vſe this inſtrument partly to apply him ſelfe to our infirmitie, partly to prooue our obedience. Rom. 10.7. Rom. 1.16.

3 ...e effect & true fruit of faith is very excellent and ...ull of comfort, namely *forgiuenes of ſinnes* according to that ſaying, *Sonne be of good comfort, thy ſinnes are forgiuen thee*: wherunto is added *righteouſnes and life*, wherein conſiſteth true & onely bleſſednes, which becauſe that true faith bringeth vnto the Elect by laying holde of Chriſt the author of righteouſnes and of life, hereupon for the moſt part it vſeth to be called *iuſtifying faith*, in vvhich ſenſe that is to be vnderſtoode, *The iuſt ſhall liue by faith, and, beeing iuſtified by faith, we haue peace towards God through Ieſus Chriſt our Lord.* And in this reſpect Paul ſayde to the Iaylor asking *what he ſhould doe to be ſaued, Beleeue in the Lord Ieſus Chriſt, and thou ſhalt be ſaued, thou and thy whole houſhold.* Matth. 9.2. Why faith is called iuſtifying faith. Rom. 1.17. & 5.2. Hab. 2.4. Heb. 10.38. Act. 16.31.

And although the faithful are not yet in poſſeſſion of euerlaſting life, yet they are no leſſe ſure of it, then if they had it already, becauſe as they haue already by faith laid hold vpon it, looking vnto God that hath promiſed, & doe now in part feele it in their hartes, ſo they hope for the full accompliſhment of it in the laſt day. Whereupon the Apoſtle ſaith, *By hope we are ſaued.* An obiection prevented. Hope a companion of faith. Rom. 8.24.

Laſt of all is to be noted the cauſe which moued God by faith to beſtow vpon vs that excellent gift of remiſſion of ſinnes, namely his only free mercy, & that for the merite of Chriſt, who hath made ſatisfaction to him in our behalf, by which manner of ſpeech the free grace of God is nothing impaired, becauſe the merite of Chriſt is not contrary to the mercy of God, but depédeth of it, and there is no contrarietie in thoſe things whereof the one is in order after and vnder the other: & therefore there is no let, but that the iuſtification of man may be free, proceeding from the meere fauour of God, & that alſo the merit of Chriſt may come betweene, and haue a part, which in order and dependance followeth vpon The merite of Chriſt doth nothing impaire the free grace of God.

Rom. 3.24, 25. Eph. 2.8. Rom. 6.23. Iob. 4.10. Col. 1.20. Rom. 5.19. Ioh. 1.29. Rom. 5.1.

the mercy of God.

Hereupon doth Paul so often repeat that we are iustified freely, that is, by his grace *through the redemption made in Christ Iesus*: hereupon faith and euerlasting life is called by him the gift of God, & that in Christ our Lord, that by those words he may shut out all desert of workes as directly fighting with true iustifying faith, which looketh vnto the soule and onely merit of our Lord & Sauiour Iesus Christ.

The false doctrine.

1 Things contrarie to true faith. Vigner. Iust. lib. c. 10. 2. v. 3.

THe Romanists *haue many errors about the definition of faith: first not admitting the generall name whereby faith is called. For whereas faith is defined to be a knowledge, they thrust vnto the people an infolded faith, or an ignorant faith, wherby they say they beleeue, as the mother Church beleeueth, where as true faith can not stand, without certen knowledge.*

2 Contil. Trid. Sess. 6. c. 9. & sess. 6. c. 12. 13.

2. *When as, condemning the formall difference, which is such an affiance, whereby a man doth make certen account that his sinnes are forgiuen him, they will needes haue it accounted presumption or rashnes, if any man be not in doubt of the fauour and good will of God towards him, and of his assured reconciliation with God: whereas true and kindely faith is noted with this marke, and therby differeth from hypocriticall faith: so that he that wanteth this boldnes, may not hope that euer God will heare his prayer: but it is no meruaile that they talke so much of their infolded faith: for where there is no word of God to ground vpon, but onely the authoritie of man, there is no place for faith, but a doore and window is opened to dreames and opinions, whereof the* Papacie *hath a long time been very full. Last of all, if faith come by hearing, then must we beware of the* Euthusiasts *that wait for reuelations, and despise the word preached, & by I know not what inspirations of their owne, doe withdraw themselues and other from the liuely voice of the worde preached, and so deceiue both themselues and others.*

Iam. 1.6.7. The infolded or implicite faith of the Romanists.

3 Rom. 10.17.

Question.

22. What are those things which a Christian man must of necessitie beleeue?

Answere

Answere.

All those things that are promised vnto vs in the Gospell: the summe wherof is briefly compriſed in the Apoſtles Creede, or in the chiefe heads of the Catholike and vndoubted faith of all Chriſtians.

The Expoſition.

AFter the definition of Faith, followeth the ſumme of thoſe things that we are to beleeue, which is conteyned vnder two heads. 1. That we muſt chiefly beleue thoſe things that are promiſed vnto vs in the Goſpell. 2. That the ſumme of thoſe things, that we may not miſtake them, is ſet down in the Apoſtles Creede.

The firſt Chriſt himſelfe confirmeth, who beeing to ſend his Diſciples & Apoſtles into the wholl world, did giue them this rule: *Go and teach al nations*, & he expoundeth what, *to doe whatſoeuer I haue commanded you*: what thoſe things are, *John* ſetteth downe, bearing witnes of the Goſpel written by him ſelfe and the other Apoſtles. *Theſe things are written that ye may beleeue, that Ieſus is the Chriſt, the Sonne of God, and that by beleeuing yee may haue life through his name.* 3 *Matth.* 28. 19, 20. *Ioh.* 20. 31.

Which notwithſtanding muſt not ſo be vnderſtood, as if faith ought not to reach it ſelfe to the whole world, for as thoſe things that are promiſed muſt neceſſarily be beleeued, ſo thoſe thinges that are commanded, muſt vpon paine of damnation not be left vndone.

Therefore as faith is a *knowledge and aſſent*, ſo ought it to lay hold vpon the whole word of God: but as it is an *affiance repoſing it ſelfe vpon God*, it looketh to the promiſes of the Goſpel: for they only can comfort and vphold thoſe that are readie to fall: therefore it is to be noted, that here hee ſpeaketh of the Goſpell, not of the Law, what wee ought to beleeue, not what wee ought to doe. How far faith ſtretcheth.

2. But, for that the promiſes of God are here & there ſcattered in the writings of the Prophets, leaſt any man as it were in a thicke woode of teſtimonies ſhould any where looſe his way in ſeeking vvhat to beleeue, but might be directed as it were by a ſtreight threed to the thinges hee ought to beleeue, wee muſt in the ſecond

place consider where wee shall finde the summe of the promises of the Gospel: which a man may alwaies set before his eyes, looking vpon it, & referring vnto it, whatsoeuer promises he findeth in reading of the Scriptures.

Two titles of faith. Eph. 4. 5. Gal. 6. 16.

The most short & briefe summe is the Apostles creed, wherein the chief heads or articles of the Catholike & vndoubted faith of all Christians, are briefly and plainly laid down: which two titles are not without cause giuen vnto our faith: for first it is therefore called Catholike, that is vniuersall, because there is but one faith of all Christians in the world: secondly, *vndoubted*, for the certenty therof, that is, both because it is great wickednesse to call it into doubt as we vse to do the opinion of men, and also because whosoeuer shall follow this summe of doctrine, shall neuer misse of the way of salvation.

The Vse.

WHich beeing so, we gather from hence two conclusions: one, that none of those things ought to be reckned vnder the name of the Gospel, which men haue added to the written word of God, that is, to the doctrine conteined in the bookes of both Testaments: the other is that they are very Antichrists & instruments of Satan, who fearing to haue their iugling bewraied, doe crye out that onely one certaine sort of men must reade the Scripture, & therefore it is very vnlawfull to translate the holy Scriptures into the vulgare tongues, which may be vnderstood euen of seely women.

Question.

23. What is that Creede of the Apostles?

Answere.

1

I Beleeue in God the father almightie maker of heauen and earth.

2

And in Iesus Christ his onely Sonne our Lord.

3

Which was conceiued of the holy Ghost, borne of the Virgin Marie.

Suffered

4

Suffered vnder Pontius Pilate, was crucified, dead & buried, descended into hell.

5

Rose againe the third day from the dead

6

And ascended into heauen, and sitteth on the right hande of God the father almightie.

7

From thence he shall come to iudge the quicke & the dead.

8

I beleeue in the holy Ghost,

9

I beleeue the holy Catholicke Church, the cõmunion of Saints,

10

I beleeue the forgiuenes of sinnes.

11

The resurrection of the flesh.

12

And the life euerlasting.

The Exposition.

THe word *Symbolum*, doth generally signifie whatsoeuer is laide togither of many towarde a feast, of the verb συμβάλλειν, which signifieth to cast together: secondly it is also called a marke or a badge wherby one is discerned from another, as the soldiers badge. Wherupon this cõfession of Christiã faith & hope is called *Symbolũ fidei*, either becausse it is made of sundrie articles which euery one of the Apostles in common conference did lay togither, or elsse becausse by it as it were by a mark or badge the faithfull might easily discerne those that had bounde themselues by oth to be true souldiers vnder Christs banner, from such as corrupted the Gospell: for as worldly soldiers are known by some badge or colours that they haue, both whome they serue and whose enemies they are, so by this confession the Church & al the members thereof doe know themselues from all other sects, and doe testifie themselues to be both the seruants of God (the Father, the Sonne, and the holy Ghost) and also to be enemies to the deuill and all his limbs.

See *Expos. Russ. Aquileiensis Presbyteri in Opusc. Cyprian.*

The Vse.

THe profite of these articles thus generallie distinguished is this, that they may serue in steed of a rule, whereunto the faith of all men ought to agree; and whatsoeuer is contrarie to one or to moe articles, ought to be accounted false: secondlie that they may be vnto vs in stead of a table, wherein we maie perceiue distinctlie & seuerallie, what things are to be marked in Christ: for as the partes of the bodie are distinguished by ioynts, so in this confession of faith, whatsoeuer we ought distinctly and seuerallie from the rest to beleeue, is rightly and fitlie called an Article.

What an article is.

The Arg. *The partes of the Creede: and of God one in substance and three in person.*

Question.

8. Lordes day.

24. Into how many partes is this Creede deuided?

Answere.

Into three partes: The first is of the euerlasting Father and of our Creation. The second is of the Sonne and of our Redemption: The third is of the holy Ghost and of our Sanctification.

The Exposition.

The diuision of the Creed. *Eph. 1.4.*

THe order is plaine of it selfe, onely that is to be obserued, that in this Creed, the Father hath by good reason the first place: for seeing he of his onely mercie, before the foundation of the world was laide, did chuse vs in Christ, there is great reason why he should be acknowledged & commended by vs as the first fountaine of the couenant, or of our reconciliation.

Second in order is the Sonne of God our Lord Iesus Christ, in which part standing of 6. articles, the wholl order of our reconciliation or meanes of our redemption is brieflie compriſed.

The third is the holie Ghost, who ingraffing vs by faith into Christ, doth also together sanctifie vs, and ioyne vs in league with God, applying vnto vs the mercie of the father and redemption of the Sonne.

The

The Vse.

It is therefore requisite to keepe this diuision, that although our saluation be the worke of the whole Trinitie, yet we may know how to put a difference betweene the propertie of euerie person, and to know what euerie of them hath done for our saluation and redemption.

Question.

35. Seeing there is but one onely substance of God, why doest thou name those three, the Father, the Sonne, and the holy Ghost?

Answere.

Because God hath so reueiled himselfe in his word, that these three distinct persons are one true and euerlasting God.

The Exposition.

BEcause in the diuision of the Creede there is mention of these three, the Father, the Sonne, and the holy Ghost, whereof euerie one is called God, and the Scripture speaketh but onely of the substance of God, hereof ariseth this question of the names of the 3. persons, which to agree verie well with the vnitie of the substance is thus prooued. We must neither thinke nor speake otherwise of God, then he himselfe hath reueiled in his word: but seeing this distinction of three persons is found and read in his worde, it neither may nor ought to be found fault withall, but for good cause to be still kept and obserued by the Catholike Church.

Esa. 61. 1.
Luk. 4. 18.
Psal. 110. 1.

For how shoulde man bring the incomprehensible substance of God, within the small capacitie of his own vnderstanding, who was yet neuer able to find out what maner of bodie the Sonne hath, which notwithstanding he beholdeth with his eies euery day? nay how by his owne leading can he reach vnto the substance of God, who is not able to attaine to the knowledge of his own? Wherefore seeing God alone (as saith Hilarie) *is a true and sufficient witnes to himselfe, who can not be knowne but by himselfe, let vs willingly leaue to himselfe the knowledge of himselfe*: then shall we leaue it to him selfe, if wee both conceiue him to be such as he hath reueiled himselfe to be, and inquire not elsewhere of him then out of his

Lib. 1. de Trin.

owne word: according as Habacuck hauing condemned all idoles, willeth to seeke God in his owne temple, that the faithfull might admitte of none other but him that had reueiled himselfe in his word.

Hab.2.20.

2. That God is but one in number.

Now God in his worde declareth himselfe to be but one, and not many Gods in number: secondly he offereth himselfe distinctly to bee considered in three persons, the Father, the Sonne, and the holy Ghost, which two points as being most necessarie to be known for our saluation, I wil briefly and plainely handle: for that god is, among vs that are Christians, needeth no proofe.

That there is but one true and euerlasting God is first hereby confirmed, that being to deliuer his Law to the people of Israell by Moses, he saith. *I am Iehoua thy God who brought thee out of the land of Egipt, out of the house of bondage: thou shalt haue no other Gods before my face.*

Exod.20.2. Deut.5.6.

Deut.6.4. *Heare ô Israel, Iehoua our God* (or as the Hebrew text hath it *Elohim*, that is, *our Gods*) *is one God.*

Psal.18.32. 2.Sam.7.22. To these may be added the interpreters of the Lawe, the Prophets, and first the Psalmist: *Who is God beside Iehoua, and who is mightie beside our God?*

Esa.49.9. Esa.48.12. Esa.41.8. Esay: *Remember the former things of old, for I am God, & there is none other God, and there is none like me.* And: *Heare me O Iacob and Israel, call me* I am, *I am the first and I am the last.*

Mal.2.10. 1.Cor.8.4,5. Mal. *Haue we not al one Father? hath not one God made vs?* After these the Apostles: *We know that there is none other God but one. For though there be that are called Gods, whither in heauen or in earth, (as there are many Gods and many Lords) yet vnto vs there is but one God.*

Rom.3.30. *There is one God who iustifieth the circumcision through faith, and the vncircumcision by faith.*

Eph.4.5,6. *There is one Lord, one faith, one baptisme, one God and Father of all, who is aboue all, and through all, and in you all.*

1.Tim.2.5. *There is one God and one Mediatour betweene God and man, &c.*

Iam.4.12. *There is one Lawgiuer, who can saue and destroy.*

Out of which testimonies this moste certen demonstration is gathered, that none is to bee accounted for God but he, who hath made his Godheade knowne by certen

certain proofes: but one onely God is reueiled in the word, in the prophecies, testimonies, and miracles, as well in the olde as in the new Testament, which can not proceed but from an almightie nature: therefore there is onely one God, of whom the Prophet thus speaketh: *O Lord there is none like vnto thee among the Gods, and there is none that can doe like thy workes.* Psal. 86 8.

Last of all euen in verie nature there are to be seene reasons of this one only substance of God, because it only is of sufficient power to beare vp and vphold so great a frame of the world, without needing any more helpe: For as one Sunne serueth to giue light to the whole world, and one soule is able to rule & quicken the whole body, whereas notwithstanding neither the Sunne created the world, nor the soule the bodie: so much more one God shall be able to rule and maintaine his owne worke, which with so great wisdome and power he alone did create, vnlesse we will make the worke greater then the Creatour, or charge the incomprehensible maiesty of God with any imperfection. A similitude.

For whereas wee haue heard out of Paul that there are many who are called Gods, wee must vnderstand that Paul speaketh either according to the opinion of men, or in respect of some properties, offices, and dignities: according to the first sense he speaketh of the Galathians, *But euen then when ye knew not God, ye did seruice to them, which by nature are no Gods*: but that place in the Psalme is to be expounded of the Magistrate: *I haue said ye are Gods and ye are all sonnes of the most high*, for by them God doth execute his diuine office, as it were by seruants. Anobiection. 1. Cor. 8. 5. Gal. 4 8. Psal. 82. 6.

Wherefore this is a most true conclusion, that there is but one onely true God, and not many Gods, of the which vnitie of God euen grauen in the hearts of all men, if any man desire to know more, let him read *Iustine Martyr, de Monarchia Dei*, and *Tertullian* in his book, *de Idololatria*.

2. That God hath reueiled himselfe to be one in substance, three in persons.

It remaineth to shewe that this one onely true God hath offered himselfe in Scripture to be distinctlie considered in three persons, the Father, the Sonne, and the holy

holy Ghoſt, which is as worthie to be knowne as the
ther, becauſe without the knowledge of theſe three pe
ſons, we ſhal haue onely a vaine name of God flying
our braine, and hauing prooued this point, we ſhall
Queſt. 33. that euery one of theſe three perſons is in euery reſp
Queſt. 53. true God: although we will in their ſeuerall places ha
dle the Godhead of the Sonne and of the holy Ghoſt.

What ſubſtance is. But firſt of all we muſt know the definition of ſu
ſtance and of perſon: The ſubſtance of God is a ſpirit
all thing, which hath his beginning from no other, n
ther is vpholden in any other, or by any other, but o
hath being of it ſelfe, and by it ſelfe, which neuer f
ling or decaying is the onely cauſe of being to all thi
elſe.

What perſon is. *Perſon* in Greeke ὑποστάσις is a ſubſiſtencie or eſſe
all being in the eſſence or ſubſtance of God, and all
Heb. 1. 3. perſons in the Godhead, hauing mutuall relation
one to the other are diſtinguiſhed one from another
ſome propertie not common to anie one with a
ther.

As for example the Father who is the firſt perſon
vnbegotten and that from euerlaſting, and hereby di
reth from the Sonne and from the holy Ghoſt. O
whome the one is from all eternitie begotten of t
Father, the other that is the third perſon from all ete
nitie proceedeth from the Father and the Sonne.

For ſo ſaith the Prophet: *The Lord ſaid vnto me th*
Pſal. 2. 7. *art my Sonne, this daie haue I begotten thee:* and Chriſt h
Joh. 15. 26. ſelfe of the proceeding of the Spirite from the Fath
Heb. 9. 14. ſaith: *That ſpirite of trueth which commeth out from the F*
Iuſtin. in expoſ. fidei. pag. 177. *ther, he ſhall teſtifie of me:* and when the ſame Spirite
Rom. 8. 9. called the Spirite of Chriſt, it followeth that the ſam
ſpirite proceedeth alſo from the ſonne.

And that, that one God hath in his worde diſtinct
Gen. 1. 26. reueiled himſelfe in manie perſons, it is confirmed b
The plurality of perſons. the places following: *Let vs make man after our owne i*
mage: where the wordes *Let vs make* can not bee vnder
ſtood of one perſon, but muſt needes be referred to ma
nie perſons: the word *Image* muſt needs betoken the
nitie of ſubſtance.

In vvhere Moſes bringeth in God ſpeaking: *Beholde man is become like one of vs:* and againe, *Let vs go downe and confound their language,* vvhat can it ſignifie elſe but the pluralitie of perſons. *Gen.3.22. Gen.11.9.*

In Ieſua the pluralitie of the perſons is ioyned vvith the vnitie of the ſubſtance, and declared by a novvne adiective of the ſame number. *You cannot ſerue Iehoua, for he is holy Gods.* As alſo in Samuel the ſame is ſignified by a verbe and novvne plurall: *What one people in the earth is like thy people, like Iſraell, whome Gods went to redeeme for a people to him ſelfe.* *Ieſu.24.19. 2.Sam.7.23. Deut.4.7. Gen.20.13.*

And in Eſay: *Vvhome ſhall I ſend, and who will goe for vs?* firſt God him ſelfe expreſſeth the vnitie of the heauenly ſubſtance, and then the pluralitie of the perſons: ſo alſo in the Pſalmes, *Let Iſrael reioyce in them that made him.* *Eſa.6.8.* *Pſal.149.2.*

But of all other moſt euidently doeth the Prophet Haggai name the Trinitie diſtinctlie: *For I am with you, ſaith the Lord of hoſtes, with my Worde by whome I made a couenant with you, when you came out of Egipt, and my Spirite ſtanding in the middeſt of you, feare not.* *Hagg.2.5,6.*

The places of the nevve Teſtament are vvell knovvē, becauſe they doe expreſſely ſet dovvne the names of the three perſons: Chriſt commandeth the Apoſtles to baptize in *the name of the Father, the Sonne, and the holy Ghoſt.* *Matth.28.19.*

Matthevve recordeth that at the baptiſme of Chriſt did appeare diſtinctly the three perſons of the Trinitie: *the Sonne who was baptized, the Father ſpeaking from heauen, This is my beloued Sonne in whome I am well pleaſed, the holy Ghoſt comming downe in likeneſſe of a doue.* *Matt.3.16,17*

Chriſt ſaith in Iohn: *I will pray the Father, and he ſhall giue you another Comforter, that he may abide with you for euer, euen that Spirit of trueth:* vvhere the vvorde *another* putteth a difference betvveene the Father, the Sonne, and the holy Ghoſt. *Ioh.14.16,17.*

Paul to the Galathians: *Becauſe ye are the ſonnes of God, God hath ſent forth the Spirit of his ſonne into your harts crying, Abba, that is, Father:* & to the Cor. *The grace of our* *Gal.4.6.*

Lorde

2.Cor.13.13. Lord Ieſus Chriſt, and the loue of God, and the fellowſhip the holy Ghoſt be with you all.

1.Ioh.5.7. There are three that beare witnes in heauen, the Father Worde, and the holy Ghoſt: and theſe three are one.

By which places it is manifeſt that we doe teach according to the Scriptures, that there are perſons in one ſubſtance of God: and againe that who is one in ſubſtance and in Godhead, is three ſons, as it is truely ſaid of Nazianzene: Οὐδὲ τὸ ἓν νοῆσαι χ̀ τοῖς τρισὶ περιλαμπομαι· ἀ φθαγῶ διελεῖν, χ̀ εἰς τὸ ἓν ἀναφέρομαι. That is, I can thinke of one God, but by and by the brightnes of the Trinitie ſhineth rounde about me: I can not make diſtinction Trinitie, but ſtraightway I am returned to the vnitie.

In ſerm. de ſacro bapt.

The falſe doctrine.

2. Rom.13. BY ſhewing out of the worde of God, that there is but one onely true God, and one onely ſubſtance of God, all multitude of Gods wherewith the Gentiles were deceiued refuted: and much more that wicked opinion of Diagoras Melius, who was ſurnamed ἄθεος, that is, godleſſe and of Theodorus the Cyrenaicke, who both did denie that there was any God: whereas there is no nation barbarous, no people ſo ſauadge, into whome this perſwaſion doeth not ſinke, that there is a God. The knowledge of which (that I may vſe Damaſens words) φυσικῶς ἐγκατέσπαρται: that is, ingraffed and bredde in by nature, of which knowledge the Apoſtle diſputeth in his epiſtle to the Romanes, and elſe where againſt the Gentiles.

Cicer. de nat. deor. liber. 1.

Lib. 1. orth. fid. cap. 3.

Rom. 1.19,20. Acts 14.17. & 17.25,26.

Secondly, whereas euery perſon hath a ſubſiſtencie in Godhead, very wickedly ſaide Sabellius long ago, that name of the Father, the Sonne, and the holie Ghoſt, are but properties of God: and thinges voide of vnderſtanding, without knowledge, as if God ſhould be ſaid to be mightie and wiſe. Which being graunted, the foundation of the Catholicke faith of Chriſtians is ouerthrowen, becauſe in the knowledge of the perſons, the Scripture placeth true calling on God, ſalvation and life euerlaſting.

Sabellius.

Iohn 5.23. Iohn 16.23.

Arg. Of God the Father, and of the creation and preseruation of our selues and of the whole world, that is, of heauen and earth.

Question.

26. What beleeuest thou when thou sayest: I beleeue in God the Father Almightie? &c. 9. Lords day.

Answere.

I beleeue the euerlasting Father of our Lorde Iesus Christ, who created of nothing the heauen and the earth, & all things that are therein, and doeth vpholde and gouerne the same by his euerlasting counsell and prouidence, to be, by the meanes of Christ my God and my Father. Therefore I so trust in him, I so repose my selfe vpon him, that I doubt not but he will prouide all things necessarie both for my soule and for my bodie: and moreouer also that whatsoeuer euill he sendeth vpon me in this miserable life, he will turne the same to my saluation, seeing he is both able to doe it, as being God almightie, and willing to do it, as being my mercifull Father.

The Exposition.

THat there is but one true God, who hath in his worde reueiled himselfe in three persons, hath bin a little before declared: now the *Catechist* goeth forwarde according to the order of the Creede distinctlie to handle euery person, and doeth briefely, but verie plainlie set downe, what we ought to beleeue of euerie person, and what fruite euerie one of the faithfull receiueth by this full perswasion of faith.

1. He beginneth at God the Father, the first person in the Godhead, and teacheth first that he is the euerlasting Father of our Lord Iesus Christ, and Almighty, of which almightie power he setteth downe two effects: the one, the Creation of heauen and earth, & all things that are therein: the other, the preseruation and vpholding of them according to his eternall counsell and prouidence. Secondly, that he is also my God and Father, and what fruite I reape thereby.

Touching the eternitie of the Father, seeing neither the faithlesse Iewes, who denie the Sonne and the holie Ghost,

The godhead of the Father is not much doubted of.
Gen. 1. 1.
Iohn 3. 16.
Iohn 17. 3.
Ephes. 1. 3.
1. *Tim.* 6. 16.
Iohn 1. 18.
Esay. 64.
and 57. 16.
Hebr. 12. 9.
Ephes. 1. 3.

Ghoſt, doe make any doubt, but that all thoſe place
the olde Teſtament which ſpeake of God without
other addition, muſt be vnderſtoode of God the C
tor, neither yet the *Arrians* enemies to the Godh
both of the Sonne and of the holy Ghoſt, doe vn
ſtand them any otherwiſe, then of the Father alon
of God euerlaſting, it would be more labour then
deth to ſtay long about prooving his eternitie: o
this point is to be helde, that becauſe the Father is e
laſting, therefore he hath alſo an euerlaſting So
which is our Lord Ieſus Chriſt: for he is alſo the Fa
of all the Creatures, which he created in time, & wh
of he is the author: but he is therefore called the e
laſting father of Chriſt, becauſe he did from euerla
beget him of his owne ſubſtance.

Why God is called almighty.
1.
Gen. 17. 1.
2.
Esay 40. 20.
3.
Esay. 40. 29.
4.
Matth. 3. 9.
Rom. 9. 18.
Tertul. contra Praxeam.

Beſides he is alſo called *God the Father almightie*,
foure ſpeciall cauſes. Firſt, becauſe he doeth what
uer he will in the whole worlde, and whatſoeuer he
not, or hath not decreed, that he hindreth, confoun
and ſcattereth, ſo that it can not come to paſſe. Sec
ly becauſe he bringeth all thinges to paſſe without
difficultie, at his onely becke: for ſo Eſay ſpeake
him, *Knoweſt thou not, or haſt thou not heard, that the*
laſting God the Lord, who hath created the heauen, an
earth, he neither fainteth nor is wearie, and there is no
ching of his vnderſtanding? Thirdly, becauſe he is the
thour of all that power which is in the creatures,
giueth ſtrength to the feeble, & vnto him that hath no ſtr
he increaſeth power. Laſt of all he is called God almi
not onely becauſe he hath done and doeth whatſoe
he would and will, but alſo becauſe he is able to will
to doe infinite thinges which nowe he will not: ſo
it is very wicked, from the almightie power of God,
uing no proofe of his will, to goe about to conclude
any thing hath bin done, is done, or ſhalbe done by G

To ſay that God can not do ſome things is not againſt his omnipotency

But for all that, although God can doe all things,
can he not lie, or deceiue, or be deceiued, or ſinne, or
or be ignorant of any thing: for theſe things belon
that nature whoſe action is imperfect, but God, wh
action is alwayes moſt perfect, is therefore ſaide

be able to doe them, because it is a point of weakenes to be able to doe these things, and no part of that soueraigne and infinite power ouer al things, which he hath. Thus therefore we must beleeue that God is almighty, that yet we must thinke all such things to be farre from him, which be not most agreeable and sitting with his perfect essence, and which doe crosse and ouerthrowe any thing belonging to God. 2. Tim. 2. 13.

Furthermore, his almightie power is prooued. 1. By making heauen and earth and al things that are in them of nothing, as the Apostle witnesseth to the Romanes: *For the inuisible thinges of him, that is, his eternall power and Godhead, are seene by the creation of the worlde, being considered in his worke.* Rom. 1 20. 2. By preseruing this frame of the world, which after it was once created by him, standeth to this day, nothing decaying or impairing by age: yea when it had bene drowned by the flood, it was renewed by him by the same word, by which in the beginning he created heauen and earth. The effectes of the omnipotencie of God. Gen. 9. 1.

For it is a matter of as great power to preserue the frame of this world, as it was in the beginning to create it: so that Creation may thus rightly be defined: namely, the workemanship whereby God created the Spirits, and all bodily natures, which are vnderstoode by the names of heauen and earth, being made of nothing by the worde, not to forsake them, as the carpenter forsaketh a ship or an house after he hath framed it, but after once he hath created them, for euer to preserue and vpholde them. What Creation is. Heb. 1. 3.

Of the Creation these places following beare witnes: *In the beginning* (saith Moses) *God created heauen & earth*, where the Hebrewe worde *Bara* (though in some places that difference be not obserued) doeth properly signifie to bring foorth that matter of nothing, whereof afterward heauen and earth, and vvhatsoeuer is conteined in them, vvere framed and finished, al visible things I meane, and such as vve may beholde vvith our eyes. Gen. 1. 1. Mal. 2. 10.

Hereupon saith the Psalmist: *By the worde of the Lord were the heauens made, and the whole hoast of them by the breath of his mouth.* Psal. 33. 6.

Hast

Esa.40.28. *Hast thou not heard* (saith the Prophet) *that the euerlasting Lord hath created the endes of the earth?*

Of the Angels or Spirits thus speaketh the author to the Hebrwes out of the Psalmes: *Which maketh his Angels Spirits, and his ministers a flaming fire.* For whereas it Heb.1.7. in the Scripture, that the *Deuill did not abide in the truth* Psal.97.7. Psal.104.5. it is manifest that he and the rest of the Angels that fell Col.1.16,17. away, were from the beginning of their creation indued August.lib.12 de Ciuit.Dei. cap 9. with grace: *Whereof thus we reade in* Augustine: *He created his Angels with good will, that is, with chaste loue, where* Joh.8.44. *they cleaue vnto him, at one time hath creating in them the nature, and bestowing vpon them grace.*

Of the preseruation as wel of heauenly as bodily creatures, that is, that as yet they are vpholden and gouerned by God, both in the Scriptures it is plaine, and shal Psal.114. and 115.3. Matth.10.29 Heb.1.3. Rom.11.36. John 5.17. by many places be prooued in the section following. This onely I adde, that when Christ saith, *My Father worketh still, and I worke*, he meaneth nothing else, but to avouch both his Fathers and his owne prouidence, that is, the daily gouernment and preseruation of all things.

And thus much of the first article of our faith generally, it followeth to make application of it to our selues whereunto I am ledde by these wordes expressing the See Muscul. in loca tit. de fide pag.115. verie full perswasion of faith: *I beleeue in God the Father Almightie, &c.* For it is one thing to beleeue that there August.super. Joh. tract.29. is a God, who is Father, almightie, euerlasting: and Iohn 14.10, 11,12. another thing to beleeue in him that is such a one: for Iam.2.19. that euen the Deuils do: this none can doe but the elect John 14.1. and children of God. So that to beleeue in God What it is to beleeue in God. here properlie, when you haue knowen him in such sort, and to be such a one as he hath in his worde reuealed him selfe towarde vs miserable men, to put your affiance in him, to depend vpon him, to be assured of his good will and fauour, to looke for from him assured deliuerance and saluation. The causes of which affiance must be laide open, and fetched somewhat higher, because the Eternitie and Almightie power doe rather affray men and driue them from him, then allure them to his loue.

Wherefore that I may by stedfast affiance repose

ſe vpon this God, whoſe maieſtie is incomprehenſi- The founda-
ble, who is light moſt cleere, but I a wretched ſinner, and tion of our af-
couered with darknes, firſt this conſideration ſhall ſtirre fiance in god.
me vp, that the ſame God, whoſe mightie power other- 1. Tim. 6. 16.
wiſe would make me afraide, is my father by meanes of Exod. 33. 20.
Chriſt his true Sõne, whom he vouchſafed to giue to be Joh. 1. 12.
my brother, into whom he hath ingraffed me as a liuely Rom. 8. 15.
member, and ſo hath adopted me in his Sonne, in whom Eph. 1. 5.
alſo he hath promiſed me ſaluation and life. Gal. 4. 5, 6, 7.

This argument as beeing moſt ſtrong Chriſt himſelfe vſed to incourage *Marie* & his *Diſciples*, a little before he aſcended into heauen: *Goe to my brethren, and ſay vnto them: I aſcend to my father and your father, to my God, and your God.* Joh. 16. 17.

The next thing that may increaſe in me the ſame af- A double
fiance towards him, is that that God, vpon whome I re- fruit of affi-
poſe my ſelfe, and of whome I doe wholly depend, is not ance in God
onely my father, but alſo my God, and almightie father, the father.
wherof I gather this double fruit. 1. That he will prouide all things neceſſarie both for my ſoule and my bodie. 2. That euen thoſe euils which hee ſendeth vpon me in this miſerable life, he will turne to my ſalvation.

Cõcerning the firſt fruit are theſe promiſes to be vn- Pſal. 37. 3, 4, 5.
derſtood: *Truſt in the Lord and doe good, dwell in the land, & Pſal. 55. 22, 23*
feed by faith, and delight thy ſelfe in the Lord, and he ſhall giue thee thy harts deſire. Caſt thy way vpon the Lord, and truſt in him, and he will bring it to paſſe.

Alſo where Chriſt exhorteth his diſciples to truſt & repoſe themſelues vpon the fatherly goodnes of God, & care towards them, *Therefore I ſay vnto you, be not carefull for your life, what you ſhall eat, or what you ſhall drinke, nei-* Math. 6. 25, 26
ther for your bodie what you ſhall put on, is not the life more Luk. 12. 22.
worth then food, and the bodie more worth then rayment? Behold yee the foules of the aire, they neither carie in, nor reape, nor gather into the barne, and yet your father which is in heauen feedeth them: are ye not much better then they?

The latter fruit of his fatherly good will and loue did Ioſeph by experience finde, as himſelfe confeſſeth, when by occaſion of the euill will, and falſhoode of his bre-

prouidence of God, aduanced to high honour, he vseth this speech to his brethren being fearefull and guiltie to themselues of their wickednes: *Be not afraid, for I am in Gods place? you deuised euill toward me, but God meant it for good, that hee might doe, as it is this day, and saue much people aliue.* Gen.50.19,20

So by his fatherly correction doth the Prophet comfort himselfe: *It is good for me that I haue beene afflicted, that I may learne thy statutes.* Psal.119.71.

And the Apostle, *When we are punished, we are chastised of the Lord, that we should not be condemned with the world.* also, *We know that to them that loue God, all things worke together for the best.* 1.Cor.11.12. Rom.8.20.

And to this belongeth the reason rendered in the Catechisme, *Seeing he is both able to doe it, as beeing God almightie, and willing to doe it, as beeing my mercifull father.*

The argument is drawne from the cause efficient, which may thus be brought into the forme of a syllogisme: He that can & will prouide for me all things necessarie for food & rayment, and turne to my good and saluation whatsoeuer euill hee sendeth vpon me, vpon him I may safely and ought to repose my selfe: but this God of whome I confesse in the Creed: *I beleeue in God, &c.* can and will doe both, therefore I may & ought by good reason to rest in his protection.

The reason is this: hee is able, because he is God almightie: he will, because he is my good and merciful father: of both speaketh Christ: *If you who are euill know how to giue good things to your children, how much more shall your father which is in heauen giue good things to them that aske of him?* confirming his mercifull and fatherly will by the words *your Father*, and his almightie power, by the words, *which is in heauen.* Math.7.11.

The generall vse of the omnipotencie of God the father.

Wherefore this first article of our faith & the doctrine therein conteined maketh much for the comfort of the godly: For seeing we are ioyned in league with that God who is our father, who is almightie, who created heauen and earth, who gouerneth vs, and preserueth vs, what is there that we may not looke for from such a father? what is there, whereof we may not make our selues sure? for

I exam-

ample, The Leper was perſwaded onely of the pow-
r of Chriſt, he knew not his will, therefore he ſaid, *Lord* Math. 8. 2.
if thou wilt, thou canſt make me cleane, and hee was clenſed,
how much more ſhall wee obtaine thoſe things which
we aske, if both we be perſwaded of his almightie pow-
er, and alſo doubt not of his promiſes?

Frō hence is our loue to our neighbour ſet on fire: for 4
when God hath promiſed that he will increaſe his bleſ-
ſings vpon them, who are liberall to the poore, and he is 2. Cor. 9. 7, 8.
God almightie, who would not be pricked forward to
beſtow almes liberally and cheerefully?

Thirdly, by the ſame doctrine I am admoniſhed, not 3
to doubt of any mans ſaluation, though he ſeeme caſt a-
way of God, and withall to keep my ſelfe in the feare of
God: How? namely becauſe God is able both to raiſe vp Rom. 11. 3.
againe my brother that is fallen, and to call him home
into the way of ſaluation, and alſo to ſuffer me to fal in-
to grieuous ſinnes, and to caſt me off, vnleſſe I abide in
faith.

The falſe doctrine.

HOrrible is the blaſphemie 1. *of the Iewes and Turks, who will not graunt that that God, who hath created heauen and earth, hath a Sonne who is of the ſame ſubſtance with him, and coeternall, by whome he made all things.* 2. *Of the* Arrians, *who out of this article* I beleeue in God the Father, *doe conclude that the father alone is true and euerlaſting God, and not the Sonne and the holy Ghoſt, whereas that article is thus to be vnderſtood and to be read,* I beleeue in God, *and afterward it is ſhewed by three perſons, who this God is, to wit, the Father, the Sonne, and the holy Ghoſt.*

To theſe adde the madnes of the Manicheis, *who imagined two creators, the one good, the other bad, whereas al theſe things were in the beginning created by one onely moſt good & moſt mightie God: alſo of the* Sadduceis, *who denie there are any Spirits in ſubſtance, whereas they alſo were created of God & by putting the part for the whole, vnder the name of heauen, the Angels, or ſpirituall ſubſtances are comprehended. Laſt of all of* Ariſtotle, *who defended that the world was without beginning and ending.* Act. 23. 8. Coloſ. 1. 16.

The Arg. *Of Prouidence belonging to the common place of Creation, and of the vse of both.*

10. Lordes day.

Question.

27. What is Prouidence?

Answere.

The almightie and euery where present power of God, whereby he doth as it were beare vp with his hand, and gouerne the heauen and earth, with all creatures: so that whatsoeuer groweth out of the earth, also raine and drouth, plentie and dearth, meat and drinke, health and sicknes, riches and pouertie, finallie all things that are, fall out not rashly or by chance, but by his fatherly counsell and will.

The Exposition.

IN the former diuision hath beene expounded the first article of our Catholike faith, wherein mention was made of the creation of heauen and earth, and of the prouidence of God, whereby he vpholdeth and gouerneth all creatures, to the definition wherof the *Catechist* now passeth. which that we may the better vnderstande, we shall doe well to deuide this whol treatise into three parts. 1. To shew that there is Prouidence in God. 2. To shew out of the Scripture, what Prouidence is, how many kinds therof there be, & about what matters it is occupied. 3. What is the vse of it.

1 Whether there be any prouidence in God.

And first that there is Prouidence, this part may very well be fetched from that reason which teacheth there is a God, which being graunted, we must needs also confesse, that the world is ruled by his counsell.

2

Againe, either wee must deny that there is a God, or else whosoeuer graunteth there is a God, must also confesse, that that God doth somewhat, and that some excellent thing: but there is nothing more excellent then the rule of the world: Therfore the world is ruled by the counsell or prouidence of God.

3

Thirdly, except it be so, there must needes be some better thing & of greater might then God, whatsoeuer it be, whether it be some nature without life, or necessitie driuen on with great force, which bringeth these goodly works to passe which we behold. But so the nature

ure of God is neither moſt mightie, nor moſt excellent, in as much as it is ſubiect to that either neceſſitie or nature, wherby the heauen, the ſea, & the earth are ruled: but nothing is more excellent then God, therefore the world muſt needs be ruled by him.

For if wee graunt that God hath vnderſtanding, wee graunt alſo that he hath prouidence, & that in the greateſt matters: Therfore whether he doth not know what are the greateſt matters, and how they are to be handled, and mainteined, or hath he no power whereby to ſuſteine and beare vp ſo weightie matters? but both to be ignorant of any thing is farre from the nature of God, and for weaknes not to be able to ſuſteine ſo greate a charge is farre frō the maieſtie of God, who both knoweth all things & is almightie: whereof is concluded that which we intend, that the world is ruled by prouidence. 4

And if there be in mankinde, vnderſtanding, reaſon, counſell, and wiſdome, from whence could theſe things come into the earth but from God? ſurely it muſt needs be, that whatſoeuer is in vs, God hath the ſame in more excellencie and not onely hath it, but alſo doth here vſe it in the greateſt and beſt matters: but there is none of the inferiour Creatures either greater or better then the world, therefore it muſt needes be, that the worlde is ruled by the counſell and prouidence of God. 5

Hitherto belongeth that of *Iob: Who hath put wiſdome into the reynes, or who hath giuen the hart vnderſtanding?* from hence I thus gather: If man deale prouidently in his matters, howe much more doth God, from whome man hath receiued his vnderſtanding and his reaſon, gouerne the worlde by prouidence and certen counſell? 6

And that this is ſo, this goodly order of al things in the world doth ſpeake aloud, by which order things of leſſe excellencie are ſubiect to the more excellent, thinges without life to things hauing life, things without reaſon to things hauing reaſon: to conclude, things earthly to things heauenly, ſo that beeing moſt beawtifully linked togither, they doe one ſerue another, & all are neerely ioyned among themſelues, & this order abideth alwaies 7

and neuer faileth: There are aboue fiue thousand, fiue hundreth, foure score and fiue yeres since the world being created is preserued and abideth in this forme, beautie, and perfection: therefore it must needs be preserued by some who hath care of the world, and who is able & can tell how to preserue it: for of it selfe it can not be preserued. For if a ship, (as Chrysostome verie aptly speaketh) be it never so strong and well furnished, yet is not able to continue in the waues without a gouernour, how much lesse may the whole world continue, without some to take the care and gouernment of it? And what other should or can there be, by whome the world is preserued, then he by whome it was made? for none is more mightie, more wise, and better then he, who is willing, skilfull, and able to gouerne the world. Therefore it must needs be that God by his prouidence doth rule and gouerne it.

Ad Eph. hom. 19. See Lact. lib. 3. c. 19. de falsa sapientia.

2 Seing then it is confessed that there is prouidence in God, and none but a plaine godlesse person dare denie it, it shall be worth our labour to weigh & diligently to examine the definition of it.

The definition of Prouidence.

It is defined to be the *almightie and euery where present power of God*: vvhere it is to be obserued that by this power is signified the very working whereby things are cared for and ruled of God, before which working goeth a foreknowledge of all things & of all necessities: then a will & care to look vnto them: which two things are in God euerlasting, & whereof consisteth prouidence so farre forth as it is in God, & as by his euerlasting ordinance he hath decreed how to bring euery seuerall thing to his ende, the execution of vvhich ordinance and decree is this povver, vvhich is properly called gouernment.

For albeit God is a most simple essence, yet, the better to teach, because vve can not otherwise conceiue of him, according to our owne capacity vve must needs consider in him a povver to vnderstand and to vvill, and also to execute vvhatsoeuer he hath from euerlasting foreseene, appointed, and ordeined: especiallie seeing hereof it is called Prouidence by the Grecians προνοια, that

that is, a power whereby things are foreknowne and προορισμὸς whereby the same are foreordained and ruled, whereof we read in the Acts: *Against thine holy sonne Iesus, whome thou hadst anointed, both Herod and Pontius Pilate with the Gentiles, and the people of Israel assembled themselues together, to do whatsoeuer thy hand, and thy counsell had* * *before ordeined to be done.* * προώρισεν.

Secondly, prouidence is called such a power, as is almightie and euery where present, &c. the almightie power thereof the Psalmist setteth forth when he saith: *Our God is in heauen, he doth whatsoeuer he will:* and Iob, *I know that thou canst doe all things, & no man can let thee to bring thy purpose to passe.* Of this presence in all places himselfe speaketh in the Prophet: *Am I a God at hande, saith the Lord, and not a God a farre of? doe not I fill heauen and earth? saith the Lord.* Whereupon saith the wise man. *He reacheth from end to end mightilie, and disposeth all things profitablie,* which profite, although we doe not alwaies marke it, yet is it alwaies such as it maketh for the glorie of God.

Psal. 115.3. *Iob.* 42.2. *Ier.* 23.23, 24. *Heb.* 1.2,3. *Wisdom.* 8.1. Se *Damascen. lib.* 2. *Orth. fid. cap.* 29.

Now how farre this power and facultie is extended, how mightie it is, and what things are conteined within the care thereof, the Catechist doth very well lay open, when he saith, it is such and so great, as doth euen to this present, as it were beare vp with the hande and gouerne heauen and earth, and all creatures, &c.

Heb. 1.3.

And surely so it is: for the Scripture in these sentences a litle before recited doth chalenge vnto God, and will haue vs yeild vnto him, a watchfull, an effectuall, a working and continuall doing omnipotencie: for therefore is he accounted almightie, not because in deede he can do all things, but sometime doth rest and take his ease, but because by his prouidence gouerning heauen and earth, he doeth so order all things, that nothing commeth to passe but by his counsell. Wherefore for more plainenes we may verie well put a difference betweene *Generall prouidence in God*, and that which is called *Particular* making that *Generall*, whereby euen vntil this present he preserueth & maintaineth the world & al things that are therin, or which are cõteined within the

A distinction of Prouidẽce in God.

compasse thereof, & this goodly order of nature, which himselfe did set at the first: *Particular*, that whereby hee hath a speciall care ouer euery one of his workes: euen as fathers purpose with them selues to looke vnto, first generally their whole housholde, next specially, their children, their wife, and their kinsfolke: thirdly their household seruants, then the verie bruite beasts: last of all whatsoeuer is in the house, and the house it selfe and all the parts of the house.

A similitude.

And first for the *Generall prouidence* whereby God standeth by the whole worlde, and ruleth it, euen this onely testimonie is cleare to prooue it. That, when god would punish the sinnes of the world with waters, that he might not vtterly destroy all mankind, he commanded an Arke to bee prouided wherein the seede not of mankinde alone, but euen of all liuing creatures might be preserued, that from thence not long after he might bring againe, the increase of all sorts of liuing creatures into the world: and that not extraordinarily by creating new men and new liuing creatures, as he was very well able to doe; but by an ordinarie way and alreadie prouided to keepe male and female of euery sort.

Gen.7.1.

Mat.6.28,30.
Psal.124.27.
Iob.9.5.14.15.
Iob.34.13.
Psal.147.4.
Esa.45.6.
Prou.15.3.
Exod.4.11.
Mat.10 29.
Act.17.24.
Iob.5.17.
Eph.1.11.

There are besides notable places of this generall prouidence, whereby the whole worlde is gouerned at the becke and will of God, to be found in *Iob*, in the *Psalmes*, in the *Prophets*, in the *Gospell*, which for breuitie I onely quote in the margent.

Grasse.

Mat.6.28,29, 30.

Concerning the particuler prouidence of God, there are speciall testimonies thereof reckned vp in the text of the Catechisme, as 1. those things that grow out of the earth, of which that speach of Christ is well known: *Learne of the Lilies of the field how they growe, they neither labour, nor spinne, and yet I say vnto you that Salomon in all his glorie was not araied like one of these. Wherefore if God so cloath the grasse of the field, which is to day, and to morrow is cast into the ouen, will he not doe much more vnto you, O yee of litle faith?* 2. The raine, which Moses and the Apostle testifie to fall downe from heauen, and that by the blessing of God: Amos saith that *God beeing displeased doeth withholde it, and causing it to raine vpon one citie doeth not*

Raine.

Deut.28.12.
Leu.26.3.
Act.14.17.
Amos.4.7.
Mat.5.45.
Ierem.5.24.

cause

ſe it to rain vpon another, & that for the wickednes of men.

3. But what more cleare argument of the ſpeciall prouidence of God, can be giuen, then that of Elias the Thisbite, foretelling by the commandement of God, that for many yeres there ſhould be neither *dew nor rain but according to his worde?* Drouth. 3 *King.* 17.1. *Iam.* 5.17.

4. Likewiſe Plentie, that is, for the earth to bring forth corne, dependeth alſo of the ſame prouidence of God, as when he ſaith: *And it ſhall be in that day, I will heare the heauens, and they ſhall heare the earth, and the earth ſhall heare the wheat.* Plentie. *Hoſe.* 2.21, 22. *Deut.* 28.11.

5. So he pronounceth himſelfe to be the authour of dearth, when he proclaimeth a famine for ſeuen yeres, and foretelleth that he will *take away all the ſtaffe of bread and all the ſtaffe of water.* Barennes. 2. *King* 8.1. *Eſa.* 3.1.

6. And for meate and drinke, who gaue *Manna* and water to the Iſraelites in the wildernes? who fed Moſes fortie daies and fortie nights without meate or drinke? who fed Elias by the rauen, by an angell, and by the widow? Euen God by his fatherly prouidence, by whoſe will and counſell it came to paſſe, that the oyle of the widowe of *Sarepta* did increaſe, which God euen at this day alſo doth fill our hearts with meat and gladnes. Meate and drinke. *Gen.* 29.31. *Exo.* 16.14.15. *Exod.* 17.6. 1. *King.* 17.14. 1 *King.* 19.7. *Act.* 14.17.

7. Beſides, health and ſickness euen they alſo depend of God: *I will appoint ouer you feareſulnes* (ſaith the Lord) *a conſumption, & the burning ague to conſume the eies, and make the heart heauie:* ſo Chriſt did *rebuke the feuer*, and of the blinde man he witneſſeth, *that neither he hath ſinned, nor his parents, that he ſhould bee borne blinde, but that the workes of God might be made manifeſt in him.* Health and ſickness. *Lev.* 26.16. *Deut.* 21.22. *Iob.* 1.21. 2.10. *Luk.* 4.39. *Ioh.* 3.9.

Laſt of all, he it is that maketh poore and inricheth, that doth humble, and doth exalt, that raiſeth the poore out of the duſt, and liſteth the begger out of the dunghill, whereupon Salomon ſaith: *The rich and the poore meet togither, the Lord is the maker of them all:* and Marie in her ſong. *He hath filled the hungrie with good things, and the rich he hath ſent emptie away.* Pouertie and riches. 1 *Sam.* 2.7,8. *Pſal.* 75.8 & 113.7. *Prou.* 22.2. *Luk.* 1.53.

And what if not onely theſe outward things, which doe but befall man, but euen euery action of men both godly & vngodly, alſo their motions, & chiefly their will The will of man &c.

are

are ſubiect to the ſpeciall prouidence of God? *Lord thou*
Pſal.139. 1. *haſt prooued me and knowne me:* if theſe things be true in
David, why are they not alſo in other men? *I know* (ſaith
Ier.10.23. Ieremie) *that the way of man is not in himſelfe, neither is it*
in man to walke and to direct his ſteps.

Tógue, hart, & all are ruled by God.
Prou.16. 1.
Prou.20.24.
1.Chron. 5. 26.
Ezra.1.1.
Prou.21.1.
Gen.33.4.
Exod.3. 24.
Ezr.21.19.20. 21,22,23.

And Solomon. *The diſpoſition of the heart is in man, but*
the anſwer of the tongue is of the Lord: and, *the ſteps of man*
are ruled by the Lord, how then can man vnderſtand his owne
way? and, *The hart of the King is in the hand of God:* which
appeared in Eſau louingly imbracing Iacob, whereas he
had ſet foorth againſt him altogither with a purpoſe of
defiance: and the Ægyptians, among whome God gaue
his people fauour, whē they were now readie to depart,
& laſt of all in Nabuchodonoſer, who when hee had re-
ſolued himſelfe to vndertake a viage, & was now in his
iourney, againſt the Amonits, yet would not go forward
on his iourney, but was led by the Lord toward Ieruſalē.

Caſuall thigs are alſo ſubiect to the prouidence of God.

But the Scripture, the more to expreſſe, that there is
nothing done in the world, but by his appointment, doth
ſhew that euen thoſe things that ſeeme moſt caſual, are
yet notwithſtanding ſubiect to his ordinance: for what
is more caſual, then as a traueler paſſeth by, for a bough
or an arme of a tree falling downe to kill him? but the
Exod.21.13. Lord ſpeaketh otherwiſe of it, who confeſſeth that *he*
Prou.16.33. *hath deliuered him into the hand of the ſlayer:* So ſaith Solo-
mon that euen lots (then which nothing is more caſual)
are ruled and guided by God himſelfe.

Baſil.in Pſal. 32.
Plin.naturi. hiſt.l.2.c.7.

In which ſenſe it is very trulie ſaid by Baſile: *Fortune*
and Chaunce are the words of the heathen, with the ſignifica-
tion wherof the mindes of the godly ought not at all to haue to
doe. And of *Fortune* thus ſpeaketh *Plinie* the writer of the
naturall hiſtorie: *Throughout the whole world, and in all pla-*
ces, and at all houres, and in all mens ſpeeches, Fortune alone
is called vpon, ſhee alone is talked of, ſhee alone is accuſed and
charged to be in all fault, ſhee alone is thought of, ſhee alone is
blamed and honoured euen with reuciling, thought of moſt to
be chaungeable, yea and blind and alſo wauering too and frō,
inconſtant, vncerten, variable, fauouring the vnworthie.
Truſting to her, men make great aduentures, & her men thank
for all, and in all affaires of men ſhee alone is thought to haue

to doe. And those verses of the Poet are well knowen.

Graunt Prouidence, and no more Gods shall neede to be sought for. *Iuuenal.*

But fonde men set Fortune aloft and make her a Goddesse.

Which opinion how wide it is from holy Scripture is hereby plainly prooued, because if all good successe be the blessing of God, and calamitie and aduersitie be his curse, as we haue shewed, there is now noe place left for fortune or chaunce in all the affaires of men.

How we must vnderstand that some things come to passe by chaunce and by hap.

Although in the meane time it cannot be denied, but that many things fall out by chaunce and by hap in respect of men, not because Fortune ruleth ouer the world and ouer men, and doeth disorderly tumble all thinges vpside downe, but because the order, the manner, the ende, the necessitie of all thinges that fall out doeth for the most part lie hid in the counsell of God, and is not attained vnto by the opinion of man, those things are as it were casuall, which most certenly doe proceede from the will of God: of which sort that is, that *one in his simplicitie*, that is, by hap, or by chaunce, thinking nothing, *drewe a bowe, and smote the King of Israel betwene the ioynts of his brigandine.* *Augustin. Retract. lib. 1. c. 1.* 1. *King.* 22. 34.

Sinne is not committed but by the decree of God. *Iohn* 8. 44. 1. *Iohn* 3. 4. *Num* 23. 19. *Titus* 1. 2. *Heb* 6. 18. 1. *Iohn* 1. 5. *Iam.* 1. 13. *Osee* 15. 9.

But in respect of God it is so true, that al things come necessarily to passe, that not so much as sinne it selfe is committed without his will, or beside his will, but euen according to his prouidence, yet so as that he is not therefore, neither ought to be accounted the author of sinne: for. Because *sinne* (as Iohn saith) *is the transgression of the Law.* But God neither can swerue from the strait rule of his owne will, neither doth put wickednesse into any man, which is of the deuill, and abideth in the vngodly themselues: therefore as the earth affording sap as well to the euill trees as to good can not be found fault withall, because the euil tree bringeth forth euill fruites, so much lesse can God be called either the author or cause of our sinnes, although by his prouidence he mooueth all thinges, yea euen the vngodly: *In him selfe* (saith the Apostle) *we liue and moue, and haue our beeing,* such as we are, such are we mooued by him, vnlesse he of his

A similitude. *Acts.* 7. 28.

his grace doe change and alter vs.

Psal.5.6. Wisd.14.9. Prou.6.16. Secondly, becauſe God hateth ſinne, and therefore hath forbidden, and condemned it in his Law: *Thou hateſt* (ſaith the Pſalmiſt) *all them that worke iniquitie.* And the wiſeman, *God hateth alike, both the wicked man and his wickednesse.*

Gen.50.19,20 2.Sam.9.10. Matth.26.48. Thirdly, becauſe the actions of God and the wicked haue diuers endes, as when the wicked doe euill, they do it to ſatisfie their mindes, but God directeth their euill action to another ende, as in the example of Ioſephs brethren, Simei, and Iudas the traitour.

1.Pet.3.17. *This alſo* ſaith Peter, *is the will of God,* that is his decree, *that ye ſuffer for well doing.* But he that doeth well can not be hurt without ſinne, therefore it is good in reſpect of God, who willeth, that is, ordaineth, that there ſhould be perſecuters of the Church, vpon whome notwithſtanding he doeth afterward take vengeance moſt ſeuerely, as vpon ſinners againſt his will, that is, doeth that which he alloweth not.

Epiſt.48. ad Vincent. Which *Auguſtine* did very well vnderſtand, whoſe anſwere will alwayes ſatisfie any ſober wit: *When the Father deliuered his Sonne, and Chriſt his bodie, and Iudas his maſter, why in this deliuerie is God iuſt, and man ſinneſull, but onely becauſe in all one thing, which they did, there is not all one cauſe, for which they did it.*

Pſal.111.2. Whereupon the ſame *Auguſtine* cryeth out in another place: *Great are the workes of the Lord, being ſought out according to all his wills, inſomuch that by a marueilous and vnſpeakeable manner, that is not done beſide his will, which yet is done againſt his will, becauſe it ſhould not be done, if he did not ſuffer it, neither doeth he ſuffer it againſt his will, but with his will, neither would he being good ſuffer euill to be done, vn'eſſe being alſo almightie he were able vpon euill to worke well.*

The falſe doctrine.

The errour of Democritus and Epicurus. TO let goe Protagoras, Melius, *and others, who either denied, or at the leaſt doubted, whether there were a God or no, and therefore whether there were any* Prouidence or no: *to let goe alſo* Democritus *and* Epicurus, *who thought all things to haue bene made, and daily to be done by chaunce, and*

fortune, we must reforme the errours 1. Of them, who make prouidence to be nothing else but a bare foreknowledge, whereby God being himselfe idle beholdeth from heauen, what thinges are done in the worlde, whereas on the other side he as it were holding the sterne guideth the falling out of all matters, so that his handes doe as much as his eyes, and by his incomprehensible wisedome he doeth direct and dispose euery thing to his ende. 2. We must also remooue out of the way the setting of the Stoickes, who deuised such a necessitie by the perpetuall tying of causes together, and as it were by a naturall chaine hauing one linke within another, that they gaue all to the seconde causes, and left it not free to God to change the order of them at his owne will, and to worke euen against the seconde causes. For Prouidence being in God an almightie power,

He can make the sun to stay the flight of his horses.
He can make the streames on a heape to stande as a mountaine.

And no lesse foully are they deceiued, who said that Prouidence in God doeth reach euen to singulars, but yet that man is excepted in those thinges, which are said to be in our power, as beside other Cicero had rather take away Prouidence altogether, then to make mans freedome, that is, freewill subiect to the necessitie thereof, which Augustine did worthily iest at, saying that Cicero while he would make men free, made them robbers of God.

Wherein Damascene did grosselie slippe, who after he had concluded that God had care of all thinges, excepted those things, which (as he will haue it) are in our power: I meane (saith he) that all things are subiect to the Prouidence of God, which are not in our power: For those thinges that are in our power, are not subiect to Prouidence, but to our own freewil: which surely we haue before shewed to be contrary to the holy Scriptures, and namely a litle before out of the Proverbs.

Fourthly it is plaine, that they also are in no small errour, who haue written, that although God haue care of other things, yet he meddleth not with the smallest things, as with some base liuing creatures, and other such like things, and hitherto they stycke that: Hath God care of oxen? whereas it is euident

1.

2. Senec. lib. de Prouident. What is ment by Stoicall destinie. Ios. 10. 12, 13. Stigelius. Exo. 13. 21, 22.

3. Lib. 2. de Diuinatione. Ierem. 10. 23. Prou. 16. 1. and 20. 24. De ciuitat. Dei. lib. 5. cap. 9. Lib. 2 Orth. Fid. cap. 29. quest. 8. Psal. 139. 1. Psal. 107. 40.

4. Heron. in cap. 1. Habak.

1.Cor.9.9. Psal. 104.27. Matth.10.26. *dent out of the Scriptures, that all liuing things looke vp vn-*
to God, that he should giue them food in due season: &
his Prouidence reacheth euen to the small sparrowes,
so that not one of them falleth vpon the ground without him.

5. Plut. de Plac. philos. cap.7. *Last of all those also among the Philosophers were in an er-*
rour, who thought God should not be happy, if he were troubled
to care for mens matters: whereas the more things God doeth
and medleth in, the more his power and goodnesse doeth on
euery side appeare: wherefore wickedly said Plinie: That in-
deede is meete to be laughed at, that that soueraigne
God, whatsoeuer it be, should take care for mens mat-
ters. Can we thinke, or can we doubt, but that he must
needes be defiled with so sad and so manifold a busines?

6. Plin. nat. hist. 7. cap. 7.

Question.

28. What profite haue we by this know-
ledge of the creation, and prouidence of God?

Answere.

Hereby we are in aduersitie made patient: in prosperitie
thankfull: for the time to come, we haue a very good hope repo-
sed in God our most trustie Father, knowing assuredly, that no-
thing can drawe vs from his loue, seeing all creatures are so in
his power, that without his pleasure they are not able, not onely
not to doe any thing, but not so much as to stirre.

The Exposition.

THe summe of the answere of the *Catechisme* is, that the knowledge of this doctrine of the creation, & of Gods prouidence bringeth foorth these most excellent fruits. 1. *In aduersitie patience.* 2. *In prosperous successe, thankfulnes of minde.* 3. *An incredible freedom from care for the time to come*, the foundation of which our affiance, hope and cõfort is rehearsed to be the soueraigne power of God, ioyned with his fatherly affection, which he beareth toward all creatures, so that without his pleasure they are not able not onely not to do any thing, but not so much as to stirre.

A threefolde fruit of Gods prouidence.

1. And first, we shal thus be put in mind by the knowledge of Gods prouidence to be patient in aduersitie, if we consider that whatsoeuer aduersitie is sent vpon vs, it is

is sent by the fatherly will & counsell of God, who hath alwayies iust causes to afflict & to exercise his children, either to try their faith, or to hũble them: & neuer let it enter into our mind, either in oppression by our enimies to be angrie with the second causes, or in sicknes, & pouertie and other discommodities to murmure against God, and to mutter against him, as the vngodly doe.

The practise of this doctrine of Prouidence we may see in most holy men, Ioseph, Iob, David, and others of the faithfull: for if Ioseph had stayed in calling to mind the vnkind dealing of his brethren, he could neuer haue recouered a brotherly affection towards them: but because he turned his minde to the Lorde forgetting the iniurie, he was enclined to mildnes and to mercie, euen of his owne accord to comfort his brethren.

Ioseph's oration to his brethren. Gen. 45. 3, 7, 8.

But nowe be not sad, neither grieued with your selues that ye solde me hither, for God did send me before you to saue you aliue in this land, and to preserue you by a great deliuerance. Now then you sent me not hither, but God him selfe, who made me a father vnto Pharao, and Lorde of all his house, and ruler throughout all the land of Aegipt.

So Iob, if he had turned him selfe to the Chaldeans, by whome he was annoyed, had straightway bene set on fire to reuenge, but because he doeth withall acknowledge the worke of God, he comforteth him selfe with this notable saying: *The Lord hath giuen, and the Lord hath taken away, as it pleased the Lord, so is it come to passe.* Iob. 1. 21. Iob. 2. 10.

So Dauid, when *Simei* cursed him as he fled, *and Abisai the sonne of Serviah saide vnto the King, why shoulde this dead dogge curse my Lord the King? Let me goe nowe I pray thee, and take away his head:* & he againe answered, *What haue I to do with you, ye sonnes of Serviah, if he curse? for the Lord hath bidden him curse David, howe then dare any man say, wherefore hast thou done so?* who if he had cast his eyes vpon the man, he had set on his company to requite his iniurie. But because he knoweth that he doeth nothing without the hand of God, he doeth rather appease, and pacifie them: as also in another place, by this same bridle he doeth restraine the intemperancie of his griefe: *I held my peace and kept silence, for it was thy doing O Lord.* 2. Sam. 16. 9, 10. Psal. 39. 10.

And

Rom.5.3,5. And hereof the Apoſtle ſaith, *We doe reioyce in afflictions, knowing that affliction breedeth patience:* for Paul was perſwaded of the prouidence of God toward him, euen as he addeth ſaying, *becauſe the loue of God is ſhed abroade in our heartes by the holy Ghoſt, which is giuen vnto vs.*

Hebr.10.34, 35,36. So to conclude doeth the holy Ghoſt comfort the faithfull Hebrewes: *Ye ſuffered with ioy the ſpoyling of your goods, knowing with your ſelues how that ye haue in heauen a better, and an induring ſubſtance: caſt not away therefore your confidence, which hath great recompence of reward, for ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promiſe.*

And their example muſt the faithfull followe in euery croſſe, and affliction, in ſickenes, pouertie, loſſe of goods, and other miſaduenturs, and oftentimes call to their remembrance their life before led, their vnthankefulneſſe, and great ignorance ioyned with diſobedience to the lawe of God, whereby it often commeth to paſſe, that God layeth a croſſe vpon his children, that they ſpeedily repenting may not be condemned with the worlde, which is wholly ſet vpon wickedneſſe, as we haue ſhewed that Dauid did, and Paul did warne the Corinth.

Pſal.119.71. 1.Cor.11.32.

Although that may not be let paſſe, that the meditation of Prouidence in aduerſitie doeth not abridge vs of libertie to lay the fault vpon euill inſtruments, by which God doeth puniſh vs: but we are taught that we ſhould not ſet our eyes vpon them alone, and ſo being broken by impatiencie be angrie with them, & murmure againſt God: For Dauid although he knewe that *Simei* was ſent of God to curſe him, & to raile vpon him when he fled from the face of *Abſalom*, yet in his laſt ſpeech to the King his ſonne, doeth not excuſe him: much leſſe ſhal they be without fault before God, or ſhal eſcape his puniſhment, who wickedly either make inſurrection againſt the magiſtrate, or oppreſſe their neighbor. For although wicked men be wel & workingly moued by God to execute his worke by thē, yet when they alſo do wickedly mooue them ſelues to will & to doe euill, & ſo they them ſelues are the workers, & the cauſes of their owne euil vvorks, hereof it is that they both grieuouſly offend God.

2.King.2.8. 2.King.19.28.

The prouidence of God doeth not excuſe the wicked for their euill doing.

God, and afterward are moſt ſeuerely puniſhed by him.

2. Moreouer the ſame knowledge of Prouidence putteth vs in minde to be thankful in proſperitie: For when we remember that al proſperitie proceedeth from God, as plentie, meat and drinke, riches, good health, who is not hereby ſet on fire and pricked forward vnto thankfulnes of minde toward ſo louing and bountifull a Father?

Here therfore good heed is to be taken, leaſt any mã paſſing by the giuer, do turn himſelfe to the ſecond cauſes, imputing either to others, or to himſelfe, that which proceedeth from the bleſſing of God, or elſe abuſing vnthankfullie the gifts and benefits of God.

And therfore we ſee how earneſtly God himſelf, who knoweth our vnthanktulnes, did by Moſes exhort his people, that when they came into the lande of *Canaan*, they ſhould by an offering, which they ſhould offer vnto God, make knowne their thankfulnes towarde him, and ſhould not, being waxen ful, at any time forget the Lord their God. *Numb.15. 18,19. Ioel.2.18. Deut.8.10,11.*

Hereto belongeth that exhortation of Paul: *In all things giue thanks to God, for this is the will of God in Chriſt Ieſus towards you.* For if among men (as he ſaith) there is no dutie more neceſſarie then giuing of thanks, where there may be recompenſe made for benefits: with God truly, to whom no good can returne from vs, and whom we can not make any way better, and who, ſo often as he doth beſtow vpon vs either riches, or health of bodie, or other benefits, doth hereby binde vs vnto thankfulnes, it requireth vs to perform nothing elſe to him, with him (I ſay) how can we eſcape the blot of vnthankfulnes? *1 Theſſ.5.18. Cic.lib.1.offic. Pſal.16.2.*

To this alſo belõgeth that his moſt waightie cõplaint of the Prophet of a people moſt vnthankfull towarde him: *I haue nouriſhed and brought vp children, but they haue rebelled againſt me, The oxe knoweth his owner, and the aſſe his maſters crib, but Iſrael hath not knowne me, my people hath not obeyed me. Ah ſinneful nation, &c.* *Eſa.1.2,3,4. 5,6,7.*

But King *Dauid* behaued himſelfe otherwiſe, when by reaſon of the manifold benefits, which he perceiued himſelfe to haue receiued of God (by his owne example

Psal. 116. 12. teaching vs all what we ought to do) he eryeth out: *What shall I render vnto the Lorde for all his benefites towarde me?*

A godly man wil not ouerslip the inferiour causes.

Which thankfulnes also a godlie man will reach to the inferiour causes: For not because he accounteth the ministers of Gods bountifulnes, of whome he hath receiued any benefit, therefore will he passe by them, as if they by their kindnes had deserued no thankes, but will from his hart thinke himselfe bound to them, and will willingly confesse this bond, & indeauour to his power to shew his thankfulnes, to conclude he will reuerēce & set foorth God as the chiefe author of all benefits that he hath receiued, but he will also honour men as his ministers, and as the truth is, will acknowledge, that by the will of God he is bound to them, by whose hande God would be beneficiall vnto him. Which also we must hold in aduersitie, least by neglecting the meanes wee tempt God. For he who hath ordeined to euery thing his end, hath also appointed the beginning and the meanes for the saluation both of our soule & of our body, whereby we come vnto that end.

1. Sam. 19. 33, 38.
2. Sam. 9 1, 2.
1. King. 2. 7.
Act. 27 31.

3

3. The third fruit of Gods Prouidence, consisteth herein, namely, that for the time to come we may haue very good hope reposed in God, of whose ready help & most forward affection toward vs to do vs good, we shall be put in minde not to doubt at all, both by the remembrance of benefits receiued from him, and especially because he continueth vnto vs a most trustie father, and therefore will follow vs with constant good will: last of all, because he also beeing God almightie, holdeth all creatures in his power, so that without his pleasure they are not able, not onely to doe any thing, but not so much as to stirre.

Psal. 3. 5, 7.
Psal. 118. 5.
Psal. 23. 1, 2.
Rom. 5. 4, 5.
Rom. 3. 31, 32.
Psal. 20. 8.
1. Sam. 17. 34.
Psal. 118. 6.
Psal. 91.
Matth. 8. 26, 27

Experience herof we haue in the storie of *Iob*, where Satan saith vnto God: *But stretch out now thy hand and touch all that he hath, and see if he will not blaspheme thee in thy face:* And in the Gospell the deuils make suite to Christ, saying: *If thou cast vs out, suffer vs to goe into the heard of Swine*: And if this be true of the deuils, much more is it to be vnderstood of men, that whether their

Iob. 1. 11. & Iob. 26.
Matth. 8. 31.
Gen. 33. 12, 13

malice

malice neede to be bridled that they hurt not, or their minds to be reconciled, God hath all things vnder his power. *Exod.3.21. Prou.21.1. Act.17.25,28*

But that place is moſt notable 2.Kings. Of *Senacherib* boaſting himſelfe for the glorious victories that he had gotten, and therfore threatning the King Ezechias, and going about by wordes to inforce him to yeelde, who is ſent back to Gods prouidence to acknowledge himſelfe the inſtrument of God in puniſhing, and that he could neither by word nor deed do any hurt, vnleſſe God gaue him leaue, yea commaunded him to doe it, and except himſelfe amende, God will alſo at the laſt puniſh him. For ſo the Lord himſelfe ſpeaketh to the tyrant: *Haſte thou not heard how I haue of old time made it, and haue formed it long ago: and ſhould I now bring it that thou ſhouldeſt deſtroie, and lay on ruinous heaps cities defenced?* And in Eſay: *Shall the axe exalt it ſelfe againſt him that heweth therewith? or ſhall the ſaw exalt it ſelfe againſt him that mooueth it? when they ſhake the rod, ſhalt it magnifie it ſelfe againſt them that take it vp? when they lift vp a ſtaffe, is it not wood?* For as we did a little before ſhew, that they who ſuffer wrong, are put in minde hereby to comfort themſelues, becauſe God is a beholder and an auenger of all iniurie, and becauſe by his exceeding good will all thinges come to paſſe, ſo againe they who oppreſſe, & do wrong to others, are by the bridle of Prouidence brought into order, to conſider that they haue no other power to mooue themſelues, or to doe any thing, but as they are directed of God, who appointeth al men euen as rods to what purpoſe ſoeuer he thinketh good. *2.King.19.25, 26,27,28. Eſa.10.13.*

The ſame account is to be made not onely of men, but euen of creatures without life, that ſo often as they threaten vs and put vs in any feare, they haue no power of themſelues to hurt, but wee haue ſufficient helpe in God againſt all their harmes.

Whereupon *Ieremie* warneth the children of God not to be afraid of the ſtarres & ſignes of heauen, as the vnbeleeuers are wont, where he doth not condemne euery feare, but only forbiddeth that the feare of the godly ſhould not be withdrawne from him, whome onely *Ier.10.2.*

Augustin. lib. de Civit. Dei. Mathemati call destinie. Picus Miran. lib. 12. contra Astrol.

they ought to regard, to ſtarres of the firmament, & to blaſing ſtarres, vvhich fate or deſtinie *Auguſtine* ſaide to be very fooliſh and fond: for it is contrarie to the Scriptures, to nature, to the iudgements of all the vviſe, and hath beene refuted and condemned of all godly & learned men.

Which beeing ſo, they doe both deceiue God of his glorie, & themſelues of a moſt profitable doctrine, vvho call the Prouidence of God into doubt, or vvho confeſſe indeed that there is ſome kinde of Prouidence in God, but doe tie vp the ſame vvithin ſo narrovv a compaſſe, as if he ſuffered all things to runne in a free courſe, according to the common and continuall order of nature, becauſe there vvere nothing more miſerable then man, if he lay open to euery motion of the heauen, the ayre, the earth and the vvater. And thus much of the vſe of Gods Providence.

OF GOD THE SONNE.

The Arg. *He commeth now to handle the ſecond part of the Creede, of the Sonne of God, & of our redemptiõ, & firſt is declared the meaning of the name Ieſus, and they are refuted, who in words do acknowledge the Sonne of God to be Ieſus, that is, a Saviour, but indeed do detract frõ his merit.*

Queſtion.

11. Lords day.

29. VVherefore is the Sonne of God called Ieſus, that is, a Saviour?

Anſwere.

Becauſe hee ſaueth and deliuereth vs from all our ſinnes, neither ought ſalvation to be ſought for in any other, neither can it elſe where be found.

The Expoſition.

Ieſus.

THE name IESVS is very vvell expounded Saviour, for it is an *Hebrevv* vvord of the verb *Ieſchah* vvhich

which signifieth to *saue, or to make safe*, whereof *Jeschuah* is called a sauiour. This name was giuen to Christ not rashly, or by chance, or at mens pleasures, but brought from heauen by an Angell, publishing the decree of the most high, and adding also a reason, because he was sent to saue his people from their sinnes, as both the Euangelists Matthew, and Luke doe purposely testifie. And so by this note is the Sonne of God discerned from those, who in the old testament did beare the like name, as Iosua the successour of Moses, & that Iesus of whome Zacharie and Aggai speake, whose office although it were agreeable to their name, because Iosua the sonne of Nun, conducted the people into the land of Canaan, & this Iosua the sonne of Iehozadak, brought home the Iewes againe from Babylon: Yet neither for their office, nor for their person, are they in any measure to be compared with this our Iesus, of whome they were only types & shadowes, neither did they receiue their names in that sort, that this our Iesus did.

*Mat.*1 20,21. *Luk.*1.31.

*Zach.*12.31. *Agge.*1.1.

Therefore as for the Sonne of God, he is called *Iesus* because he saueth and deliuereth vs from al our sinnes. And that benefite doth far excell all other which might by any be performed vnto man, if wee diligently consider our vnhappy estate, wherein he found vs: If (I say) we cõsider the great number of our sinnes, & how great an enimy to sinne God is, and that for sinnes we are become strangers from God, and therefore also from life: but the sonne of God did here put in him selfe as a suretie & a peacemaker between God & vs, and did deliuer vs first from the guiltines wherunto we were fast bound. He did in his owne bodie and soule susteine the punishment of our sinnes, which we our selues had deserued, vterly to set vs free from them: so that now *there is no condemnation to them that are in Christ Jesus*, that is, that truly beleeue in him.

1.

*Mat.*1.21. *Heb.*7.25.

Esa 53 6. *Esa.*59.2.

1.*Pet.*2.4.

*Rom.*8.1.

Thirdly he is also so called, because that whereas so long as we are compassed about with this body of death, sinne as yet cleaueth and dwelleth in vs, this same *Iesus* by his spirite, which by his suffering he hath merited for his elect, doth bring this also to passe in vs, that sinne

*Rom.*6.12.

can no longer keep vs in subiection vnto it, neither doeth reigne in vs, but by litle and litle we feele the working of his death and resurrection, to withstand sinne, and to liue to righteousnes, vntill by the same his Spirit in the world to come, we be fully deliuered from all the relikes thereof.

1. Cor. 15 54, 55, 56, 57.

2. Therefore seeing the Sonne of God is such and so great a Sauiour, it is verie well concluded, and brought in as a most true principle, that, Neither we ought to seeke for saluation from any other, neither can it elsewhere be found in any other: wherof there are two reasons: the one fetched from the counsell, and decree of God, who will haue vs saued by no other: the other because this saluation hath bene wrought by no other. Whereupon it followeth that saluation is to be sought for in him alone: and hereof Peter saith: *neither is there saluation in any other: for among men there is giuen none other name vnder heauen whereby we ought to be saued:* And againe: *To him giue al the Prophets witnes, that through his name, whosoeuer beleeue in him shal receiue remission of sinne.*

2.

Act. 4. 12. Quæst. 14. 15 Act. 10 48.

In Cant. Serm. 15.

Whereunto adde that admonition of Bernard worthy to be remembred: *That the name of Iesus is not only light, but also meate, without which all the food of the soule is drie: that it is salt, without the seasoning whereof whatsoeuer is offered vnto vs is vnsauerie. last of all that it is honie in the mouth, melodie in the eare, gladnes in the heart, & also a medicine; and that whatsoeuer is handled is without sauour, where this name of Iesus is to be heard.*

Likewise that saying of Augustine, where vpon that place of Peter: *There is no other name vnder heauen:* This saying, saith he, auaileth to saue mankind, *since the time that mankinde was corrupted.*

Epist. 157.

The false doctrine.

1. The pride of the Iesuites.

SEeing the name of Iesus by the commandement of God, and by the Angell giuen to his Sonne, in regard of the office committed to him alone, and to none other, the Iesuites rising vp in our memorie deserue to be condemned not only of pride and boldnes, but euen of perillous noueltie, who durst vsurpe to them selues that name, and deriue to them selues a name from it, refusing the title and name of Christians, which the faithfull

faithfull receiued in the beginning of the primatiue Church, & were therewith contented.

For although indeed the Scriptures speake of manie Sauiours, as Obad. ver. 21. And there shall Sauiours come to mount Sion to iudge the mount of Esau, *that is, all the wicked by the Gospel: & the Apostle saith of* Timothie: For if thou shalt so doe, thou shalt saue thy selfe and others: *yet neither is this any otherwise giuen to them, but onely as to true ministers, and purely teaching the word of God, nor absolutelie, but in respect, as they are instruments by which God will offer and reueile his benefits to his Church: as Paul freely confesseth and acknowledgeth of himselfe and all the seruants of Christ, whereas the Sonne of God saueth vs by himselfe and by his owne vertue and power.* An obiection. 1.Tim.4.16. 2.Cor.3.7.

Secondly whereas the Sonne of God is called Iesus, *because he hath deliuered vs not onely from the blame, or guiltines, but fullie from the punishment due to our sinnes: by this doctrine is the daungerous errour of the* Romanists *choked, who affirme that there must also some satisfaction of our owne come to make vp our perfect redemption, which is nothing else but shamelesse and frowardly to discredit the testimonie which the Angel from heauen gaue to Christ, and to weaken and ouerthrowe the power of Christs merite.* 2 Catech. Rom. pag. 239. Concil. Trid. sess. 14 6. 8. can. 11. 15.

Thirdly their superstition also is to be reformed, who at the name of Iesus, *so often as it is spoken, do vncouer their heads, & do honour it, by bowing of the knee, as if there were some secret vertue in the very syllables: in the meane time nothing regarding the vertue of his person, from whence floweth blessing, righteousnes, and life, and all salvation to euery one that beleeueth: what shall I say of them, who by making crosses do abuse that holy name (as they falslie imagine) to driue away euil spirits? then which nothing can be deuised more ridiculous, whereas the deuill may & ought to be driuen backe & put to flight not by such bugbeares, but by the worde of God, and by calling on the name of God by faith in this* Iesus. 3

Question.

30. Doe they that beleeue in the onely Sauiour Iesus, who seeke for happines from Saints, or from themselues, or from any thing else?

Answere.

No: for although in word they glorie in him as a Sauiour, yet indeed they denie the onely Sauiour Iesus: For it must needes be that either Iesus is not a perfect Sauiour, or else they whosoeuer by true faith imbrace him as a Sauiour, they also are possessed of all things in him, which are required vnto saluation.

The Exposition.

THis is the confirmation of the former question; for the true doctrine of the onely foundation of saluation, is made more plaine and confirmed by reckning vp other causes of saluation, which superstitious men deuise to them selues, whereof some call vpon Marie, some Peter, or other Saints departed as their Sauiours, and purchasers of mercie for them, light vp tapers before their Images, in sicknes flie vnto them for helpe, kisse and honour their reliques, other trust to the merits and desarts of their owne workes: then which doting toyes and impieties there is nothing more common in the Papacie: last of all, others thinke that euerie one may be saued in his owne superstition, whether he bee Turke, Iew, or Gentile, so he seeketh for his saluation with a deuout intention (as they vse to speake) al which the Catechist refuteth by two arguments: the first drawn from the description of the onely Sauiour after this manner: he is the onelie true Sauiour, who hath no aider or helper in purchasing the saluation of mankinde: but such is the sonne of God, who speaketh of himselfe in the Prophet, *I haue troden the winepresse alone:* therefore they who ioyne another with him, although in worde they glorie in him as a Sauiour, yet in deed they denie him who is the onely sauiour.

Who is our only sauiour.

Esa.63.3.

For the case standeth alike in one God, and one Sauiour: But if to one God be added another God, or gods in whome we put our trust, how is not the true worship of God ouerthrowne, which standeth in this that he alone and onely be rightly worshipped of vs?

Hereupon God himselfe in Ieremie doth greatly accuse the Iewes of so manifest and horrible falling away from him: *For my people haue committed two euills, they haue forsaken*

Ier.2.13.

forſaken me the fountaine of liuing waters, and digged them pits, euen broken pits that can hold no water.

So Paul ſaith that Chriſt is deuided, when there is neuer ſo litle turning aſide from him to men: and in another place alſo, he chargeth thoſe who thought to be iuſtified by the Law, *to bee aboliſhed from Chriſt: and to bee fallen from grace.* 1. Cor. 1. 13. 30. Gal. 5. 4.

To conclude, how can it be ſaid without a great blot of reproch to Chriſt, that the Saints haue trulie deſerued euerlaſting life, whereas Peter putting himſelfe in the number doth expreſſely witnes, *that there is no other name giuen vnder heauen by which we ought to be ſaued?* Concil. Trid. ſeſſ. 6. cap. 16. Act. 4. 12.

2. The ſecond argument foloweth drawne from the definition, or deſcription of that which is perfect. That is called perfect, that is in euery point ſo full, that it hath no want, & vvhereunto nothing can be added: & therefore the Catechiſt thus reaſoneth: Either Ieſus is not a perfect Sauiour, and therefore he alone is not able to giue ſaluation, or elſe he is a perfect Sauiour, and therfore whoſoeuer by true faith receiue him to be their ſauiour, doe poſſeſſe all things in him, which are neceſſarie to ſaluation. What is perfite.

But I ſuppoſe the verie aduerſaries, would be aſhamed to ſay he is not perfect: therefore if he be a perfect ſauiour, as in deed he is, we muſt ſet it dovvne for a certen truth, that he doth giue vvhole ſaluation to them that beleeue in him, and not ſome part onely thereof.

And that he ſhould be ſuch a one, the Prophet foretold in this notable dialogue: *Who is this that commeth from Edom, with red garments from Bozrah? he is glorious in his apparell, and walketh in his great ſtrength: I ſpeake in righteouſnes and am mightie to ſaue:* vvhome before the Lord himſelf had called *the mighty God & Prince of peace.* Eſa. 63. 1. Eſa. 9. 6.

For this cauſe *Simeon* in his ſong calleth him the *ſaluation of God*, that is, the matter of ſaluation, becauſe al points of ſaluation and bleſſed life vvere hidden in him. And the Apoſtle: *For it pleaſed the father, that in him ſhould all fulnes dwell, and by him to reconcile all things vnto himſelfe, & to ſet at peace through the blood of his croſſe both the things in earth, & the things in heauen: by him* he ſaith meaning Luk. 2. 31. Col. 1. 19. 20.

ning as an onely & perfect Sauiour, who for this cause in
Heb.12.2. the Epistle to the Hebr. is called the *captaine and perfiter, or finisher of our faith.*

Besides I proue the same by this syllogisme out of
Coloss.1.19,20 Paul: *He that maketh vs holy, vnblameable, and without fault in his sight*, he is a perfect Sauiour: but this doth *Jesus the Sonne of God*: Therefore he is a perfect Sauiour, & they are robbers of God, who not content with him, do seeke for saluation either from Saints, or from themselues, or from any thing else.

So he saith likewise: *Ye are complete and perfect in him:*
Coloss.2.10. Joh.1.16. If we be perfect or complete in him, it followeth then that he is a perfect Sauiour: and if he be perfect, thē hath he not purchased for vs some part onely, but whole and full saluation: & therfore we ought to repose our selues vpon him alone, and to beleeue in him alone.

Which beeing so, by that which hath beene saide it is easely vnderstoode what this meaneth: *I beleeue in Iesus the Sonne of God*: namely that I account him for my onely and perfect Sauiour, and therfore put my whole trust in him: Secondly that I renounce that doctrine as false and fighting with the foundation of faith, which imagineth other Sauiours, or any other meanes of saluation then that which is offered in this onely *Jesus.*

The Arg. *Of the name of Christ: and of his three offices, and why we are called Christians.*

Question.

12. Lords day. 31. Wherefore is he called Christ, that is, anointed?

Answere.

Because he is ordained of the Father, and anointed with the holy Ghost, to be the chiefe Prophet and teacher, to reueile vnto vs the secret counsell, & all the will of the father cōcerning our redemption: & to be our high and onely Priest, to redeeme vs by the one only sacrifice of his own bodie, daily to make intercession vnto the father for vs: & to be the euerlasting King, to gouerne vs with his word and with his Spirit, and to preserue & maintaine that saluation which hee hath purchased for vs.

The

The Expoſition.

HItherto we haue ſpoken of the name of *Ieſus*: nowe the *Catechiſt* cõmeth to his ſirname, which is Chriſt, that is anointed, of a greeke verbe χρίω to annoint, whereof χριστὸς annointed, as alſo in Hebrue of the worde *Maſhach*, to annoint, is called *Meſſeiah*, that is, annointed.

That Ieſus is alſo called Chriſt in the Scriptures.

It is preſuppoſed in the queſtion, that that Sonne of God, who is called *Ieſus* is alſo in the Scriptures called Chriſt, as in the Pſalme: *Why doe the heathen rage, & why do the people imagine a vaine thing? the Kings of the earth ſtand vp, and the rulers take counſel together againſt the Lord, and againſt his annointed, or his Chriſt.* *Pſal.2.1,2.*

In Daniel: *After threeſcore and two weekes ſhall Meſſiah, or Chriſt be ſlaine, and ſhall haue nothing.* which the Apoſtles with one conſent doe confirme in many places, which it were ſuperfluous to ſet downe, it ſhall onely ſuffice to quote them. *Dan.9.26. Matth.1.16. Luke 2.10. Matth.16.16. Acts.2.36.*

2. Wherefore we are rather in the ſecond place to conſider of that other point, that is, why the Sonne of God, is called *Chriſt, or annointed*, which we ſhall the better vnderſtand, if we firſt ſet downe in order out of the Scriptures, who were wont to be annointed, & who were called annointed in the olde Teſtament, and what the ceremonie of the oyle and of anointing did ſignifie. Why he is called Chriſt.

In the Olde Teſtament by the commandement and ordinance of God were anointed *Prophets, Prieſtes, and Kings*: So was *Eliſeus* annointed by *Elias*: *Aaron* and his ſonnes by *Moſes*: *Saul* and *Dauid* by *Samuel*: King *Solomon* by *Sadok* the Prieſt, and the Prophet *Nathan*: which ceremonie was a ſeale of their calling, that God would by them teach & gouerne his people, whereupon they were called the *Chriſtes or annointed* of the Lorde; as in the Pſalme: *He reprooued Kinges for their ſakes, ſaying, Touch not mine annointed, and doe my Prophets no harme.* So *Dauid* calleth *Saul* the annointed of the Lorde, and for this cauſe was lothe to hurt him, when he might. *1.King.19.16. Exod.29.7,21. 1.Sam.16.1. 1.Sam.16.12. 1.King.1.34.* What the ceremonie of anointing did meane in the olde Teſtament. *Pſal.105.15. 1.Sam.24.7.*

Wherby it is certen, that the Scripture hath regard to this ceremonie, whẽ it calleth *Ieſus* alſo *Chriſt*, namely in reſpect

respect of those three dueties, which specially belong to Christ as the trueth, of whome they were figures, who was hereunto 1. from euerlasting ordained of the Father, whose ordinance to resist were to rob God: 2. In the nature of man, annointed by the holy Ghost, that is, plentifully furnished, with all the giftes of the holy Ghost.

John 3.16.

The first office enioyned him of God is, to be chiefe Prophet & teacher, the excellencie whereof consisteth herein, that he hath reueiled vnto vs the secret counsel, and all the will of the Father concerning our redemption. By the secret counsell of God is vnderstoode that, which God from euerlasting decreed, and kept secret, and which he would by Christ his Sonne haue more plainly opened, then before times he had signified and foretold by his Prophets: as the mysterie of the incarnation of the Sonne of God, that he was to suffer, to die, and to rise againe the third day: the mysterie of the calling of the Gentiles, and casting away of the Iewes, and whatsoeuer els in the newe Testament is left in writing by the Apostles, concerning our saluation. So is the same by the way of exposition noted by these wordes, *all the will*, which must not be so taken as if God had many willes, whereas his will is but one, but because it is so called in respect of vs, and so it is two wayes considered: First, that we may vnderstand what God hath determined with him selfe concerning our saluation: and secondly, what he would haue vs do or eschewe, and what manner of men he would haue vs be or not be. To the first signification belongeth the saying of our Sauiour: *This is the will of him that sent me, euen of the Father, that whatsoeuer he hath giuen me, I should not loose any of it, but should raise it vp at the last day.* And that saying of the Apostle, *Who hath predestinated vs to be adopted through Iesus Christ vnto him selfe, according to the good pleasure of his will.* This the Schoolemen call *Voluntas beneplaciti*: that is, the *well pleasing will of God.* To the second part of Gods will belong all those places, wherein he either commaundeth vs what we should doe, or forbiddeth vs, what he would not haue vs doe: this the Schoolemen

What is meant by secret counsel.

Eph. 3.10, 11. *Rom.* 11.11.

What is meant by all the will.

John 6.39.

Ephe. 1.5.

The well pleasing will of God.

call

call *Voluntas Signi*: *the ſignified will of God*, becauſe his precepts and prohibitions are certaine ſignifications, whereby he may be knowen. Chriſt hath concealed from vs none of both theſe willes, who for this ende did ſend his holy Spirite vpon the Apoſtles, by whome they ſhould be led into all trueth. The ſignified will of God. *Iohn* 16.13.

For of this excellencie of his Prophetical office *Moſes* thus foretolde. *The Lord your God ſhall raiſe vp vnto you a Prophet, euen of your brethren, like vnto me, him ſhall you heare.* And, *I will raiſe them vp a Prophet from among their brethren, like vnto thee, and will put my wordes in his mouth, and he ſhall ſpeake vnto them all that I ſhall command him.* *Act.* 3.22. *Deu.* 18.15.18

In *Eſay*, the Father foretelleth of the Sonne to this effect: *I haue ſet*, that is, *I haue ordeined him for a witneſſe to the people, for a prince and maſter to the people haue I giuen him*: euen as before he had called him the Angell or interpreter of the great counſell. How faithfully Chriſt diſcharged the office of hie Prophet.

And in the ſame Prophet the Sonne of God ſpeaketh of him ſelfe: *The Spirite of the Lord God is vpon me, therefore hath the Lorde appointed mee, he hath ſent me to preach glad tidings vnto the poore, to bynde vp the broken in heart, to preach libertie to the captiues, and to publiſh the acceptable yeere of the Lorde*: which place Chriſt lighting vpon at Nazareth in the Synagogue, and reading it before his hearers, began to ſay vnto them: *This day is this Scripture fulfilled in your eares.* But that teſtimonie is farre aboue all exception, which it pleaſeth the Father himſelfe by a voyce ſounding from heauen to giue both to his perſon and to his doctrine, and ſo to commend him vnto vs by the honour of his propheticall office, ſaying, *This is that my welbeloued Sonne in whom I am well pleaſed, heare him.* *Eſay* 55.4. *Eſay* 61.1. *Luke* 4.18. *Matth.* 3.17. *Matth.* 17.5. *Iohn* 1.18. *Iohn* 15.15. The perfection of the doctrine of the Goſpel, and that there is nothing let paſſe therein worthie to be knowen.

Whereupon the Euangeliſt ſaith, *No man hath ſeene God at any time: that onely begotten Sonne, who is in the boſome of the Father, he hath reueiled him vnto vs.*

And Chriſt him ſelfe: *I will call you no more ſeruants, becauſe the ſeruaunt knoweth not what his maſter doeth, but I haue called you friendes, becauſe I haue made knowen vnto you whatſoeuer I heard of my Father.*

Hereupon the author of the Epiſtle to the *Hebrewes*, *Heb.* 1.1. commending

commending the perfection of the doctrine of the Gospell, saith that *God at sundrie times, and in diuers manners spake in the olde time to our fathers by the Prophets, but in these last dayes he hath spoken vnto vs by his Sonne.*

Act.20.26,27 And *Paul* in the Actes doubteth not to protest, that he is pure from the blood of all men, because he hath kept nothing backe, but hath shewed vnto the Gentiles all the counsell of God. Finally Iohn doeth thus shut vp the historie of his Gospell: *These thinges are written that*

Iohn 20 31. *ye may beleeue that Iesus is that Christ, that Sonne of God, and that beleeuing ye may haue haue life through his name*: except his doctrine were aboue all most perfect, it coulde not promise life to them that beleeue in it.

Wherefore the title of chiefe Prophet can agree to Christ alone, & to none besides: for the other Prophets

1.Pet.2.11. in time past did vtter their oracles, & did speake as they were led by his Spirite. And he concerning his humanitie was anointed with the holy Ghost without measure,

Psal.45.8. Heb.1.9. Iohn 1.16. Hebr.5.1. Hebr.5.5,6. that from him as from a fountaine, both the Apostles them selues, and all we might drawe all giftes necessarie for our saluation.

2. The second reason of this surname *Christ* is, because this same *Jesus* was ordained of the Father and annointed of the Holy Ghost *to be our High and only Priest, &c.* There was indeede in the Olde Testament also an high Priest, *who was taken from among men, & who did once euery yeere enter alone into the most holy of all to offer and to pray.* But Christ without iniurie is preferred before all the rest, and therefore is accounted our onely and high Priest for the reasons following.

The honour of Christ our high Priest.

He must needes be some principall person for whom God him selfe spared not to sweare: but by an othehe did pronounce Christ to be an High Priest: therefore by good reason is he tearmed our high and only Priest:

Psal.110.4. Hebr.7.17. *The Lord hath sworne and will not repent: thou art a Priest for euer after the order of Melchi-zedek.*

The Apostle doeth expound and weigh this place by comparison of contraries: *For they verily were made*

Heb.7.21,22. *Priestes without an othe: but this man with an othe, by him who said vnto him, Thou art a Priest for euer after the order*

of

of Melchi-zedek: by so much was Iesus made a suretie of a better Testament.

Secondly, whereas there were two dueties of the high Priest. 1. To offer, 2. To pray: the same Apostle by a most excellent comparison of those hie Priests with ours, setteth before our eyes both howe those high Priestes did perfourme this duetie, and how Christ also did discharge it, together with the fruite, which hereby the beleeuers doe receiue.

Two dueties of the high Priest.

And first he compareth persons with person, sacrifices with sacrifice, sanctuarie with sanctuarie: Those hie Priestes were sinners, and therefore were by the Lawe bound to offer sacrifices, first for their owne sinnes, and then for the sinnes of the people: but *Christ is an high Priest, holy, harmlesse, vndefiled, separated from sinners, and made higher then the heauens.*

How faithfully Christ our hie priest discharged this his office here vpon earth, and continueth the same at this day in heauen, as touching intercession. *Heb.7 27. Heb.9.24. 29,26.*

It was needefull for them to offer vp sacrifices euery day, but Christ did it once, when he offered vp him selfe. Last of all, the hie Priest *did once euery yeere enter into the Sanctuarie with other blood:* but *Christ* the high Priest, and that true lambe of God, *did once appeare in the ende of the worlde, to take away sinne by the offering vp of him selfe, and did enter into the Sanctuarie not made with handes, but into heauen, that he may nowe appeare in the sight of God,* and daily by vertue and strength of that one sacrifice, not by an outward bending of his knees (as the Papists imagine) make intercession to the Father for vs: of which sacrifice perfitly finished, & of his cõtinual intercession for vs, the words of *Christ* in *Ioh.* beare witnes, chap. 17. whereas the euerlasting hie Priest being nowe ready to offer vp him selfe, he doeth by solemne prayer consecrate him self as a sacrifice, & vs together with him vnto God his Father.

Rom.8 24.

3. The third reason of the surname of *Christ* is, that he is so called in respect of his Kingly office, as he is the euerlasting King of his Church, and the onely head of the Catholicke Church.

Of this his office, let vs heare the Prophet bringing in God thus speaking, *And I haue annointed and set my King ouer Sion, the hill of my holinesse.*

Psal.2. 6,7, 8,9.

And *Zacharie*, which place the Euangelist applieth vn-

to

Zach.2.9. Matth.21.5. to Christ, as vnto a King: *Tell ye the daughter of Sion: Beholde thy King commeth vnto thee meeke and sitting vpon an asse, and a colte, the foale of an asse vsed to the yoke.*

Luke 1.33. The Angel in Luke: *He shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end.* And especially that is a notable place of the Apostle to the Hebr.1.8,9. Hebrewes: *Thy throne, O God, is for euer and euer, the scepter of thy kingdome is a Scepter of righteousnesse: thou hast loued righteousnesse and hated iniquitie, wherefore God, euen thy God hath anointed thee with the oyle of gladnesse aboue thy fellowes.* Where it is to be noted that the grace of the Holy Ghost is compared vnto oyle for the likenesse of working, because, as oyle doeth strengthen the members, and make them more nimble, and doeth also restore and heale them beeing broken: so much more doeth the Holy Ghost make vs chearefull and quicke, readily and constantly to perfourme the duties of our calling.

Why the holy Ghost is compared to oyle.

Moreouer, whereas the duetie of a true and faithfull King is, 1. Rightly, that is, according to good lawes to rule and gouerne his subiectes. 2. To garde and defende them against the iniurie of enemies; Christ doeth most faithfully perfourme them both, vsing such means thereunto, as agree with the nature of his kingdome, which because it is heauenly, he doeth both gather and preserue it by spirituall armour, to wit, by the preaching of the Gospell, which conteineth the full and perfite doctrine of saluation: and by the power of his Spirite.

How faithfully Christ gouerneth his kingdom which is spirituall, and dischargeth his Kingly office.

For whersoeuer the Gospell is preached, there it is certen that Christ doeth raigne, and call together his subiectes to be souldiers vnder his standard: and from this ende it is called the *Gospell of the kingdome.* Next, whereas by nature we are altogether corrupt, so that we can not either beleeue or obey the worde of God, but rather doe despise it, therefore it is needefull that he regenerate vs with his Spirite, and frame a newe out minde and heart to be obedient vnto his worde.

Matth.4.24.

John 3.3.

Moreouer by the same Spirite, as it were by a most sure pledge he doeth seale into our hearts the saluation purchased

purchaſed for vs by himſelfe: alſo he doth incourage, and ſet vs on manfully to fight againſt the deuill, the world and all our enemies, beeing perſwaded that there ſhall be no kinde of harmefull thing, ſo able to hurt vs as that it ſhall ouercome vs, but wee rather ſhall get the vpper hand of it, and tread it vnder our feete. Laſt of all, by the power of the ſame his Spirite hee doeth ſtrengthen vs, ſo that we are content to paſſe ouer this life in afflictions, hunger, cold, deſpite, reproches and other troubles, vntill we be called to a perfit triumph.

Ioh. 10. 28. *Eph.* 1. 13, 14. *Math.* 28. 18. *Philip.* 4. 13. 2. *Tim.* 3. 12.

The falſe doctrine.

VEry wickedly haue the Romaniſts, *being not content with the perfite doctrine of our chiefe Prophet* Ieſus Chriſt, *brought into the Church a great heape of traditions and lawes of men. Neither is thier boldneſſe and robbing of God herein to be borne, that beeing not content with the Prieſthoode of Chriſt, they haue preſumed to thruſt in themſelues to offer him, and will needs take vpon them often to ſacrifice his bodie, of which honour he alone was worthie, and that but once. And that they confeſſe that Chriſt is indeed the* Mediatour of redemption, *but not of* interceſſion, *againſt the authoritie of the Scripture, expreſſely affirming that he doth daily make interceſſion for vs: And that their* Popes *vnder title & pretence to be Chriſts ſucceſſors, do ambitiouſly ſeeke for a kingdom here vpon earth: which both we haue ſhewed to be contrarie to the nature of his ſpirituall kingdome, and that it is farre from his owne meaning he himſelfe doth elſe where declare: Ye knowe that the Lords of the Gentiles haue domination ouer them, & they that are great, exerciſe authoritie ouer thē: but among you it ſhall not be ſo. And to this it belongeth that their Pope doth ordaine himſelfe the vicare of this* King & head Chriſt, *and doth chalenge to himſelfe power to binde the conſcience with Lawes, whereas not Chriſt himſelfe, if he were now in body conuerſant among vs, would adde any thing to, or take from his Goſpell, which he hath witneſſed to conteine al points of perfect doctrine to ſaluation: Laſt of all if Chriſt be the chiefe Prophet, prieſt and king, as in deed he is, away with all the blaſphemies of the froward Iewes, who as yet wait for the* Meſſias, *whereas whatſoeuer things were foretold by the Prophets of the true Meſſias, of his doctrine, of his miracles, of his ſuffering and of*

1 The Papacie denieth Chriſtes prophecie.

2 The Papacie detracteth from the only offering of Chriſt, & frō his interceſſion.

3 *Catech. Rom. pa.* 205, 206. *Concil. Trid. ſeſſ.* 22. *cap.* 2.

4 *Concil. Trid. ſeſſ.* 25. *de Inuocatione. Heb.* 7. 25. *Mat.* 20. 25. 26

5 The Papacie robbeth Chriſt of his kingdome.

6

his death, are now many ages past al of them fully come to passe in this our Christ.

Question.

32. Why art thou called a Christian?

Answere.

Because by faith I am a member of Iesus Christ, and partaker of his annointing, so that I both confesse his name, & present my selfe vnto him a liuely offring of thanksgiuing, and in this life with a free and good conscience fight against sinne & Satan, and afterwarde doe possesse with Christ an euerlasting kingdome ouer all creatures.

The Exposition.

HAuing hādled the three offices of *Christ*, it foloweth to declare the vse and profite, which floweth from him to vs, who of Christ are called Christians, which name must therefore needes conteine a notable mysterie: which that we may vnderstand, we must shortly & plainly handle three things. 1. Who is the author of this name, and when it was first brought into the Church. 2. What it is to be, and to be called a Christian. 3. What is the vse thereof, and of what things we are thereby put in minde.

The holy ghost first gaue the name of Christians.

The historie of the Scripture doth witnesse, that the name of a Christian had his beginning from the holy Ghost the teacher & ruler of the Church of Christ: for whereas before the Disciples were called faithfull, Luke reporteth that first at *Antioche* they were named, and by * the oracle or answere of God called Christians.

Act. 11.26.

Rom. 11.4.

*χρηματίσαι.

After this since the time that the Church of God going out of the coasts of *Iurie*, began to be spread farre & wide in diuerse nations, by this title were commonly signified the multitude of them that professe Christ, as it appeareth euidently, both out of another place of the same historie, where Agrippa saith vnto Paul, *Thou dost almost perswade me to become a Christian*: & also out of Peter warning the faithfull dispersed: *Let none of you suffer as a murtherer, or a theefe, or an euill doer, or as a busie bodie in other mens matters, But if any man suffer as a Christian, Let him not be ashamed, but let him glorifie GOD in this behalfe.*

Act. 26.28.

1. *Pet.* 4.15,16

behalfe.

Which is also easie to be shewed out of heathen writers, as in *Suetonius* in the life of *Nero*: *The Christians were put to torments, a kind of men of a new and mischieuous superstition* (so that profane man calleth them.) *And in C. Tacitus*: *The common people called them Christians, the author of that name was one Christ, who vnder the reigne of Tiberius, was by Pont. Pilate the deputie put to death.* Last of all, the same is confirmed out of the Epist. of *C. Plin.* to *Traiane* the Emperour, whose words to the Emperour I thought good to set downe: *In the meane time for those, who were brought vnto me as Christians, I tooke this order: I asked them whether they were Christians, If they onely confessed it, I asked the second time and the third time, threatning them punishment: when they stood in it, I commaunded them to be led to be punished, for I doubted not, but whatsoeuer that were which they did professe, yet their stifnes, and obstinacie from which they could not be brought, deserued to be punished.* There is extant a booke of *Tertullian* written by way of an Apologie against the Gentiles, and also an Apologie of *Athenagoras* an *Athenian* Philosopher for the Christians, written to *M. Aurelius Antoninus*, & *L. Aurelius Commodus* Emperours, out of which *Tertullian* saith, *that the bare confession of the name, and not the examination of the crime vvas commonly hated: euen* (saith he) *the innocent name is hated in innocent men.*

Suetonius.

Lib. Annal. 15

Titulo de Christianis.

In Apologeti.

Therefore I ought the more diligently to mark what it is to be a *Christian*, and wherfore I am so called: which is in these words expressed, namely that by faith *I am a member of Christ, and partaker of his annointing*, that is, that I am ioyned vnto Christ, being ingraffed into him by faith and the holy Ghost, vvho is signified by the name of *Annointing* (as wee saide a little before) euen as a braunch is fastened to the stocke, and a member knitte to the heade, whereby wee are made partakers of his iuice and of his life, and beeing truly made one with him, doe bring foorth fruit worthie of our calling: for as Christ himselfe was not annointed with any outward oyle, so neither are we that are Christians.

1. Cor. 6. 15.

Faith maketh a Christian.

Heb. 1. 9.

This our spirituall coniunction with Christ, he himselfe doth after a sort expresse, by the similitude of the vine and the branches: *I am the vine, you are the branches, he that abideth in me, & in whom I abide beareth much fruit: Except a man abide in me, he shalbe cast out of the vineyard, and shal straightway wither as a branch,* which place Augustine thus expoundeth. *He that thinketh he beareth fruit of himselfe, is not in the vine, hee that is not in the vine, is not in Christ, he that is not in Christ is no Christian.*

Ioh.15.6.

In Ioh.tract. 26.

And Paul setteth out the same, by an excellent Allegorie of wedlocke: for as they, who before were two, are made one flesh by the bond of Matrimonie; so wee who were straungers and seperate from Christ, by the holy knot of wedlocke are said to be made *flesh of his flesh, and bone of his bone:* and indeede spiritually we are so.

Eph.5 30.

A similitude.

Out of which similitude it may plainly be vnderstood wherefore wee are called Christians: For as if a man should aske, wherfore the wife leauing her former name that shee had by her parents, is commonly called by the sirname of her husband, the answere is readie, because by the bond of wedlocke they, who were two, are made one: so also if any man aske me why I am called a Christian, I will straightway answer, because by Spiritual mariage with Christ, I am become a member of him, and partaker of his Annointment.

For as in mariage all the goods grow to be common, whatsoeuer the husband, or the wife bring togither, so also in this our mariage with Christ, we must wholly beleeue that we obteine this priuiledge, that whatsoeuer giftes hee hath receiued, he will also communicate the same with vs: and that he was annointed Prophet, Priest, and King, so he hath made vs partakers of his annointment according to the measure which he knoweth to be needful for euery one seuerally, & also for the whole bodie of the Church, of which Annointment *Iohn* speaketh, 1. Epist 2.27.

Eph.4.7.

3 What vse there is of the name Christian.

And there is great vse of that Annointment, whereof Christ hath made vs partakers, to let vs knowe what is our duetie, and how we ought to behaue our selues, that we commit nothing vnworthy of the honour of so great a name.

First

First therfore that we may answer to his propheticall name, it is not sufficient to know that we are baptized, wherin many doe place Christianitie, but after we haue known & embraced the doctrine of our chiefe Propher, we ought also, as our calling requireth, to teach others, & to confirme them in the same, as Christ saith to *Peter*, *When thou art conuerted, confirme thy brethren*: next, if need require, we must freely and without feare professe Christ and his doctrine before Princes or any other that shall aske vs of it. *Luk.22.32. Mat.10.32. Mar.8.38. 1.Pet.3.15.*

Secondly, forasmuch as the same Christ hath receiued vs into the fellowship of his priestly honour, this dignitie putteth vs in minde, to offer vnto God sacrifices of thanksgiuing, to wit, our selues and our bodies, as a liuing sacrifice, indued with the true spirit of life, and acceptable vnto God. 2. to cal vpon him. 3. to bestow almes willingly, which are such sacrifices wherewith God is especially pleased: Last of al, to be ready, if need so require, to giue vp our selues for Christs sake. *Apoc.5.10. & 1.6. Rom.12.1. 1.Pet.2.9. Psal.50.14,15 Heb.13.16. Phil.1.10.*

Thirdly, seeing by Christ we are made euen Kings, & for this cause also are called Christians, which honour to be without all example, whosoeuer looke thoroughly into the matter, must needes confesse: (for what King could euer make all the subiects of his kingdome, yea or his countries alone to be all kings?) this title will serue vs to this vse, that in this life we may fight with a free & good conscience against sinne, the world, and Satan, and suffer not by our cowardlines, sinne to raigne in our mortall bodie, or the deuill to bring vs in subiection to himselfe, but manly to resist him by faith, as the holy Ghost giueth counsell, who would neuer incourage vs vnto this combate, vnlesse it were certen, that the faithful by the might of their king do remain vnconquerable, and that his Spiritual riches doe abound towards them. *Apoc.1.6. Rom.6.12,13. Iam.4.7. 1.Pet.5.9. Joh.16.33.*

In this combate, to make vs fight well, with a free and good conscience is required a pure vprightnes, & single zeale of the minde, which we shall doe, if, according to the counsell of the Apostle, we hold fast faith, so that, all hypocrisie set apart, the goodnes of our cause may comfort vs in our warfare, knowing that we are souldiers vn- *1.Tim.1.18.19. Psal.110.3.*

The reward of those that fight manfullie.

der Christs standard, and that there is a reward laide vp for those that fight manfully, to wit, an euerlasting dominion ouer al creatures in the life to come: with which hope Christ did comfort his Disciples: *Yee are they, who haue continued with me in my tentations, therefore I appoint vnto you a kingdome, as my father hath appointed me, that yee may eate and drinke at my table in my kingdome, and sit on seates and iudge the twelue tribes of Israel:* whereto belongeth that of the Apostle, *If wee suffer with him, wee shall also reigne with him.*

Luk.22.28.

2.Tim.2.12.

Which beeing so, their blindnes is to be blamed, who among the controuersies of our age about religion say they can not tell to whome to harken, or whome to beleeue. Why, but thou doest professe Christ, and arte called a Christian; to whome then oughtest thou to harken but to Christ, or whome oughtest thou to beleeue but Christ? To whome you may adde them, who hauing nothing of Christ but the title and outward badge, vvith vvhat face dare they bragge of his holy name? For none haue any thing to doe with Christ, but onely they, who haue attained the true knowledge of him, out of the word of the Gospell. But the Apostle denieth that they haue learned Christ aright, who haue not bene taught, casting of the old man, which is corrupt through the deceiueable lusts, to put on him.

Coloss.3.1.
Eph.4.22.

The false doctrine.

Concil.Trid. sess.7.can.2. Catech. Rom.c. 3.par.2.Sect.2. How the Romanists define a Christian.

IT is an horrible blasphemie to say that all the faithfull, to the ende they may be found full Christians, must after baptisme receiue the holy Ghost by laying on hands, because by this meanes there should neuer be any Christian according to their opinion, but he that hath beene annointed by the Bishops confirmation, by which opinion should all the Apostles, and many Martyrs be condemned, who it is certen were neuer annointed: for that the oyle was not yet made, which beeing powred vpon them, they should fully haue all the parts of Christianitie, or rather of no Christians should be made Christians: But the proper marke of Christians is not any outward annointing which is done by oyle, but an inward annointing of faith and of the holy Ghost.

How the popish sort enter into the order of clergie.

2. *Whereas the same popish sort doe shaue their crownes*

who

who first enter into the orders of the cleargie, that their crowne may signifie a royall dignitie, because clerks ought to be kings to rule themselues and others, and thereto abuse that place of Peter: You are a chosen nation, a royall priesthood, an holy nation, a peculiar people: *hereby shewing themselues to be robbers of God, when as they take to thēselues alone that which is spoken of the whole Church, and doe proudly vaunt of that title, whereof they robbe all the faithfull.* 1.Pet.2.9.

The Arg. *Why Christ is called the onely begotten Sonne of God, and our Lord.*

Question.

33. For what cause is Christ called the onely begotten Sonne of God, whereas we also are the sonnes of God? 13. Lordes day.

Answere.

Because Christ is the coeternall, and naturall Sonne of his eternall Father: but we for his sake by grace are made the sonnes of the Father by adoption.

The Exposition.

HAuing expounded the names of *Jesus* and *Christ*, the third title followeth, which is *Onely begotten*, making greatly for the confirmation of our faith, that wee may be certenly perswaded of the exceeding loue of God which he beareth toward vs in this his Sonne: And that he is so, first *John* testifieth: *And we saw his glorie, as the only begotten Sonne of the Father:* where the word, *As*, must be vnderstood to render a cause of the former, as if hee had said: and no maruaile, for he was and is the true and naturall onely begotten Sonne of God, as hee addeth a little after, *That onely begotten Sonne, which is in the bosome of the Father, he hath reueiled him vnto vs.* Ioh.1.14.18. Heb.1.2. Ioh.5.17.

So Christ himselfe, when he saith, *My father worketh, and I worke*, calleth God his Father, in regard that he is of the same substance: and so likewise the Father witnesseth from heauen, *This is that my welbeloued Sonne:* and hereupon saith the Author to the Hebrewes, *To vvhich of the Angels said hee at any time, Thou art my Sonne, this day haue I begotten thee?* Mat.3.17. Heb.1.13.

I

Why Christ is called the onely begotten Sonne of God.

Nowe why hee is called *Onely begotten*, this reason is brought, because the Father begat him alone of his substance, and that from euerlasting, and therfore Christ is the onely coeternall and naturall Sonne of the Father, light of light, verie God of verie God, as we reade in the *Nicene Creede*: wherby the eternity of the Sonne of God, and his substance all one with the Father is manifest. The same reason doth *Damascene* very well expresse in his first booke, and 19. Chap. *Hee is called onely begotten, because he alone was all onely begotten of the Father alone, for this begetting of the Sonne of God is not likened to any other begetting: for there is no other sonne of God: for although the holy Ghost doe come out from the Father, yet commeth hee not by begetting, but by proceeding.*

Lib. 1. c. 9. Orthod. fidei de patre & filio.

Of which eternitie of the Sonne, that place of the Apostle is to be vnderstood: *Blessed be God, euen the Father of our Lord Jesus Christ, who hath blessed vs, &c. as hee hath chosen vs in him, before the foundations of the world were laide.*

Eph. 1. 3, 4.

Therefore out of this place and others, we may thus conclude against all gaynsayers: *If God* the father did chuse vs in Christ frō euerlasting, thē must Christ needs haue bin from euerlasting: and if Christ haue God to be his euerlasting Father, he must needs be the euerlasting Sonne of the euerlasting Father.

For this is a certen principle: that nothing temporall is to be conceiued of that begetting of the Sonne, and therefore that we must hold, that the Sonne was begotten of the Father, but not after the Father, as also not before the Father, but from euerlasting. And therefore that the Father was neuer without the Sonne, nor the Sonne without the Father. For God (who is as wel Sōne as Father) saith by Esay, *Before me there was none, & after me there shalbe no God:* to conclude, the Prophet calleth the Sonne *the Father of eternitie:* that is, who is himselfe euerlasting, and who is in all the author of eternitie.

Esa. 43. 10.
Esa. 9. 5.

Hitherto belongeth that place in *Genesis: And God said:* wherby it appeareth that the word was before the power thereof did appeare, because there is no chaunge in God: So the Evangelist expoundeth that place, *In*

Gen. 1. 2.

the

beginning, saith he, *was the Word*: and *Solomon* in the Proverbes bringeth in *Wisedome* (thereby meaning Iesus Christ the Sonne of God) as begotten of God before all worldes, and set ouer the creation of all things, and ouer all the workes of God: whome *Iohn* following, maketh that *Worde*, which was from the beginning God with God, to be also together with God the Father, the cause of all things. Out of which places *Ambrose* thus concludeth, *If he began to be a Father, then was he God first, and afterward was made a Father. Howe then is God vnchangeable? for if he were God before, and afterward Father, then surely when he came to beget, he was chaunged: but God forbid any man should be so madde*: and he addeth, *A godly mind doth vouch begetting without beginning of time, so that he may say that both the Father and the Sonne is euerlasting, and yet not affirme that he did at any time chaunge.*

Jam. 1.17. *John* 1.1. *Prou.* 8.22. *John* 1.3. *Tom.* 2. *de fide lib. pag.* 44.

And *Christ* him selfe declareth his eternitie: *Father, glorifie thou me with that glorie which I had with thee from the beginning before the foundations of the worlde were layde.* Whereupon *Paul* calleth him *God blessed for euer, and to whome alone is due all honour and glorie,* (which title in the Epistle to the *Ephesians*, he giueth to *God alone aboue all*) and *John* calleth him true God and euerlasting life.

That Christ is euerlasting God. *John* 17.5. *Rom.* 9.5. 1. *Tim.* 1.17. *Ephe.* 4.6. 1. *John* 5.11. *Phil.* 2.5,6.

Moreouer also his euerlasting Godhead is hereby confirmed, in that whatsoeuer was spoken before of the euerlasting God, the same the Scripture teacheth either alreadie to haue bene shewed, or that in time to come it shall be represented in Christ.

For that which *Esay* prophecieth shall come to passe, *That the Lorde of hostes shall be a rocke of offence, and a stone to stumble at*, that *Paul* to the *Romanes* affirmeth to haue bene fulfilled in Christ: as also where he bringeth in the Lord him selfe speaking: *Euery knee shall bowe to me, and euery tongue shall sweare to me*, that Paul ascribeth vnto Christ.

Esay 8.14. *Rom.* 9.33. *Esay* 45.23. *Rom.* 14.10. *Philip.* 2.10,11

So also that which in *Esay* the *Seraphims* doe crie before the presence of God, *Holy, holy, holy Lorde of hostes*: and that the same Prophet heard the voyce of the Lorde, saying: *Say vnto this people, ye shall heare, but shall not vnderstande*: this *Iohn* vnderstoode of Christ: thus (saith

Esay 6.2,9. *John* 12.41.

(saith he) *spake Esaias, when he sawe his glorie, and spake of him.*

To this may be added, that seeing the Lord hath said: *My glorie will I not giue to any other:* and yet these things which are proper only to the Lord *Iehovah* are in the Scriptures giuen vnto Christ: as to forgiue sinnes, to beare vp the world, to call vpon him, and that he doeth heare those that call vpon him, to reioyce onely in his name, and to beleeue in him: it followeth necessarily that he is true, and therefore euerlasting God.

Esay 48.11. *Matth.*9.6. *Hebr.*1.2. *Rom.*10.14. *Ierem.*9.25. *Psal.*20.10. 1.*Cor.*1.31. *Iohn* 14.1.

Last of all, because (as the Apostle to the Hebrewes writeth) *he did through the eternal Spirit offer himselfe without fault vnto God*, this doeth truely and mightily prooue his Godhead: for either it must be vnderstoode of his diuine nature, or else of the holy Ghost: if of his diuine nature, there is no more question: if of the holy Ghost, then seeing the same Spirit is aswell the Spirit of Christ as of the Father, & that Spirite is euerlasting, it followeth hereof necessarily that he is true & euerlasting God.

*Hebr.*9.14. *Rom.*1.2. *Rom.*8.9,12.

2. Therefore one vse of this title (*onely begotten*) belongeth vnto Christ him selfe: so that we may take it for granted, that he is the euerlasting Sonne of God, and of the same substance with his Father. Another vse belongeth to vs, that, whereas we also are the sonnes of God, we may vnderstand in what degree we differ from that onely begotten Sonne: namely, that whereas he is the naturall Sonne of God, we are made his sonnes onely by adoption and grace, and that for this onely begotten Sonnes sake. For 1. if we consider our owne nature in it selfe, we are all, and euery of vs borne sonnes of wrath, and so are enemies of God, farre from saluation & euerlasting life. 2. Therefore it was requisite that this onely begotten Sonne of God shoulde also become the Sonne of man, that hee might make vs the sonnes of God, and might aduance vs vnto this honour: that honourable testimonie which the Father giueth of this his Sonne doeth conteine both: *This is that my welbeloued Sonne in whome I am well pleased:* whereupon the Apostle saith, that *God predestinated vs to be adopted through Iesus Christ in him selfe, according to the good pleasure of his*

2.

*Rom.*8.15. *Iohn* 1.34. *Ephes.*2.3. *Matth.*3.17. *Ephes.*1.5,6.

wil

ill: and *Iohn, that they are made the ſonnes of God, and begotten of God who beleeue in his name.* *Ioh. 1. 12, 13.*

Nowe by this it is manifeſt, that the name *of true, and onely begotten Sonne* is therefore giuen to Chriſt alone, and that he among ſo many brethren is ſaid to be the *onely*, becauſe he is poſſeſſed by nature of that which we receiued by grace: and yet that adoption and name of *Sonnes of God* is not therefore a vaine title. For if that adoption which is vſed by man, is not vnfruitefull, but is ſuch a receiuing of another mans childe to be his Sonne, whereby the whole right of Sonnes is imparted vnto him, as if he were a very natural Sõne: then ſurely by that adoption, whereby through the ſpirit of adoption we are ſo graffed into his Sonne, that we are gouerned and quickened by him, we haue receiued not a bare title, but the full right of the ſonnes of God, ſo that we may freely call vpon him, and beeing certen of ſaluation & euerlaſting life, as fellow heires with Chriſt, may reioyce with *Paul*, and crie out with great confidence: *He that ſpared not his onely Sonne, but gaue him to death for vs all, howe ſhall he not with him giue vs all things alſo?* *What maner of adoption wee haue.* *Rom. 8. 15. 17. 32.*

Hereupon ſaith *Iohn: Behold what loue the Father hath giuen vnto vs, that weſhould be called the ſonnes of God: for this cauſe this world knoweth you not. becauſe it knoweth not him:* which as it comforteth the godlie in all affliction, and both in life and in death, that they are the ſonnes of God, and therefore heirs of euerlaſting life, ſo the conſideration of this benefit ought likewiſe to put vs in mind of our duty. For if we are his ſonnes, let vs remember that which he ſaith in *Mal. A ſonne honoreth his father &c.* If we are ſonnes by adoption much more are wee bound to feare & obedience, becauſe he hath adopted vs of his only fauor, whē as he might worthily haue caſt vs off, & haue put vs by for our vnthākfulnes. Next the ſame doctrine may ſerue truly to hũble vs before god: for if for Chriſt the Sonne of Gods ſake we are of mere grace & fauor adopted to be ſonnes, what cauſe is there that any man ſhould boaſt of his merits and deſerts? ſo that euen hereby it may appeare that that free adoptiõ which god *1. Ioh. 3. 1.* *Mal. 1. 6.* *1. Pet. 1. 17.* *1. Cor. 4. 7.*

beſtoweth vpon his choſen, was neuer rightly vnderſtoode, much leſſe kept and obſerued in the Popiſh Church.

The falſe doctrine.

The Arrians error.

SEeing Chriſt is called the onely begotten Sonne of God, becauſe he is the coeternall and naturall Sonne of God: wicked and vngodly are they, whoſoeuer will haue him ſo called, onely for the excellencie of his giftes, whereas begetting commeth not by giftes, but is of the ſubſtance and nature of the parents.

Queſtion.

34. Wherefore doeſt thou cal him our Lord?

Anſwere.

Becauſe he hauing redeemed our bodie and our ſoule from ſinne, not with gold nor with ſiluer, but with his owne pretious blood, and hauing deliuered vs from all the power of the deuill, doeth challenge vs properly to belong vnto him ſelfe.

The Expoſition.

Pſal. 110. 1. Matth. 22. 24. THe fourth Title which is giuen to the Sonne of God in the Creede is, that he is called *our Lord*. So ſpeaketh the Pſalmiſt: *The Lord ſaid vnto my Lorde: ſitte thou on my right hand till I make thine enemies thy footſtoole.* Acts. 3. 6. And of him alſo ſpeaketh Peter in the Actes: *Let all the houſe of Iſrael knowe for a certentie that he is made of God, Lord and Chriſt, this Ieſus, I ſay, whome you haue crucified:* 1. Cor. 8. 6. to conclude Paul ſaith, *But we haue one God which is the Father, of whome are all things, and we in him: and one Lord Ieſus Chriſt, by whome are all things, and we by him.*

Nowe the Sonne of God is ſo called of his office, to wit, becauſe he hath wholly redeemed vs in bodie and ſoule from ſinne, not with a common ranſome either of golde, or ſiluer, but with his owne pretious blood. Coloſſ. 1. 6. For whereas Chriſt is Lord of all creatures, in reſpect that al things were created by him: onely the faithfull doe acknowledge him to be their Lord by right of redemption: and therefore the queſtion is asked why I call him *our Lorde*: the cauſe whereof is ſet downe in the worde *of redeeming*, wherein is declared the condition & eſtate wherein Chriſt found vs before he redeemed vs.

For

For they vſe to be redeemed, who, being taken in warre, are wont either to be ſlaine, or to be condemned vnto perpetuall bondage, except they be ranſomed: ſuch were we all being taken priſoners of the deuil, who had vs bodie and ſoule in his owne power, from whoſe kingdome and tyrannie Chriſt hath moſt mercifully redeemed vs: whereof we reape this profite that we are his owne peculiar purchaſe, and doe properly belong vnto him, both in life and death: as hath bene declared in the firſt queſtion, wherein alſo was ſhewed, howe he redeemed vs, and recouered vs to be his owne, and hauing recouered vs, he doeth ſtill defend and preſerue vs by his eſpeciall care. Which being ſo, beſides that we ought ſafely and with true aſſurance of minde to commit, and deliuer ouer our ſelues for euer to be kept of him, as our Lord, and to whome we properly belong, and are his owne *peculiar* both in life and in death: the remembrance of this benefite may alſo put vs in minde, that we doe not hereafter thinke, ſpeake, or deuiſe any thing, but for his glorie. For in that we are the Lordes, it is meete that we liue and die vnto him, & that his wiſedome and will, to wit, his worde and his Spirite doe gouerne all our actions: for he is appointed by the Father to be the head of Angels and of the faithfull.

What it is to be redeemed. *Rom.* 14.8. 1. *Cor.* 3.22. *Philip.* 1.21. 1. *Pet.* 1.18, 19. & 2.9.

1. *Cor.* 6.20. *and* 7.23.

The Vſe.

The falſe doctrine.

IF the Sonne of God be our Lord, therefore he is alſo the head of the Church. Where is then the Pope of Rome, who calleth him ſelfe ſeruant of ſeruants, and yet indeede pretendeth to be Lord and head of the Church? He enioyneth lawes & decrees, which are not to be found in the Scriptures, neither were deliuered by our Lorde Ieſus Chriſt, according to whoſe expreſſe commandement alone the Apoſtle did gouerne and teach the Church. 1. *Cor.* 11.23.

The Arg. The incarnation of the Sonne of God, that is, the conception of Chriſt by the holy Ghoſt, his birth of the Virgine Marie, where, of the perſonall vnion of both natures, and of the fruit of both.

Queſtion.

Question.

14. Lordes day.

25. What doest thou beleeue when thou sayest, He was conceiued by the holy Ghost, borne of the Virgine Marie?

Answere.

That the very Sonne of God, who is and abideth true and euerlasting God, did through the working of the holy Ghost, take the verie true nature of man of the flesh and blood of the virgine Marie: so that he is also the true seede of Dauid, like vnto his brethren in all things, sinne excepted.

The Exposition.

THat Iesus Christ the Sonne of God is endued with the nature of God, and therefore is true and euerlasting God and our Lord, hitherto hath bene handled, out of the seconde article of our Catholike faith: but forasmuch as to accomplish the office of Redemption it was requisite that he should be not only true God, but also true man, howe and by what meanes Christ came so to be, and what is the effect and ende of the incarnation of the Sonne of God, is shewed cleerely and plainely by an argument drawen from the causes, and by other testimonies of Scripture. And first is described the person of the Sonne of God before he tooke the nature of man, and afterwarde his incarnation: his person because he true and euerlasting God, and as Iohn teacheth, *In the beginning was the Worde*, least we should thinke with *Photinus* the hereticke, that Christ then began to be when he was borne of the virgine Marie: his incarnation, namly that it is the taking of the true nature of man, of the flesh & blood of the virgin Mary, through the working of the holy Ghost. Hauing set down these things in the beginning, let vs now handle in order the causes of the incarnation of the Sonne of God.

Iohn 1.1. *and* 17.5. *Iohn* 15.28. The errour of Photinus, whereof *Epiphan. Tom.* 2. *cap.* 7. *Hebr.* 2.16. *Phil.* 2.7. *Iohn* 1.14. 1. *Tim.* 3.16.

I. Howe Christ came by his bodie.

And first whereof the Sonne of God framed to him selfe a bodie, that is chiefely to be seene into, to proue his humane nature: namely of the flesh and blood of the virgine Marie: that is, the Sonne of God tooke vnto himselfe the verie nature of man, of the very substance of

the Virgine Marie, which is signified by fleshe and blood whereof mans substance is compact: not as *Valentinus* helde long agoe, that a heauenly bodie brought into Marie, as it were by a water pipe passed through her. *August. de haeres. cap. 11.*

Hereupon both Mary her selfe is before childbearing saluted of her cousin *Elizabeth* the *mother of my Lord*, and Christ also is called by her the *fruite of Maries bellie:* and of the same Marie the Euangelist speaketh expressely: *before they came together she was found with childe*, & Luke, *which was with childe*, and, *the dayes were accomplished, that she should be deliuered, and she brought foorth her first begotten Sonne.* Afterwarde Christ him selfe calleth him selfe *the Sonne of man*, more plainely to expresse that he is man truly borne of the seede of man: last of all Iohn calleth him *flesh*: Paul, *made of a woman*, in regarde of her sexe he so calleth him *not by a woman.* *Luke 1.41.* *Luke 2.42.* *Matt. 1.18.* *Luk. 2.5,6,7.* *Iohn 1.14.* *Gal. 4.4.*

Neither is it contrarie to this that else where is saide: *he was made like vnto men, and found in shape as a man*: for Paul doeth not there intreat, neither meaneth to teach what manner of body Christ tooke vnto him, but whereas by right he might haue shewed forth the power of his Godhead, he made no shewe but of a base and contemptible man: and that he saith *as a man*, he meaneth nothing else thereby, but that for a time the glorie of his Godhead did not shine, but onely in a vile and abiect condition he appeared in the shape of a man. *Obiect. 1.* *Phil. 2.7.8.*

No more doth that place of the Apostle make against it, where Christ is called the second *Adam from heauen heauenly*, where of the *Manichees* haue framed their bodie of aire: for Paul doth not there bring in the heauenlie substance of his bodie, but the spirituall power, which being shed abroade from Christ doth quicken vs, which Peter & Paul the Apostle do make to differ from his flesh, that is, do deny to belong vnto his flesh: for the one saith, that Christ was *put to death concerning the flesh, but was quickened by the spirite*, the other, *that he was crucified through his infirmitie, yet liueth he through the power of God.* *Obiect. 2.* *1. Cor. 15.47.* *1. Pet. 3.18.* *2. Cor. 13.4.*

Secondly

How Christ was conceiued by the holy Ghost. *Luk.*1.30, 31, 34.35.

Secondly touching his *Conceptiõ*, that this was brought to passe by the working of the holy Ghost, the Euangelistes doe teach with one consent in the wordes of the Angell, in this manner first saluting Marie: *Feare not Marie: for thou art in fauour with God, and thou shalt conceiue, and beare a sonne, &c. And Marie saide vnto the Angel: Howe shall this be, seeing I knowe not a man? And the Angell answered and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadowe thee, therefore also that holy thing which shall be borne of thee, shall be called the Sonne of God.*

The same is confirmed also by the wordes of the Angell vnto Ioseph, when he was in minde vpon suspicion of vnchastitie to send away priuily the virgine betrothed vnto him, but nowe alreadie being great with childe: *Ioseph thou sonne of Dauid, feare not to take vnto thee Marie thy wife, for that which is conceiued in her is of the holy Ghost*, that is, the holy Ghost is the author of it, or hath wrought it, least any man should thinke (as Ebion did) that Christ was borne by companie of man, and by the seede of man.

*Matth.*1.20, 22,23.

*August. de haresi. cap.*20.

Why Christ was conceiued by the holy Ghost. *Esay.*7 14. *Ephe.*2.3. *Psal.*51.7. *Hebr.*4.15. *Iohn* 14.4. *Luk.*2.22, 24.

The cause why Christ was not conceiued rather after the common and ordinarie course of nature, as other men are, but by a miraculous meanes by grace of the holy Ghost: was partly because (as the Euangelist addeth) it was so foretolde by the Prophet: *Beholde a virgine shall conceiue and beare a sonne, and thou (O mother, or O virgine) shalt call his name Immanuel*, which is by interpretation, *God with vs*: partly because the seed of man, that is, of either sexe is vtterly corrupt. And therefore it was meete that in the birth of Christ, the worke of the holy Ghost should come in, that he might not be tainted with this infection, but might be indued with most perfect puritie.

Which miraculous conception of Christ although it be aboue our capacitie; yet doeth it not therefore followe, that it is not true, but that by meanes hereof a man was afterward borne, because, what we are not able to attaine to by mans reason, that doeth the Christian and Apostolike faith commaunde vs to beleeue: and therein

herin to submit our vnderstanding to the word of God: so that here the sentence might rightly be vsed. *The mystery of faith may well be beleeued, but it can not wel be sifted* (to wit, *curiously*) *and beyond the bonds of Scripture.* *August. in lib. Sent. Prosper.*

3. Which although it be so, and the Sonne of God by the working of the holy Ghost hath taken the true nature of the virgine Marie, and so he became that which before he was not, yet abideth he neuertheless true eternall and vnchaungeable God, lest any man should thinke with *Eutyches*, that of the deuine & humane nature of Christ, one nature was made, which is moste absurde, because then Christ should neither be true God, nor true man, and we should think of God that he could change & turne himselfe into another shape, then which nothing can be spoken more blasphemous. 3 *Iam. 1.17. Rom. 9.5.*

And of this coniunction of the two natures in one person doth arise that *hypostaticall*, or personall vnion in Christ, which is such a copulation of the two natures in Christ, to wit, the Godhead & the manhead, that the one is and remaineth a creating nature without beginning, the other a nature created, and therefore hath beginning; the one is of the same substãce with the father, the other is of the same nature with vs: the one is and remaineth almightie and infinite, because it is God, the other is not almightie and is finite, because the creature is not the Creator, neither are there two almighties, or two incomprehensible, but one incomprehensible and one almightie. The personall vnion.

And this *hypostatical*, or personal vnion is the foundation of the interchangeable cõmunication of the properties of both natures, that is, when that which agreeth onely to one nature, or to either is attributed to the wholl person in *concreto* as they speake in the schooles, that is, in regard of the whole person not distinguished into his natures. The communication of properties.

To which rule must these sentences be referred and according to it expounded: *God purchased his Church by his blood: The Lord of glorie was crucified: Christ is with vs vnto the end of the world*: Out of which farre be it from vs to conclude, that either God, who is incorruptible and im- *Act. 20.28. 1. Cor. 2.3. Matth. 28.20. 1. Ioh. 1.1. Ioh 6.62.*

mortall can die, or hath dyed in respect of his diuine nature, or that Christ in his humane nature is become infinite, and incomprehensible, so that he filleth all things with his bodie, but let vs rather expound these things (as the auncient, and right Church hath done) according to the communication of the properties, that is, according to this or that nature, and according to the property of this or that nature in Christ.

4 Two endes why Christ was borne of Marie.

4. Last of all we must diligentlie note the ende, that is, the cause why it was necessarie that Christ should so be borne, and be true man, and the Sonne of man, conceiued by the holy Ghost, and that of Marie? to wit, both that he might be the true seede of Dauid, and also that he might be in all like vnto his brethren, sinne excepted. For seeing the *Messias* was promised of the seede of *Abraham* and *David*, if Christ be not true man, how shal he be of the seede of these two patriarks, & consequently the true *Messias*.

Gen. 22.18. *Gal.* 3.16. 2 *Sam.* 7.12. *Psa.* 89.29.30 *Psal.* 132.11. *Matth.* 1.1. *Rom.* 1.3. *Act.* 2.30. *Heb.* 2.16. *Philip.* 2.7. *Heb.* 2.11. & 3.13,14,15. *Rom.* 8.3.

There are to be seene promises herof both in Moses and that with an othe, & else where: But especially that he sprang of the seede of *Abraham* and *David*, both his pedegree fetched from both doth shewe, and *Paul* also deliuereth the same, affirming that hee was *made of the seede of Dauid according to the flesh*: whereupon saith the Author to the *Hebrewes*: *Hee in no wise tooke the nature of Angels, but he tooke the seed of Abraham.* 2. Vnlesse the same Christ were true man borne of Marie, he could not truly be said to *be made like vnto his brethren*, which yet the holy Ghost doth expressely affirme, but without sinne, that in our nature he might make satisfaction for sinne.

The false doctrine.

WHich beeing so, in the very foundation of salvation doe erre both the old and new Marcionites, *who deuised to Christ a phantasticall bodie, & also the* Manicheis, *to whom the* Anabaptists *are like, who imagined his bodie to be heauenly: For the promise was not made either in the heauenly seede, or in the maske of a man, but in the seed of* Abraham *and of* Iacob: *neither is the euerlasting throne promised to a maner, but to the Sonne of* David, & to the fruit of his bodie, *whereupon also he appearing in the flesh is called the Sonne of*

Mat. 1.2. *Rom.* 6.5. *Ieh.* 4.22.

David,

avid, and of Abraham, not that he was borne of the virgines Concil. Trid.
wombe but yet created in the aier, but because according to the sess 5. de peca
flesh he was made of the seed of David, as the Apostle teacheth origin.
in another place that he came from the Jewes.

Likewise also the Romanistes, *when they will haue the virgine Marie to be conceiued without original sinne, and that by this meanes it came to passe, that Christ was free from all spot, doe altogether ouerthrowe this article of Christs conception by the holy Ghost, to whose onely power the Scripture doeth ascribute his holinesse, and not to* Marie, *which was no lesse then other men conceiued & borne in sinne, and did neede Christ to be her Mediatour, as well as the rest of mankinde: for otherwise, if it were therefore neede that Marie should be conceiued without Original sinne, that Christ might be conceiued pure and without spot, the same also ought to haue gone before in the parents of* Marie, *and so infinitely in all those of whom she did descende: but it was most easie for the holy Ghost, as beeing God almightie, to set sinne aside in the conception of Christ, and to sunder it from his mans nature, as being not of the substance* Luke 1. 28.
of man, but brought in by the deuill, as also it proceeded of the same power, to make her greate with childe, and to beare a childe, which yet had neuer bene touched, but continued a virgine.

Question.

36 What fruit reapest thou by the holy conception and birth of Christ?

Answere.

That he is our Mediatour, & by his innocencie and perfect holines, doth couer my sinnes wherein I am conceiued, and keepeth them from comming in the sight of God.

The Exposition.

THe faithfull reape a double fruite, by the holy conception and birth of *Christ*: one that he is our Mediatour, & this fruit is thus gathered: He that was to be our Mediatour, ought to take the seede of *Abraham* & of *David*, and to be borne of a Virgine, according to the oracle of the Prophet: but so was Christ alone who was borne of a Virgine, as we shewed a little before. Therefore hee is our Mediatour, who beeing both God and man

Esa. 7. 14. Rom. 8. 3. Heb. 2. 16, 17. & 4 5.

man is moſt fitte to performe thoſe things which are to be done with God, for that hee is partaker of both natures, to wit, the Godhead and the manhead.

Wherunto the Apoſtle hauing reſpect ſaith, *For there is one God, and one Mediatour of God and man, the man Ieſus Chriſt*: where when he would note the bande of our coniunction with God, he mentioneth rather the humanitie of Chriſt then his diuinitie, which is duely to be marked, for hereof it came in the beginning, that men deuiſing to themſelues ſome one, ſome another Mediatour, went farther off from God, becauſe being foreſtalled with this errour that God was farre off, they coulde not tell whether to turne themſelues. Which miſchiefe the Apoſtle meaning to remedie, doth as it were ſet god before them, becauſe he is come downe euen to vs, that we need not ſeeke him aboue the cloudes. Therefore it is no ſmall fruit that we receiue, by the holy conception and birth of Chriſt, that by this meanes he was made, & declared to be our Mediatour & true *Immanuel*, that is, God with vs, that we might be aſſured, that god dwelleth with vs, and that hee will ſuccour vs if wee come to the throne of grace, as beeing ſuch a Mediatour, who is alſo our brother, and is brotherly affected towarde vs, and therefore is readie to heare and to help vs.

2. Tim. 2. 5. Eph. 4. 6.

Heb 2. 11. & 4. 15, 16.

The ſecond profit is, that my ſinne wherein I was conceiued, and the reliques whereof remaine in me, *ſo long* as I am ſhut vp in this mortall bodie, is couered with his innocencie and perfit holines, ſo that it commeth not into account before God, and therefore in Chriſt I am pure from all ſpot: for therefore was his conception and birth holy, that *Originall* ſinne might not hurt me in the caſe of my ſaluation, and that Satan might not put me to any trouble about it.

Rom. 7. 24, 25. Pſal. 32. 1. 1. Cor. 1. 30. Rom. 8. 1, 31. Galat. 4. 4

The third profit is, that they are vnto me in ſteade of pledges, that by the ſame his Spirit of ſanctification, at the length all my imperfections ſhall be done away.

For as Chriſt once *loued his Church, and gaue him ſelfe for it, that he might ſanctifie it, and clenſe it by the waſhing of water through the word*: ſo ſhall he in the laſt day by his

Eph. 5. 26. 1. Cor. 15. 45, 46, 47, 48.

quicke-

quickening Spirite, make the same vnto himselfe a glorious *Church, not hauing spot or wrinckle, or any such thing, but holy & without blame*: ot which perfection, I say, to be fulfilled in vs, hee would haue this sanctification of his humane nature being imputed to vs by faith to be in stead of a pledge. 1.Cor.1 30.

There may also vnto these, other things be added for our instruction: for first herby our faith is greatly confirmed, that he that was made man, is also the Sonne of God: for how should all things not be very true, whatsoeuer he reporteth vnto vs of God, seeing he hath reueiled nothing to vs of God, but what himself saw & knew? Againe, our hope is also helped, in that he was so made man, that hee also made man God, and vs the sonnes of God, and euen his brethren, wherwith we may comfort our selues vnder the crosse and in afflictions. Last of all, our mutuall loue one toward another is herby inflamed: for there is no so euident token of loue, as that the Creator of all things was made for vs a creature, our Lord, our brother; the Sonne of God became the Sonne of man: who would not then to the vttermost of his power follow that our Mediatour Iesus Christ, that is, his meekenesse, and kinde disposition, who, when as there was nothing higher then hee, did for our sake cast himselfe so low, that of his owne accord he tooke on him the shape of a seruant (that is, our flesh) and that subiect to al infirmities, euen to the death of the Crosse? Philip. 2.6,7.

1 Our faith is hereby confirmed. Ioh.1.16.

2 Our hope is helped. Rom.5.5. Heb. 4.15.

3 Our loue is inflamed.

The Arg. *Hitherto of the person: Now of the office of Christ, as touching our redemption, the parts whereof are two: his humiliation, and his glorification: to his humiliation belong his suffering, and vnder whome he suffered, and his punishment, that is, the kinde of his death.*

Question.

37 What beleeuest thou, when thou saiest, He suffered? 15. Lordes day.

Answere.

That in the whole time of his life, which he continued here vpon earth, but especially in the end thereof, hee sustained both

in bodie and soule the wrath of God against the sinne of all mankind, that by his suffering, as by the onely sacrifice of reconciliation he might both deliuer our soule from euerlasting condemnation, and might also purchase for vs the fauour of God, righteousnes and euerlasting life.

The Exposition.

THe *Catechist* passeth from the birth of Christ, to his suffering & death, leauing the historie of his whole life, not because there is nothing in it worthie to be obserued, (for it conteineth a consideration of that humilitie and obedience, which he performed to his father) but because nothing is here handled, but that which so properly belongeth to our redemption, that in a manner it conteineth in it the substance thereof, which especially consisteth in the suffering and death of *Jesus Christ*.

Now the *Catechist* doth very fitlie handle 1. the suffering of Christ, that is, how great and howe grieuous it was, and howe farre Christ did suffer. 2. The cause and fruit thereof is in plaine wordes laid downe.

1 The suffering of Christ.

The suffering of Christ hee so describeth, that vnder that name, he saith, are vnderstood all the miseries, torments and paines, which Christ did vndergoe, from the first moment of his birth, euen to the houre of his death. the Apostle seemeth to declare the same, *When the fulnes of time was come, God sent his Sonne made of a woman and made vnder the Law.* Gal. 4. 4.

For as he that was free redeemeth a prisoner, by yeelding himselfe suretie for him, and by taking bonds vpon himselfe, doth loose another from them: So Christ was content to become bound to obserue the Lawe, that he might purchase freedome for vs. Againe, *Who when he was in the forme of God, thought it no robberie to be equall with God, but he abased himselfe, & taking vpon him the shape of a seruant, became like vnto men.* Philip. 2. 6. To the *Corinth. Ye know* (saith he) *the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore:* yea when he had all sufficiencie in his diuine nature, which also he neuer lost: but he became poore by taking vnto him the nature of man: for then was he borne at *Beth-lehem* in a stable, & found in a poore state, so that he had need of other mens liberalitie: 2. Cor. 8. 9.

ralitie: therfore this voluntarie & willing abasing of him selfe hath the first degree in his suffering: there followed this his miserable birth, his flight & banishment in Ægypt, plainly testifying that the first race of his life was nothing but a suffering.

But especially how many things did hee suffer in the ende of his life? let vs beginne at the driuing of him forth into the desert by the secret motion of the holy Ghost: what assaults of Sathan did he not there susteine? what reproch suffered he not? then indeede he was to giue a taste, and to make a triall of the warfare that hee was to enter into, that he might come abroad with greater courage, and better prepared constantly to go through with the office committed to him of his Father, the laying of traps in his way by his enemies, the hatred of men, his often flight, the wearisomnes of his bodie are so many witnesses of his suffering, besides that he was apprehended by the souldiers, led to the hie Priests, from them to the Iudge, from *Pilate* to *Herod:* againe, mocked & scorned by the souldiers, railed vpon, despitefully intreated, stricken with a reede, spit vpon, crowned with thornes, beaten with whips, afterward led to the crosse, and to execution, till he died, and gaue vp the ghost. *Matt.* 4. 2.

Wherby it is manifest that Christ did suffer throughout the whole time of his life: all which things although they are very grieuous, yet that is farre the most grieuous of all, that he suffered not in bodie alone, but that in the ende of his life hee suffered also in his soule the wrath of God against the sinne of all mankinde: And what is more heauie? what more intollerable then the wrath and vengeance of God? what comparison is there of that which hath an end, with that which hath no end? the wrath of God is endlesse: the strength of man in respect of it is vtterly none at all, and is infinitely and too farre to weake for the maiestie of God: this so greate wrath of God Christ did indeed feele in his whole mans nature, both in body and soule: for as he is God in whom there is no chaunge, he can not suffer. And as *Irenæus* writeth learnedly and godlily: *Christ was crucified, and died, the WORDE resting*, that is, *not vsing his power*, Christ suffred both in body and soule. *Iren.* 1. 17.

not putting foorth his strength to the intent he might be crucified and die.

Witnesses hereof are the feruent praier of Christ, his great intreatie and strong crie: In the garden he did so grone, that his sweat fell downe vpon the ground, as it had bin drops of blood, and that he needed to be cõforted by an Angell: There also he complained, *My soule is heauie, euen to the death*: there also he intreated for himselfe, *Father, if it be possible, take away this cup from me: yet not my will, but thy will be fulfilled.* Finally hanging vpon the crosse, by reason of the heauy burden of Gods wrath, he cryed out mightilie, *My God, my God, why hast thou forsaken me?* signifying by this strong crye, the delaying of Gods helpe, when hee was in so great perplexitie and feare, wherein at length he was heard, & deliuered from it: all which things the *Creede* comprehendeth in the word *Suffered*, to wit, the whole course of Christes obedience: although the Scripture, the more certenly to point out, how Christ hath saued vs, doth peculiarly and properlie applie it to his death, as we shall afterwarde heare.

Math. 36.38. *Luk.* 22.43. *Mark.* 14.34. *Psal.* 22.2. *Math.* 27.46. *Heb.* 5.7. *Quest.* 40.

2 The cause & fruit of Christes suffering.

2. But what the cause is, why Christ suffered such extremity, and felt so sharply the wrath of God burning against him, that is not properly to be sought for in *Christ*, but in vs, our sinne, and our disobedience, the sinnes, I meane, of all mankinde, which Christ was content to haue imputed vnto him, and in our steade to be punished at Gods hands for them, as it had beene foretolde by the Prophet.

Esa. 53.45. *Surely, hee hath borne our infirmities, and caryed our sorowes: yet wee did iudge him as plagued, and smitten of God, and humbled. But hee was humbled for our transgressions, hee was broke for our iniquities.* To this *Iohn* had respect when he saide, *Ioh.* 1.29. *Beholde the Lambe of God which taketh away the sinnes of the world.* And *Peter: Who bare our sinnes in his owne bodie vpon the Crosse.* 2. *Pet.* 2.24. & 3.18.

Wherefore by these it appeareth that Christ was broken, not for his owne sinne, but for ours: whereof this fruit cõmeth to vs, that by his suffring as by the only sacrifice of reconciliation, he deliuered our bodie & soule from

from euerlaſting condemnation, and purchaſed for vs the fauour of God, righteouſneſſe and life: which, that it ſhould ſo be brought to paſſe, it was moſt neceſſarie: for when as by ſinne we had fallen frō the fauor of God, it was requiſite that we ſhould be reſtored to it againe by Chriſt, by this meanes: and when we had loſt the righteouſnes of God, it was neceſſary that by him it ſhould be thus recouered for vs. And here that is called the righteouſnes of God, which is able to ſtand & to abide the triall before his iudgment ſeat, which is acceptable, and pleaſing vnto God, which Chriſt hath purchaſed for vs by fulfilling the Law, and by making ſatiſfaction for our ſinnes: Laſt of all, becauſe euerlaſting life doth neceſſarily go togither with righteouſnes as the effect with the cauſe, & Chriſt alſo by ſuffering hath procured this vnto vs, hereof it followeth, that Chriſt is that onely ſacrifice of reconciliation, by the which we are fullie reconciled vnto God, and made partakers of righteouſnes and life that we had loſt.

1. *Ioh.* 1. 2. & 4. 10.

The righteouſnes of God.

Eſa. 53 5. 1. *Cor.* 5 21. *Ioh.* 3. 16. *Rom.* 3. 25.

The vſe.

BY this hiſtory of the grieuous and bitter ſuffering of Chriſt, we are put in mind, how heynous a matter ſinne is, for the which God would receiue no ranſome, but the death of his only begotten Sonne: Secondly how exceeding the loue of Chriſt towards vs is, who did not ſticke to ſuffer ſo fearefull tormentes for vs, that he might reconcile vs vnto God, and might purchaſe vnto vs life & ſaluatiō, which by ſinne we had loſt. Thirdly to conſider what dutie we owe againe, namely to prepare our ſelues according to the counſell of Peter, both to ſuffer patiently, becauſe we are thereunto called, and Chriſt ſuffered for vs, leauing vs an example that we ſhoulde followe his ſteps: *And alſo to reſiſt ſinne,* becauſe he bare thē in his bodie vpon the croſſe, *that we being dead vnto ſinne might liue vnto righteouſnes, of which fruite we will ſpeake in the next diuiſion.*

1.

2.

3. 1. Pet. 2. 21. 24.

4.

Queſtion.

38. What reaſon was there, why he ſuffered vnder Iudge Pilate?

Anſwere.

That he an innocent beeing condemned before a ciuill Iudge might

might set vs free from the streight iudgement of God, which was to fall vpon vs. The Exposition.

Why Christ suffered vnder Pilate.

BEsides that the name of *Pilate* the Iudge maketh for the truth of the historie, it was also for that end diligently noted by the Euangelists, because according to the Prophecie of the holy Ghost, Christ came then to suffer, when as the scepter was translated from the tribe of Iuda to the Gentiles, so that there was no more hope left to restore the outward kingdom. Whereupon Christ him selfe a litle before his passion, *Behold*, saith he, *we go vp to Ierusalem, & all things shalbe done to the Sonne of man which are writtē by the Prophets, for he shalbe deliuered vnto the Gentiles and shalbe mocked, and shalbe spitefullie intreated, and shalbe spitted on.*

Gen. 49. 10. Esa. 53. 8. Luk. 18. 31.

Howbeit that Christ was first pronounced innocēt by *Pilate*, and neuertheles condemned by him as guiltie, the euangelists with one consent doe teach: for this is his owne confession: *Yee haue brought this man vnto me, as one that peruerted the people, and beholde, I haue examined him before you and haue found no fault in this man of those things whereof ye accuse him:* of his condēning Matthus speaketh: *Then Pilate let loose vnto them Barrabas, & deliuered Iesus when he had scourged him, to be crucified.*

Luk. 23. 14. Ioh. 19 4. The inconstāt sentence of Pilate Mat. 26. 29.

Both these fell out, or rather were directed by the prouidēce of God: For first God would haue his sonne by the mouth of the Iudge to be pronounced innocent, that he might declare, that he was not to suffer for his owne sinnes, but for ours; Secōdly he would also a litle after haue his Sonne cōdemned by the same Iudge & so be *reckoned among the wicked*, according to the prophecy, that he might signifie, that he susteyned our person, & was set therein for vs, that whereas we were to haue a curse awarded against vs at his heauenly iudgment seat, he by taking vpon him the condemnation which did hang ouer our heades, might deliuer vs from the same, & that his condēnation might be vnto vs for an acquittance: to conclude, that so that which in the Psalme is figuratiuely spoken of *Dauid*, *I paied that I tooke not*, might be fulfilled in Christ, the true Dauid.

Esa. 53. 3. 8. Psal. 69. 5. 2 Cor. 5. 21. Gal. 3. 13.

The false doctrine.

Seeing

SEeing Christ hath suffered only in humane nature, because the diuine nature cannot suffer, they are blasphemous against God, who make Christ to haue suffered in both natures: for so Brentius *hath in his writings:* It cānot be denied, but that the diuine nature in Christ, was in his measure made partaker of his suffering and death: *and* Selneccerus; *where vniustly blaming* Theodorete, *because he saith that Christ as he was God could not suffer, saith,* no man may or ought to say that God did not suffer and die, although this vnproper phrase, & not at all to be borne, be to be found sometimes in Theodoretes dialogues: as he was God, he was not subiect to suffering, and as he was God Christ could not suffer, *Much better then these men speaketh Chrysostome in a nother place:* Aske an heretick whether God be afraid, and doe flie from and feare death, & be sad? if he say, yea, depart from him hereafter, & set him beneath the Deuill, or in some lower place: for he would not dare to say so. *Contr. Bull. fol 11.* *In consut. artic. fol 192.*

Secondly, seeing the suffering of Christ is the onely sacrifice of reconciliation for the sinnes of the whole world, they wander from the right path of saluation and doe iniurie to Christ, whosoeuer not contents with him and his sacrifice, doe deuise do thē selues other meanes to appease God, and two waies whereby to wipe away the punnishment due vnto vs, to wit, the satisfaction of Christ and of Saints, which is to deny the blood of Christ to be only sufficient for forgiuenes of sinnes, for reconciliation, for satisfaction, vnles the want of it being as it were dried vp and spent, be supplied, and made vp by some other, as by Peter, Paul, & other Martirs, in whose blood the Popish pardons do put satisfactiō: again which robbing of God, excellently spake long ago Leo *the B. of Rome: although the death of the Saints hath bin pretious in the sight of god, yet the slaying of no guiltles man was a sacrifice for the sinnes of the world: the righteous receiued, they did not giue crownes, and examples of patience did growe of the couragiousnes of the faithful, not gifts of righteousnes: for their death were singular: neither did any of them by his end pay any other mens debt: forasmuch as there was one Lord Christ in whome all were crucified, all died, all were buried, all rose againe. And* Augustine *to the same effect:* although (saith he) we die brethren for brethren, yet the blood of

1. Ioh. 2. 2. Rom. 3. 25. The contrarietv of popish pardons & of Christ, See in *Calv. Instit. lib. 3. Cap. 5. Sect. 2. Viguer. Instit. ca. 16. 6. v. 19 & 20. de thesauro Eccleſiæ Epist. ad Pal. 18. 2 Cor. 1. 6. 7. Phil. 2. 2225.*

no

1.Cor.1.13. no Martyr is shed for forgiuenes of sinnes, which Christ dyed for vs: neither did he bestowe this vpon vs that we should followe him in it, but that we should all of vs reioyce for it.

Augu.1.de heres.cap.55. Luke 23.46. Iohn 12.27. *Thirdly, if Christ did suffer in bodie and soule, as certenly he did, then haue the* Apollinarists *erred, who saide that Christ did take a bodie without a soule, and that the worde was in him in steade of his soule, whereof it would followe, that Christ if he had not taken a soule, were not perfectly our Mediatour, and Saviour, seeing that our soule also was woũded with sinne, both in the vnderstanding and in the will, and therefore had neede to be healed.*

Question.

39. *Is* it any more that he was fastened to the Crosse, then if he had bene put to any other kinde of death?

Answere.

Yea truely it is more: For by this I am sure that he hath taken vpon him the curse, which did hang ouer me: for the death of the Crosse was cursed by God.

The Exposition.

AS the suffering of Christ, so also the kind of his death was partly shadowed out in the Scriptures by figures of Christ, partly foretold and reueiled by Christ him selfe a little before his death.

Gen.22.6,7. Leuit.1.7,12. Levit.3 5. For first the sacrifices, which did shadowe out the sacrifice of Christ were laid vpon wood, to signifie that Christ being fastened to wood should finish his sacrifice, and offer an oblation vnto his Father.

Levit.4.8, 10,19. Secondly, the sacrifices heaped vpon hie before they were burnt with fire, did signifie the lifting vp of Christ, vpon the altar of the Crosse.

Deut.21.23. Hitherto did belong the sentence of God him selfe, whereby he pronounceth him *accursed, who hangeth on a tree*: which when God did giue, he did not onely knowe what death his Sonne should die, but also the death of the crosse, which there he pronounceth accursed, was euen then decreed by God.

Moreouer also in that the bodies of the beastes were burned

burned without the campe, whoſe blood was carryed within the Sanctuarie to make attonement: thereby was ſignified that Chriſt ſhould die without the gate. *Levit.4.12. Heb.13.11,12*

And that which Eſay foretolde, that Chriſt ſhoulde be reckened among the wicked, was then fulfilled, when he did hang in the middeſt betweene two thieues. *Eſay 53.6. Luke 23.33.*

Laſt of all Chriſt him ſelfe, a little before he offered him ſelfe, did more then once ſignifie, that he was to die this death: *And I, if I were lifted vp from the earth, wil draw all men vnto me, this he ſaid* (ſaith Iohn) *ſignifying what death he ſhould die*, as alſo all the Evangeliſts do deſcribe the ſame death. *Iohn 12.32.*

2. But euen this kinde of death was not without a notable myſterie: for it was not ſufficient for taking away our condemnation to dye any kinde of death, but that our redemption might be fully perfourmed, Chriſt was to chuſe that kinde of death, wherein taking our condemnation to him ſelfe, and taking vpon him by ſuffering to ſatisfie for ſinne, he might deliuer vs from both: the croſſe was alreadie accurſed, not onely in mens opinion of it, but euen by the decree of Gods law: therefore when Chriſt is lifted vp vpon it, he maketh him ſelfe ſubiect to the curſe, and ſo it was requiſite it ſhould be, that we might be exempted from all curſe, which for our iniquities was abiding for vs, while the ſame was laid vpon him. The kinde of Chriſts death is not without a myſterie.

So Paul expreſſeth the kinde of his death *Chriſt redeemed vs from the curſe of the Lawe, being made accurſed for vs: for it is written, Curſed is euery one that hangeth on tree*: giuing to vnderſtand, that by the verie outward ſigne of the curſe, we doe more plainely conceiue, that the burthen wherewith we were oppreſſed, was laide vpon him, and that we by this reprochfull kinde of puniſhment, which was laid vpon him, are altogether freed from the curſe, and that therefore we doe by faith lay hold of abſolution in Chriſtes condemnation, and bleſſing, in his being accurſed, becauſe by vndergoing the curſe in my ſtead, he was not ouercome by it, but by taking it vpon him, did beate downe, ouercome, and aboliſh the whole power thereof, and did euen turne the croſſe into a triumphant *Galat.3.13.* *Col.2.15.*

umphant chariot.

This is that wisedome of God, foolishnes in deede to the Gentiles, and to the Iewes a stumbling blocke, but *vnto them that are called both of Iewes and Grecians it is Christ the power of God, and the wisedome of God*, whereby it commeth to passe, that although indeed vnto the world this death seeme shamefull, yet so farre of is it, that wee are thereby offended, that rather, seeing God would no other way saue vs, we say with the Apostle, *that we desire to know nothing but Iesus and him crucified*: secondly wee doe so much the more maruaile at that *wisdome of God hidden in a mysterie, which God had foreappointed before all worlds for our glorie, which none of the Princes of this world hath knowne, for if they had knowne it, they would neuer haue crucified the Lord of glorie.*

1. Cor. 1. 23.

1. Cor. 2. 2.

The Vse.

The false doctrine.

August. de haer. cap. 4. WIckedly long since haue the Basilidan *heritickes saide that* Simon *of* Cyrene *was slaine and crucified by the Iewes, and not Christ himselfe: likewise the* Cerdonians *August. de haer. c. 21. & 46.* & Manicheis, *who said that he did onely counterfeit a suffering and a death: but indeede neither suffered, nor died.*

The Arg. *That Christ died, and was buried, and why, and what fruite there is of it, where of the death of the faithfull, and afterward of the meaning of the words, He descended, &c.*

Question.

16. Lordes day. 40 Why was it necessarie that Christ should humble himselfe euen to the death?

Answere.

Because the iustice & truth of God could by no other meanes be satisfied for our sinnes, then by the death of the Sone of God.

The Exposition.

ALthough the faithfull haue sufficient comfort appertaining to their saluation out of *Christs* suffering, yet seeing the Apostle in commendation of his obedience doth adde that hee was obedient to the death, euen to the death of the Crosse, it was a matter worthie our instructiō, to be taught also of this his abasing & making

Philip. 2. 8.

himselfe of no reputation, and why it was requisite to be. Where first of all we must vnderstand what it is to dye, whereof *Damascene* thus writeth: *They define death to be a parting of the soule from the bodie:* although in the death of Christ, not onely the seperation is to be considered, but especially the punishment which God beeing angrie laid vpon him, so as it may conteine in it euerlasting destruction. *Lib. 4. Orthod. fid. cap. 28.* The definitiō of death, and why it was necessary for Christ to dye.

Now that Christs soule was parted from the bodie, the Evangelists witnesse, for so saith *Matthew: And Iesus when he had cryed with a loud voice, gaue vp the ghost:* & *Mark: And Iesus crying with a loud voyce gaue vp the ghost.* *Mat. 27. 50.* *Mar. 15. 37.*

There are two reasons brought of this his death: one, that Gods iustice could by no other meanes be satisfied for our sinnes, which must needs punish heinous sinnes, according to the sentence iustly pronounced by God himselfe against man, if he should happily sinne: *In what day soeuer thou shalt eate of that tree, thou shalt surely die:* whereupon the Apostle saith, *The wages or punishment of sinne is death.* 1 *Gen. 2. 17.* *Rom. 6. 23.*

Therefore Christ ought to be deliuered to death for our offences, that his death might be a sacrifice, and satisfaction for our sinnes, and that we might glorie with *Paul: Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth: who shall condemne? it is Christ who is dead:* as if he had said, it is is Christ who hath once discharged the punishment due to vs, thereby professing that he did yeeld him selfe to be in our stead, to deliuer vs, therefore he that will hereafter condemne vs, muste call backe Christ to die againe. *Rom. 4. 25.* *Rom. 8. 33. 34.* *Heb. 9. 15.*

The second reason is, that it was requisite *Christ* should die to satisfie the trueth of God: whereto belongeth the promise of *the seed of the woman, that should breake the serpents head,* which he could not do except he died: whereupon saith the Author to the *Hebrewes, That Christ was made partaker of flesh and blood, that by death hee might destroy him, who had the power of death, that is, the deuill.* 2 *Heb. 2. 14. 15.*

So *Esay* did expressely foretell that Christ shoulde dye: *When he shall haue made his soule an offering for sinne, he shall see his seede:* therefore it was requisite that *Esa. 53. 10.*

he

he should suffer death, that so the trueth of God might appeare in his promises.

Last of all, not the Sonne of God him selfe the head of all the Prophets did hide this: *Verely, verely I say vnto you, except the wheat corne fall into the ground and die, it abideth alone, but if it die, it bringeth foorth much fruite.*

Iohn 12.24.
Ioh. 10.17,18

Which being so, it is hereby prooued, that the death of Christ is the onely satisfaction for our sinnes, so that it is an heinous wickednes and robbing of God, to seeke for saluation and reconciliation any where else, then in the death of the Sonne of God: whither are to be referred those thinges which we haue handled in the former section, and alleadged out of *Leo* the Bishoppe of *Rome*, and *Augustine*.

Act. 20.28.
Rom. 3.25.
Rom. 5.8,9.

Question.

41. Wherefore was he also buryed?

Answere.

That he might thereby make it knowen that he was truly dead.

The Expositon.

Furthermore as the death of Christ, so also the burial of Christ was foretolde by the Prophet; *He made his graue with the wicked*: And Christ foretelleth it, vnder the type of *Ionas* that lay three dayes and three nightes in the whales bellie. Last of all, the Evangelistes doe set foorth the historie, and all the circumstances thereof; to wit, the men that buried him, and howe his enemies made sure the stone that couered him with their common seale, and set watchmen to keepe it, least his disciples, as they falsely feared, might steale him away priuily.

Esay 53.9.
Matth. 12.40.
Mat. 27.37. 64.
Act. 13.29.

1. Three endes of burying Christ.

The ende of the burying of Christ was, that by it he might the more assure vs, that he truely dyed for vs, in that, as dead men vse to be, so he also was laid in the ground and buried.

2.

And in that he was not onely laide in the graue, but woulde also continue in the graue some time, he did it both that the truth of his death, confirmed euen by the seales of his enemies, might prooue his resurrection; that

at was soone after to folow: and also that as a conque-
ur hee might pursue death flying as it were into the
ttome of his denne, and might also season our graues
ith the quickning sauour of his death.

Wherefore so often as we heare the buriall of Christ spoken of, we are straightway thereby put in mind, of the sanctifying of our graues, that they are nowe no more pittes, wherein the cast bodies of men die, and consume to nothing, but chestes and chambers wherein men are laid vp and safely kept against the resurrection that shal surely come. 3 The Vse. Esa. 57. 6.

Question.

42 But seeing Christ died for vs, why must we also die?

Answere.

Our death is not a satisfaction for our sinnes, but an vtter destroying of sinne, and a passage into euerlasting life.

The Exposition.

HEre he preuenteth an obiection: for some man may say, how did Christ die for vs, & by his death destroy death, seeing we also must die? for these seeme to be one against another, that wee are deliuered from death by Christ, and yet are tyed to a necessitie of death: which question is dissolued by a very fitte distinction between the death of Christ, and the death of the faithfull, and the cause why Christ dyed, and why we must die.

In the meane time let that stand and be held for certen, that necessitie of dying was laid vpon all, according to that generall sentence, *Dust thou art, and to dust thou shalt returne*: whereupon the *Psalmist* saith: *Thou turnest man to destruction, againe thou sayest, Returne yee sonnes of men.* The death of Christ doeth not free the faithfull frō temporall death. *Gen.* 3. 19. *Psal.* 90. 3.

In like manner speaketh the Author to the *Hebrewes*: *It is appointed to men that they shall once dye, and after that commeth the iudgement:* and no maruaile seeing we carrie about with vs the cause of death, and interteine sinne as a guest within vs: in regard whereof the Apostle saith: *Let no sinne raigne therefore in your mortall bodie*: Finallie, if we turne ouer the historie of the holy Scripture from *Heb.* 9. 27. *Rom.* 6. 12.

Gen.5.5,6,7,8,&c. *Adam* to *Noah*, and from him to the *Patriarks* and holy *Prophets*: it reckeneth vp how they were all gathered to their fathers, and were vnder one condition of dying, which also we are at this day taught by experience, that nothing commeth more certenly to man then death, whereupon because of this necessitie they are called *mortall men*, and death the *way or custome of all the earth*.

1.King.2.2.

Neither yet for all that, doth this condition lying vpon all mankind diminish any thing of Christs conquest, who by dying did ouercome death for vs: namely, if wee rightly consider and weigh the ende of Christs death, which was properly this, to satisfy for our sinnes. For he, when death held vs in bondage vnder his yoke, yeelded him selfe in our steade into the power thereof, that hee might set vs free from the curse of it: Hee also gaue him self as it were to be deuoured of death, not that he should be for euer swallowed vp in the goulfe therof, but rather to swallow vp it, whereof we were in daunger to be swallowed vp: and to beate downe it, which did hang ouer vs, and did vaunt ouer vs, whome it had alreadie gotten vnder. Last of al, that *by death (as was said before) he might*

Heb.2.14. *destroy him that had the power of death, that is, the deuill, and deliuer them, who for feare of death, were al their life long subiect to bondage*, which is the fruit of Christs death ioyned hereunto.

The death of the faithfull bringeth a double comfort.

But that we may vnderstand, why we also dye, we must consider the change or difference in death it selfe, as it is laid vpon vs by God, that whereas in it selfe, that is, in it owne nature, it is a curse and punishment for sinne, it is by faith in Christ turned into a blessing, & is vnto the elect, 1. an abolishing of sinne, 2. a passage into euerlasting life.

Rom.8.28,38.

For so long as we liue, there is a continuall strife betwene the flesh and the spirit, neither can we serue God as we would: we haue, I say, a warre that can not be appeased, with the corruption of our owne nature, with sinne, with the old man, which we are commanded daily to put off, & which we now begin and endeuour to doe, trusting vpon the grace of the holy Ghost: but by death hee is wholly put off, dyeth, is abolished, is destroyed: which

Gal.5.17.

which combate that chosen vessel *Paul* did feele, crying out at the feeling thereof, *O wretched man that I am, who shall deliuer me from this bodie of death?* whereof it followeth, that death in respect that it endeth the strife betweene the flesh and the Spirit, is truly called the perfection of mortification, and of the buriall of sinne. *Rom.7.24.*

Secondly it is come to passe by the death of Christ, that to the faithfull their death is a departure out of this into a farre more blessed life: for when he prayed, *Father, into thy hands I commend my spirit*, he would euen therby testifie, that the soules of the Elect shall safely be kept, and reserued and laid vp with the Father, vntil at the last day they be vnited again with their own bodies, as he affirmeth elsewhere more plainly, that the soules of the godly are receiued by Angels into euerlasting tabernacles, and that the soule of *Lazarus* was caried into *Abrahams* bosome. *Luk.23.46. Joh.5.24. Luk.16.9 22.*

So Paul, *after the tabernacle of this our earthly house shal be dissolued*, teacheth that *we shall haue a building of God, a building not made with hands, but eternal in heauē*: in respect whereof *Iohn* calleth thē *blessed, who die in the Lord*: & the Apostle desireth to be dissolued & to be with Christ, for that is farre the best. *2.Cor.5.1. Apoc.14.13. Philip.1.23.*

The Vse.

WHerefore hauing beene taught that it is the common condition of all men to die, we are all and euery one of vs put in minde, so to order our life, that whensoeuer God seemeth about to cal vs out of this valley of miseries, he may finde vs readie, that is, neither too much intangled with the cares of this life, nor discouraged with the feare of death, both because we know this to be the very way of the whole earth, & also because whether we liue, or whether we die, we are our Lord Iesus Christs: who is vnto vs, (as the same Apostle saith) both in life and death aduantage. *Rom.14.8. Philip.1.21.*

Question.

43 What profite receiue we further by the sacrifice and death of Christ?

Answere.

That by the power of his death our old man is crucified togi-

ther with him, and is also dead and buried: that the euill concupiscences and desires of the flesh may not hereafter raigne in vs, but that wee may offer our selues vnto him a sacrifice of thankesgiuing.

The Exposition.

The second fruit of Christes death is the mortifying of the old man. *Coloss.3.9. Eph.4.22. 2.Cor.5.7.*

HAuing handled the former fruit of Christs death, which was a satisfaction for our sinnes: now followeth the second, to wit, the mortifying & burying of sinne, which is here called the old man, & by *Paul, the old leauē*: and is so termed, because it holdeth on the old course, & keepeth the accustomed māners: but especially because we are conceiued and do grow in this corruption of nature. The same mortification (by setting the part for the whole) is otherwise called *Regeneration*, which consisteth in this, that Christ by imparting vnto vs his death or rather himselfe, doeth mortifie our earthly members, that they may not afterward exercise their owne works, and doth slay our old man, that he may not hereafter beare the sway, bring foorth fruit, and reigne in vs.

Why sinne is called the old man.

What mortification is.

A similitude.

For such is the vertue of that spirituall fellowshippe, which we haue with Christ, that as the soule naturallie ioyned to the body bringeth forth her effects: So Christ dwelling in vs by faith & the holy Ghost, after a spirituall manner, and by a spirituall vertue doth shew his power in vs, to inhable vs to resist sinne, and to bridle the corrupt desires of the flesh.

1.Pet.4.1.

This doth *Peter* confirme, where looking to this benefite of Christ, he exhorteth the faithful to holinesse of life: *Forasmuch then as Christ hath suffered for vs in the flesh, arme your selues likewise with the same mind, which is, that he which hath suffered in the flesh hath ceased from sinne*, but how? because Christ by his death hath abated the power of sinne, that it can no longer be ranke in vs to doe what it will, but doth by little and little dye. For as when the heart of a man hath receiued a deadly wound, he is accounted for deade, because he can not escape death: So sinne in the death of Christ hath receiued a deadly wound, so that by reason of that nere coniunction which by faith we haue with Christ, we are said to be dead with him.

A similitude.

Also

Also *Paul* the more effectually to exhort the faithfull to the endeuour of mortification, teacheth that this fellowship of the death and burial of Christ, for the mortifying of our earthly members, is sealed by the testimony of baptisme: *Know ye not that all we that haue bene baptized into Christ Iesus haue bene baptized into his death? we are buried then with him by baptisme into his death, that as Christ was raised from the dead to the glorie of the Father, so wee also should walk in newnes of life.* Last of all he concludeth: *Let not sinne reigne therefore in your mortall body, that you should obay it in your lusts:* as afterwarde chap. 12. hauing in the former chapters disputed at large of those fruits of *Christs* death, to wit, *Iustification* & *sanctification*, to the former he annexeth this admonition: *I beseech you therefore brethren by the mercies of God, that you giue vp your bodies a liuing sacrifice, holy, acceptable vnto God:* as indeede it can not otherwise be, but that they who by true faith lay holde of Christ and his merits, and do apply vnto themselues the death of Christ, are also desirous to offer themselues acceptable vnto God: for regeneration can not be parted from iustification: and as well the one as the other doth flow from the death of Christ, and from the grace of God.

Rom. 6. 8.

Rom. 6. 3 4.

Rom. 6 12.

Rom. 12. 1.

See afterward *quæst.* 64

Question.

44 Why is this added, He descended into hel?

Answere.

That in my greatest sorowes and most grieuous tentations I may vpholde my selfe with this comfort, that my Lord Jesus Christ by the vnspeakeable anguish, torments & terrors of his soule, whereinto hee was plunged both before, and especially as he was hanging vpon the Crosse, hath deliuered me from the anguish and torments of hell.

The Exposition.

THe last degree of the humbling of Christ, is his descending into hel, the true & natural meaning whereof the *Catechist* doth bring, vnderstanding by Christs descending into hell, the vnspeakeable anguish which hee felt in his soule, and as great torments and terrors wherwith God did breake him, and yet without despairing, where-

Christs descending into hell.

Esa. 53. 10.

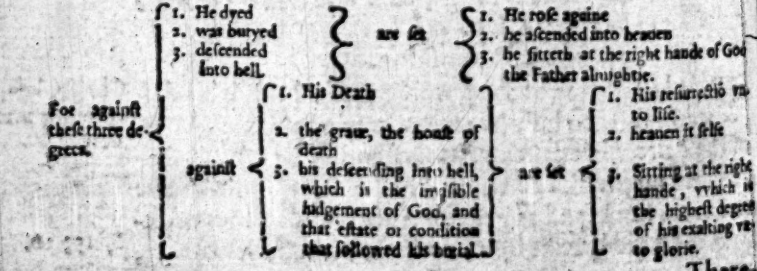
wherinto he was plunged both before, & especially whē he was hanging vpon the crosse, when he cryed with a loud voice, *My God, my God, why hast thou forsaken me?* and suffering the weight of Gods seueritie, had all tokens of Gods wrath and punishment against him, as if God had conspired his destruction: which selfe same terrors it seemeth that *Peter* meant to expresse, *by the sorowes or pangs of death*, which proceede of the curse and wrath of God, which is the original of death: *whome God* (saith he) *hath raised vp, and loosed the sorowes of death, because it was impossible that he should be holden of it.*

Psal. 22. 2. *Matth.* 27. 46. *Heb.* 5. 7. *Act.* 2. 24.

Although it is to be marked out of *Peters* sermon, that he doth also ioyn with the very sorowes, that state which followed the sorowes of death & his buriall, not that the body of Christ lying in the graue had any more feeling of sorowes, but because then Christ was humbled to the lowest, when three daies after his death hee lay as it were sunke, ouerwhelmed, and swallowed vp in the graue.

An obiection preuented.

Neither is the order of the articles peruerted by that former signification, because it is against order for that to be set after his burial, which went before: but rather after the setting downe of such things as Christ suffered in the sight of men, very fitly followeth that inuisible, & incomprehensible iudgement, which he suffered in his soule, that is, that inward feare of conscience, when he stood before Gods iudgement seat: & then, according to *Peters* meaning, that last shame that followed his burial, which may more clearely appeare and be discerned by opposing & setting against this the degrees of *Christs* exaltation.



There-

Therefore this is the plaine and naturall meaning of theſe words: For whereas ſome wil haue deſcending into hell to be vnderſtood of the graue, in which ſignification *Schéol* in Hebrue is for the moſt part také in the ſcriptures, they are deceiued in this their opinion. For to what purpoſe had it bene by a hard and darke phraſe of ſpeach rather to point at then to expreſſe, a matter not hard and alreadie ſet down in plain and eaſy words? next it is not like that ſo ſuperfluous and vaine a repetition could creepe into ſo ſhorte and ſummarie an abridgement. *Gen.37.35. Gen.42.38. Pſal.6.6. Pſal.16.16. 1.King.2.9.*

And much leſſe by Chriſts deſcending into hell muſt be vnderſtood the place of the damned, into which hee ſhould haue gone downe to triumph ouer his enemies. For if it had bene ſo, he ſhould either haue gon down in his Godhead, or in his ſoule, or in his bodie: but the godhead of Chriſt is euery where, & filleth al things, & therfore cannot go from place to place, & in ſoule he was the very ſame day in Paradiſe, according as he ſaide to the thiefe: *This day thou ſhalt be with me in paradiſe:* In body he reſted in the graue: therfore *Chriſts* deſcending into hel, neither may nor ought to be expounded of the place of the damned. Moreouer the Apoſt. writeth that *Chriſt* did triumph ouer his enemies not in hel, but vpō the croſſe: ſo that there is no ſeat of iudgement ſo honorable, no throne of a king ſo full of maieſty, no pomp of triumph ſo glorious, as was that gibbet, wherin *Chriſt*, after he had ſuffered the moſt grieuous torments of hel, at the lēgth did ſubdue death and the deuill the prince of death, and did euen quite tread him downe vnder his feete. *Luk.16.31. Luk.23.43. Coloſſ.2.15.*

Wherefore we receiue no ſmall fruit and comfort euen of this part of Chriſts humbling, wherby we may ſuſtain our ſelues in extreme ſorowes, & in moſt grieuous tentations: for if our conſcience doe trouble vs with the multitudé of our ſinnes, for the which wee tremble at Gods iudgement, who threatneth vnto ſinne euerlaſting condemnation, this ſhield of faith is readie at hād: That Chriſt did moſt bitterly indure in his ſoule the anguiſh of conſcience for our ſinnes, togither with the ſenſe and feeling of Gods iudgement & wrath, when he cōplained The Vſe. I

Mark. 14.34. and said, *My soule is heauie euen to the death.*

2 If Satan also set vpon vs, and set before our eyes that goulfe, then which none can be more feareful, as if God had forsaken and cast vs away, and would not vouchsafe to heare vs, as if he had conspired our destruction: let vs then call to minde, that the Sonne of God was therfore heard and deliuered when he groned and cryed out, *My God, my God, why hast thou forsaken me?* that we might not for euer be forsaken.

Math. 27.46. Heb. 5.7.

3 Last of all, seeing we haue such a Mediatour, who did wrestle with the power of the deuill, with the horror of death, & with the paines of hell, who would not here be confirmed against any anguish and sorow, being perswaded of the good will of so mighty a Prince & high Priest towards him? who both in all things was tempted alike, yet without sinne, & in whom strait after his resurrection that triumphant song which the Prophet made of him was fulfilled, *O death, I will be thy death, O graue I will be thy destruction:* whereunto the Apostle alludeth as being in vs likewise to be fulfilled in the blessed resurrection: *Death is swallowed vp in victorie, O death where is this victorie? O graue where is thy sting?* whereupon saith *Hillarie*; *The crosse, death, and hell, are our life.*

Heb. 4.15. Hose. 13.14. 1. Cor. 15.54,55 Lib. 2. de Trin. & lib. 3.4.

The false doctrine.

Limbus. SOme men haue wickedly vnderstoode Christs *descending into hell, of the edge or porch, & entrance & gate of hell, as if* Christ *had gon down thither to deliuer the soules of the fathers & to this they corruptly draw testimonies: 1. out of the Psalme, of breaking the gates of brasse, & smiting the barres of iron in sunder: 2. out of Zacharie, of redeeming the prisoners out of the lake wherin was no water: whereas the Psalmist doth set forth their deliuerance, who being taken in farre countreies were cast in prison: & Zacharie compareth the calamitie in Babylon whereinto the people was plunged, vnto a deepe and drie lake or pit: & withall teacheth that the saluation of the whole Church is an escaping out of the depth of hell: as for the soules of the fathers, the Scripture teacheth that the soules of the righteous are in the hands of God, & therefore Christ could not deliuer them from the brincke of hell. And here falleth to the ground that which* Galatinus *in his worke writeth of the opinion*

Psal. 107.16. Zach. 9.11. Luk. 19.22. Lib. 6. cap. 9.

inion of the old Hebrewes, as if they had vnderſtood ſome vp-
er gate of hell, & hee prooveth it out of Eſay, where king He- Eſa.38.10.
zekiah after his recouerie ſpeaketh thus: I ſaide in the cutting
of my daies, I will goe to the gates of hell, that is, I will goe to
Limbus: & he addeth, Which beeing as it were in the entrãce
into hell, is not vnfitlie called the gate of hell: & this hell Chriſt
ſpoiled, when he brought the ſoules of the holy fathers frõ thence.
For that which we call Limbus, that is, the place of reſt, or A-
brahams boſome, the ſame the old Hebrues did call Tſeror, that
is, a place wherin mẽ are bound, or kept, or Otſar, that is a place to
keep things in, or a cellar, or the gates of hel, or the vpper hell:
thus far Galatinus, who is firſt deceiued in this, that he referreth
& applieth vnto his Limbus, that which Hezekiah doth vnder-
ſtãd of his vntimely death in his own opiniõ, & not of the gates
of the vpper hel which is no where, but of the gates of the graue.
2. He doth wo mark how in the Goſpel Paradiſe, Abrahãs bo-
ſom, & heauẽ do ſignifie al one place, to wit, the place where the
godly remain, & are directly againſt hell, the place appointed
for the vngodly, & that the Scripture doth no where ſpeake of
a third or middle place, as of Limbus *or* Purgatorie.

The Arg. *Chriſts riſing againe, & the fruit there-*
of: 2. His aſcending into heauen, and how farre
he is preſent at this day in his Church, alſo of the
vnſeparable coniunction of the two natures in
Chriſt: Laſt of all, of the fruit of Chriſts aſcen-
ſion.

Queſtion.

45. What doth Chriſts riſing againe profit vs? 17. Lords day.

Anſwere.

Firſt by his riſing againe he hath ouercome death, that hee
might make vs partakers of that righteouſnes, which he purcha-
ſed by his death. Secondly we alſo now by the power thereof are
raiſed vp vnto a new life. Laſt of all, the riſing againe of Chriſt
our head is a pledge vnto vs of our glorious reſurrection.

The Expoſition.

Hitherto wee haue handled thoſe thinges which for our comfort are taught vs out of the Creede concerning the humbling or abaſing of Chriſt, whereto is refer-

referred, that *Christ suffered vnder Pontius Pilate, that he was crucified, deade and buried, and descended into hell.* Now commeth the first step of his exalting, which is his rising gaine from the dead.

Which article of faith how necessarie it is, the Apostle teacheth: *If Christ*, saith he, *did not rise againe, then is our preaching vaine, and your faith also vaine.* Therefore *August.* when he wondred at the beleeuing of this article, writ after this manner: *It is no great matter to beleeue that Christ died, this both Paganes and Iewes, & all the wicked beleeue, this all beleeue that he dyed: The faith of Christians is the resurrection of Christ.* The meaning then of this article is, that Christ, after he was truly dead & buried after the manner of other men, did by the power of his Godhead, according to the prophecies that went before of him rise againe the third day in that very bodie wherein he suffered and dyed, and did shew him selfe to be seene of his disciples in life void of al suffering, and no more subiect vnto death.

1.Cor.15.14.

In Psal.120.

Psal.16.10. Esa.53.8,10. Dan.7.9. Mat.12.34. & 28.1. 1.Cor.15.4, 5,6. Rom.1.4.

What it is to rise againe.

For that is said to rise again which before was fallen, & it is as it were to rise anew: as also in the Greeke *anastasis* signifieth *resurrection*: the bodie of Christ did fall, the same did rise againe: whereupon *Tertullian* saith: *That thing is properly saide to rise againe, which was fallen before.*

Tert.l.de resur.

A threefolde gift of Christes resurrection.

So said the Angel to the women which came to the sepulchre to enbaulme that bodie which had hanged vpon the crosse: *He is risen, he is not here, come, see the place where they laid him, and goe and tell his disciples and Peter, that he goeth before you into Galile: there shall you see him as he said vnto you.*

Mark.16.6.

1. The vse or fruit that we haue of Christs resurrection is set down to be threefold: The first is that by his rising againe, he hath ouercome death, which seemed as it were to haue swallowed him vp by the space of 3. daies in the graue: yea, he hath not only ouercome death, but as it were with his own weapons, & with his owne sword hath thrust him through, whereto belongeth that which *Paul* boroweth out of *Hosea*: *Death is swallowed vp in victorie, O death where is thy victorie? O graue where is thy*

Hose.13.14. 1.Cor.15.54.

by sting?

The end was, that he might make vs partakers of his righteousnes, which hee had purchased for vs by his death: for although indeed our sins were cõdẽned in his death, yet the acquiting of vs from our sinnes did wholly hang vpon his rising again, without the which we had not yet bene certen of ful deliuerance, yea our redemption had beene vnperfect, halt and maimed, and indeed none at all.

For how could hee by dying haue deliuered vs euen from death, if he himselfe had bin ouercome of death? & how could hee haue purchased perfect victorie for vs, if he himselfe had fainted in the fight? Wherefore as the father by deliuering Christ to death, did really cõdemne al our sinnes in Christ: so also in raising him from death, *Rom.5.8.* he did thereby fully acquite Christ of all our sinnes, and vs also in Christ: in so much that his resurrection is not onely a publique testimonie of our Iustification, but also an actuall acquiting from sinne of all that beleeue.

Of this doctrine there is a most pregnant proofe in *Paul* to the *Corinths*: *If Christ be not raised vp, our faith is vaine, and you are yet in your sinnes*, that is, guiltie before God: which if it be turned the other way, the contrarie wil follow. But forasmuch as Christ is raised vp, our faith is not in vaine, we are not in our sinnes, but are acquited and righteous before God. *1.Cor.15.17.*

Also to the *Rom. He was deliuered to death for our offences, and raised againe for our Iustification.* *Rom.4.25.*

To this may be referred that of *Peter*, where he refer- *1.Pet.3 21.* reth the couenant of a good conscience to the resurrection of Iesus Christ, namely because then the conscience is cleared, and restored vnto libertie, when as that light of Iustification hath shined vpon it in the resurrection.

Therfore this is the first fruit of Christs resurrection, that I am fullie iustified, and really acquitted from al my sinnes, which he taking vpõ him did abolish in his death: so that now the deuill can lay none of my faultes to my charge, and now I haue peace towards God, and found quietnes of minde, and comfort both in life & in death.

2. The

2. The second fruit of Christs resurrection is, that we also by the power thereof are raised vnto a new life: For our Iustification hath alwaies adioyned and knit vnto it quickning, or regeneration, which also al the faithful do atteine by Christ, through the power of his resurrection, because Christ himselfe who liueth alwaies is our life by faith, whereby it commeth to passe that by that vertue which we draw from him as from our head, wee doe by the Spirit of faith rise againe vnto newnes of life, and so by liuing purely and holilie, doe wholly consecrate our selues vnto the will of God.

Rom.6.4. Rom.6.6. Col.ff.3.1,5. Eph.2.5.

For therefore (saith the Apostle) are we ingrafted into the similitude of his death *that beeing made partakers of his resurrection, we may walke in newnes of life*. Therefore as in another place, frō this that we are *dead with Christ*, he bringeth an argument to prooue that our members ought to be mortified vpon earth: so also in that we are risen again with Christ, he therupon bringeth in, that we ought to seeke those thinges that are aboue, not those things that are vpon earth: in which words he doth not onely set before vs the resurrection of Christ as an example for vs to follow; but also doth teach that by the vertue and power thereof this is wrought in vs, that we are borne againe vnto righteousnes, that is, that we are able to rise vnto a new life.

1.Pet.1.3,21.

Eph.4.14.

Christs rising again is vnto vs in steed of a pledge of our victory against sinne, &c.

And to this fruit is that annexed & can not be seperated from it, that Christs resurrection is vnto the faithful not onely a fountaine & roote of life and saluation; but also is vnto them in steede of a pledge of a full victorie which one day they shall haue ouer sinne and death.

Rom.6.9.10.

For as Christ *in that he dyed, died vnto sinne once, and in that he liueth he liueth vnto God, & death shall haue no more dominion ouer him*: so they who are ingrafted into Christ by faith, they also drawe spirituall life from him, which they can neuer loose, no not in the very parting asunder of the soule and bodie, according as he himselfe witnesseth: *If any man keepe my word he shall neuer see death.*

Ioh.8.51.

Wherefore as this doth comfort vs in all adversitie; so are we againe pricked forward to a continuall mortifying of the flesh, that so we may learn with the Apostle

to know Christ and the power of his resurrection, wherein is conteined the summe of the saluation purchased by Christ. *Philip. 3. 20.*

3. The third fruite of Christ rising againe is, that it is vnto vs a pledge of our glorious resurrection to come, which faith of ours leaneth vpon this foundation, that seeing Christ who is our head is risen againe, wee also shall rise againe: for the Church is his misticall bodie, whereof euery one of the faithfull is a seuerall member, whereupon it is necessarily gathered that there shalbe one and the same condition as of the head, so of the members. *Coloss. 1. 18.*

Whereupon the Apostle doth more then once reason from the force of these relatiues, that *as God raised vp the Lord, so he will also raise vp vs by his power: also that our bodies are members of Christ, and that he which raised Christ from the dead, shall also quicken our mortall bodies by his spirite that dwelleth in vs:* but most plainlie writing to the Thessalonians he speaketh the same: *For if we beleue that Iesus died and rose againe, so also shall God bring with him them that are asleepe in Christ.* An argumẽt of relatiues. *1. Cor. 6. 14. Rom. 8. 11. 1. Thess. 4. 14. 1. Cor. 15. 12, 13, 14.*

So in another place he calleth Christ the first fruites of them that rise again, because the whole harueſt of all the faithfull from the beginning of the world was sanctified of God vnto a blessed resurrection by raising vp of that lump which the Sonne of God took of vs: Also he calleth him the *first borne of the dead*, and saith that he shal change our vile bodie, *and make it like vnto his glorious bodie.* *Col. 1. 18.* *Philip. 3. 21.*

And these things are therefore to be marked, that we may make a difference betweene the rising againe of Christ and of others, as of *Lazarus, and the daughter of Iairus ruler of the sinagogue, &c.* which doe greatly differ one from another: 2. in regard of the cause, because other did rise againe not by there owne power, but by the power of Christ, or of God, at the praiers of some Prophet: but Christ rose againe by his owne proper power, and was by that meanes *mightily declared to be sonne of God according to the spirite of sanctification, by the resurrection from the dead.* 2. In regard of their life: for Christ rose A difference between the rising againe of Christ & other men. *Ioh. 11. 44. Luk. 8. 54. 55. 3. King. 17. 19. 4 King. 4. 34. Roman. 1. 4. Ioh. 10. 18.*

roſe againe to a glorious life, but *Lazarus* and other to that earthly life which they had before, which after they had for a time inioyed by Gods goodnes, they afterward died againe, but Chriſt beeing once dead and raiſed from death dieth no more: Laſt of all they differ alſo in the ſpace of time: for Chriſt roſe againe the third day, But the reſurrection of *Lazarus* and others tarieth now to the end of the worlde, and ſhall as certenly be at that day, which God hath appointed, as Chriſt the head of all the faithful, did according to the figure of Ionas riſe againe the third day.

Rom. 6. 9.

The vſe.

Therefore this pledge we ought to ſet againſt the wicked ſpeeches of ſome, who ſay, who euer came againe from the dead, to certifie vs of that heauenly life? as who ſay the reſurrection of Chriſt were not a ſufficient teſtimonie and ſeale of the ſame reſurrection to be at the laſt accompliſhed in our bodies alſo and in our fleſh.

The falſe doctrine.

Epiph. lib. 1. To. 2. cap. 28.

THe Cerinthiãs *haue denied Chriſts reſurrectiõ, of whoſe* maſter Cerinthus *thus writeth* Epiphanius: This Cerinthus, a fooliſh man, & a maſter of fooles durſt againe raſhly affirme, that Chriſt ſuffered & was crucified, but is not yet riſen againe, but ſhall riſe againe when the generall reſurrection of the dead ſhalbe.

Queſtion.

46. How doeſt thou vnderſtand that. He aſcended into heauen?

Anſwere.

That in the ſight of his diſciples Chriſt was taken vp from earth to heauen, and is yet there for vs, and ſhalbe till he come againe to iudge the quicke and the dead.

The Expoſition.

TO his reſurrection is not vnfitly ioyned his aſcending into heauen: for although Chriſt began more fullie to ſhew his glorie and his power by riſing againe hauing put of the abiect and baſe condition of mortall life, and laid aſide the ſhame of the croſſe, yet did he then indeede beginne his kingdome, when he aſcended into heauen.

Nowe

Now because the name of heauen hath many significatiõs, we must first of al shew of what heauẽ this article is vnderstood: for first *heauen* is taken for the *firmament*, which cõteineth whatsoeuer is seene in this visible world, in which firmamẽt God hath set the Sõne & the Moone & the rest of the starrs: Secõdly thereby is mẽt the aier, as when Christ saith the *foules of heauen*, that is, which flie in the ayer. Thirdly it is taken for a certeine place which in this life we cãnot see, cõceiue nor vtter, where God dwelleth with the blessed Angels & spirits, & there sheweth him selfe to be seene face to face, as he is, filling his chosen childrẽ with wisdome, righteousnes, zeale, glorie & immortality, such and so great, as neither eie hath seene, nor eare hath heard, nor euer entred into the hart of man.

Three significations of heauen.
1. *Gen.* 1. 1, 8.
2. *Psal.* 8. 9. *Mat.* 6. 26. *Eph.* 6. 12.
3. *Mat.* 18. 10. 1. *Cor.* 13. 12. 2. *Cor.* 12. 2. 1. *Iohan.* 3. 2. *Psal.* 103. 19. 1. *King.* 18. 30. *Iob.* 14. 2.

This is called the seat, the throne, the house & dwelling of God, not that god is there shut vp, for he is infinite, & cannot be contained in any roome, but because hee doth there more familiarly reueile his glory and his maiesty then vpon this earth: and of this heauen do we speake in this place, into which Christ did truly ascend, as Luke doth more at large set forth this historie of his ascention in the actes, from which this *exposition* of the Catechisme is fetched, according to which we may rightly and most agreeably to the Scriptures define Christs ascention in this manner.

The ascention is a visible taking vp, & receiuing, or lifting vp of Christs mãhead from earth to heauen and aboue all heauens, where he is still for vs, and shall remaine, vntill he come to iudge the quicke and the dead.

The ascention of Christ. *Ephes.* 4. 10.

For so the Euangelist and the Angels doe expound the word *(ascend) And when he had spoken these things he was taken vp in their sight:* So saide the Angels to the Disciples: *Ye men of Galilie why stand yee gazing into heauen, this Iesus who is taken vp from you into heauen, shall soe come as you haue seene him go into heauẽ:* where the words *of lifting and taking vp*, doe expresse a true change of place, whereto belongeth the circumstance of the place, *one of the mount of Olives*, from whence they that

Act. 1. 9. 11. How the Euangelists doe expound the word ascend.

that were there might see roūd about whither the cloud
Mar. 16. 19. that receiued him, did carrie him, namely vpward, or rather into very heauen, or the house of his father, as he had foretold a litle before his death.

Joh. 14. 1. 2. The same Luke deliuereth the same storie in the Gospell in other words to like effect: *And it came to passe that as he blessed them, he departed from them and was carried vp*
Luk. 24 51. *into heauen* where the first word, *departed*, doth expresse a separation from the place & persons, where and with whome he was before; the latter word sheweth the place whither: *he was carried vpward*, to wit, *into the aier and into the clouds and from thence into very heauen*, the seat of the blessed Angels and men,

Which afterward the Apostle did more plainely set forth, that no man might doubt of Christs ascention: *He*
Ephes. 4. 10. *that descended is euen the same that ascended farre aboue all heauens, that he might fill all things*: and vnles it were so, the admonition of Paule were vnsufficient, when he exhorteth the *Colossians* to seeke those things that are aboue, & to meditate of heauēly things taking his argument from the ascention of Christ into heauen: *Seeke those things*
Col. 3. 1. *that are aboue, where Christ sitteth at the right hand of God.*

2. Moreouer as Christ did truly ascend into heauen, so it is certen that he is still there for vs, according to his
Joh. 14. 2. promise, *I goe to prepare a place for you*, and, *I tell you the*
Joh. 16. 7. *trueth, it is expedient for you that I goe away: for if I goe not*
Heb. 4. 24. & 7. 25. *away, that comforter will not come vnto you, but if I depart, I will send him vnto you.*

Besides he shalbe and remaine there vntill he come
Act. 1. 11. againe to iudge the quicke and the dead, to which the words of the Angell had relation *he shall so come as you*
haue seene him going into heauen: the meaning whereof Pe-
Act. 3. 21. ter afterward expounded, saying: *the heauen must containe him vntill the time that all things be restored*, which shall then be, when he shall come againe to iudgment.

Hereof Paule, that we should not seeke Christ bodily vpon earth, commaunded the supper of the Lord according to his institution to be celebrated in remēbrāce
1. Cor. 11. 25. 26. of him, *vntill his comming againe*, signifying that Christ, who according to his humanitie is in heauen, shall there

remaine

remaine, vntil he come againe to iudgement: And *Peter* when he ſaith, *whom the heauens muſt conteine*, vnderſtandeth not that to be with any inconuenience vnto *Chriſt*, but for vs, that is, for the great good of the elect.

Out of all which without controuerſie it is gathered that Chriſt did verily aſcende into heauen, where he was not before in body, aboue & without this viſible worlde, & that he is no more to be ſought according to his manhead, & bodily vpon this earth: for for that cauſe, after he was taken vp, did a cloud receiue him from the eyes of his diſciples, that for euer after they might knowe that they ought to reach into heauen with the eies of faith, and that they were to bring the mouth of faith vnto the holy ſupper, that they might effectually and vnto ſaluation be made partakers of his fleſh and blood.

Whether Chriſt be in heauen as in a certē place.

Now, if any man not content with this ſinceritie and ſimplicitie of doctrine, do inquire, whether Chriſt be in a certen place, & where, and after what ſort he is in heauen, & whether we aſſigne vnto him any certen region of heauen: Let him heare *Auguſtine* thus anſwering. *Where and after what ſort Chriſts bodie is in heauen, forasmuch as it is ouer curious, & needleſſe to inquire, we muſt only beleeue that it is in heauen: for it is not for our weakenes to diſpute about the ſecrets of heauen, but it belongeth to our faith to be wiſe with ſobrietie in the high knowledge of the excellencie of the Lords bodie.*

De fide, & ſymbolo, cap. 6.

The falſe doctrine.

WIth this article of Chriſts aſcending into heauen doeth fight, firſt that the Vbiquitaries *doe confound his aſcenſion with his incarnation: for ſo one of their captaines ſpeaketh: What need we ſpeake of the time of Chriſts reſurrection, & aſcenſiō ſeeing that euē frō the beginning in the very moment of his incarnation he did inuiſiblie aſcend into heauen and did ſit at the right hand of God his father? Secondly that the ſame men will needs haue Chriſts bodie to be yet in the earth, & that in the bread, vnder the bread, and with the breade the bodie of Chriſt is giuen to them that are partakers of his ſupper: for how can he be in the bread, of whome Peter ſaith,* Whom the heauens muſt conteine? *how can he inuiſiblie lie hid vnder bread, of whom the Angels witneſſed, that he ſhould not return*

Brent. de vnione perſon. p. 25.

Conſubſtantiation.

Musc. in artic. de cœna Dom. quos Ecclesius & scholis Marchionatus obtrusit.

but as his Apostles had seen him going vp: but he ascended visible, & so shall he returne, say those witnesses of al other most true. To conclude, how can he be bodily in the supper, in remembrance of whome the supper was by himselfe ordeined? and of whome Paul saith, vntil his comming againe? But this their

Brent recog. p. 149 & 150.

errour ariseth hereof, that these men turne his ascension into a vanishing out of sight, and thinke of heauen as of some deuised

Iob 14.2. Ephes. 4.10.

thing, and that there is no such thing indeede, contrarie to the doctrine of Christ, I goe to prepare a place for you, & of Paul: He ascended aboue all heauens: also that thinke heauen to be euery where: which absurditie beeing graunted, heauen and earth are confounded, Satan, and hell are in the kingdome of heauen, wicked men and deuils are in the house of the Lord, & which is horrible, Christ, the Angels, and the elect are in hell. finallie this shift is openly confuted by the Scripture distinguishing and separating heauen from earth: in the Psalmes: Who

Psal. 113.5,6.

is like vnto the Lord our God, who hath his dwelling on high, who humbleth himselfe to behold things in the heauen and in the earth?

Psal. 115. 16. Eccl. 5.1.

And: The heauens, euen the heauens are the Lordes, but he hath giuen the earth to the sonnes of men: and Ecclesiastes: Be not rash with thy mouth, nor let thine hart be hastie to vtter a thing before God, for God is in the heauens and thou vpon earth.

That heauen is not euery where.

Esa. 66.1.

Esay: Thus saith the Lord, heauen is my seat, and earth is my footestoole. And if heauen is selfe, and the heauen of heauens conteine not God, heauen can not be there wheresoeuer God is.

Question.

47. What then, is not Christ with vs as he promised, vnto the end of the world?

Answere.

Christ is true God and true man; therefore according to his manhead he is not now vpon earth; but according to his Godhead, his grace, and his spirit he is at no time from vs.

The Exposition.

Obiect.

NEither yet when we doe proue Christs true ascension into heauē by the Scriptures, do we take away or denie those promises of Christ, wherby he auoucheth his

his perpetual preſence in the Church: ſuch as theſe are: *Behold I am with you alway vnto the end of the worlde:* And, *Where two or three are gathered togither in my name, there am I in the midſt of them,* but onely wee make a difference betweene the two natures in Chriſt, and the properties both of his Godhead and of his manhead, which difference beeing obſerued, it is an eaſie matter to reconcile ſuch ſpeeches, to wit, after this manner. *Mat.28.20.* *Mat.18.20.*

Chriſt is true God & true Man, that is, hath the true nature of God, and the true nature of man, and the properties agreeing both to the one and to the other nature. Therfore when we meet with ſuch ſentences which doe prooue the preſence of Chriſt vpon earth, ſuch as thoſe two propounded, then muſt we ſee whither they are to be vnderſtood of his godhead, or of his manhead, ſuch as theſe places following are, beeing ſet againſt the former. The properties of both natures muſt be diſtinguiſhed in Chriſt.

The poore yee haue alwaies with you, but me yee ſhall not haue alwaies: I am come out from the father and am come into the world: Againe I leaue the world and goe to my father: which ſeeming at the firſt ſight to be contrarie to thoſe former places, cannot be reconciled but by vſing this diſtinction, that the former places can not be vnderſtood of Chriſts preſence in the Church, but according to that nature, which is at no time abſent from vs, that is, as he is true & euerlaſting god, I ſay, according to his godhead & his maieſtie, as on the other ſide the article of Chriſts aſcenſion cannot be taken but according to his humane nature, in which reſpect Chriſt ſaide that hee would leaue the world & go to his father, & that he would not alwaies be preſent in bodie: in which ſenſe *Auguſt.* alſo ſpake & taught: *After one ſort we haue Chriſt alwaies according to the preſence of his maieſtie, & according to the preſence of his fleſh, he ſaid rightly vnto his diſciples, but me yee ſhal not haue alwaies: For the Church had him according to the preſence of the fleſh, but a few daies, now it holdeth him by faith, it ſeeth him not with the eies.* *Mat.26.11.* *Ioh 16.28.* & 17.11. *Act.3.21.* *Ioh.14.3.* *Mat.26.11.* *Tract.in Ioh. 50.*

The properties of the humane & deuine nature.

For his humane nature hath his properties, which it neuer leaueth, ſuch as are to be only in one place at one time, to haue a bodie included within certen compaſſe,

Musc. in artic. de cœna Dom. quos Ecclesia & scholæ Marchionatus obtrusit. Breus recog. p. 149 & 150.

but as his Apostles had seen him going vp: but he ascended visible, & so shall he returne, say those witnesses of al other most true. To conclude, how can he be bodily in the supper, in remembrance of whome the supper was by himselfe ordeined? and of whome Paul saith, vntil his comming againe? But this their errour ariseth hereof, that these men turne his ascension into a vanishing out of sight, and thinke of heauen as of some deuised thing, and that there is no such thing indeede, contrarie to the doctrine of Christ, I goe to prepare a place for you, & of Paul: He ascended aboue all heauens: also that thinke heauen to be euery where: which absurditie beeing graunted, heauen and earth are confounded, Satan, and hell are in the kingdome of heauen, wicked men and deuils are in the house of the Lord, & which is horrible, Christ, the Angels, and the elect are in hel: finallie this shift is openly confuted by the Scripture distinguishing and separating heauen from earth: in the Psalmes: Who is like vnto the Lord our God, who hath his dwelling on high, who humbleth himselfe to behold things in the heauen and in the earth?

Iob 14.2. Ephes. 4.10.

Psal. 113.5.6.

Psal. 115. 16. Eccl. 5.1. That heauen is not euery where.

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Obiect.

NEither yet when we doe proue Christs true ascension into heauē by the Scriptures, do we take away or denie those promises of Christ, wherby he auoucheth his

his perpetual preſence in the Church: ſuch as theſe are: *Behold I am with you alway vnto the end of the worlde:* And, *Where two or three are gathered togither in my name, there am I in the midſt of them,* but onely wee make a difference betweene the two natures in Chriſt, and the properties both of his Godhead and of his manhead, which difference beeing obſerued, it is an eaſie matter to reconcile ſuch ſpeeches, to wit, after this manner. *Mat.* 28. 20. *Mat.* 18. 20.

Chriſt is true God & true Man, that is, hath the true nature of God, and the true nature of man, and the properties agreeing both to the one and to the other nature: Therfore when we meet with ſuch ſentences which doe prooue the preſence of Chriſt vpon earth, ſuch as thoſe two propounded, then muſt we ſee whither they are to be vnderſtood of his godhead, or of his manhead, ſuch as theſe places following are, beeing ſet againſt the former. The properties of both natures muſt be diſtinguiſhed in chriſt.

The poore yee haue alwaies with you, but me yee ſhall not haue alwaies: I am come out from the father and am come into the world: Againe I leaue the world and goe to my father: which ſeeming at the firſt ſight to be contrarie to thoſe former places, cannot be reconciled but by vſing this diſtinction, that the former places can not be vnderſtood of Chriſts preſence in the Church, but according to that nature, which is at no time abſent from vs, that is, as he is true & euerlaſting god, I ſay, according to his godhead & his maieſtie, as on the other ſide the article of Chriſts aſcenſion cannot be taken but according to his humane nature, in which reſpect Chriſt ſaide that hee would leaue the world & go to his father, & that he would not alwaies be preſent in bodie: in which ſenſe *Auguſt.* alſo ſpake & taught: *After one ſort we haue Chriſt alwaies according to the preſence of his maieſtie, & according to the preſence of his fleſh, he ſaid rightly vnto his diſciples, but me yee ſhal not haue alwaies: For the Church had him according to the preſence of the fleſh, but a few daies, now it holdeth him by faith, it ſeeth him not with the eies.* *Mat.* 26. 11. *Ioh* 16. 28. & 17. 11. *Act.* 3. 21. *Ioh.* 14. 3. *Mat.* 26. 11. *Tract. in Ioh.* 50.

For his humane nature hath his properties, which it neuer leaueth, ſuch as are to be only in one place at one time, to haue a bodie included within certen compaſſe, The properties of the humane & deuine nature.

a bodie that may be seene and felt, which beeing taken away it can by no meanes be a true body: as also the properties of the diuine nature are, to be euery where, that is, in all places, to fill all things, to be almightie, to be euery where present, which he doth not impart with any creature, because he wil not giue his glory to any other: therfore he saith, *I am with you*, and not my humane nature is with you bodily & yet inuisibly (which two words are contrarie one to the other) but, I as King and Mediatour, God and man, in my diuinitie and Maiesty am with you alwaies.

Esa. 42. 8.

The manner of Christs presence in earth.

1

Idiomatum. κοινωνία.

And this is that interchange of properties (the foundation whereof is that hypostaticall or personal vnion, wherof we spake before in the 35. question) which is such a manner of speech, wherin the propertie that agreeth to one nature (as to be infinite belongeth to the diuine nature) is ascribed to the whole person, because of the hypostaticall vnion: this some expound by *Synechdoche*, by which trope both the whole is taken for the part, and the part for the whole, as the man Christ is infinite, and almightie, to wit, according to his diuine nature, or as Christ is so man that he is also God: And on the other side, God, or the Lord of glorie died and was crucified, that is, according to his humane nature, or rather the part, which could be crucified and die, that is, according to his bodie.

What is ment by communication of properties.

1. *Cor.* 2. 8. *August. Epist.* 57. *ad Dar.*

2

Besides Christ though in bodie absent, yet is also present with vs by his spirit, by the hope of whose comming he did comfort his disciples while hee was yet vpon the earth: *I will not leaue you fatherles, but I will come againe vnto you*, to wit, by my spirit, whereof he spake before: And, *When he shall come*, that is, the spirit of truth, *he will leade you into all truth.*

Ioh. 14. 17, 18. *Ioh.* 16. 13.

3

To conclude, Christ is also present in his humanitie by grace, yet so that he is absent in bodie: Whereupon *Emissenus* writeth, *That Christ, because hee ment to conuey out of our sight the bodie which he had taken, and to cary it into heauen, did consecrate the Sacrament of his bodie and of his blood, that, that might daily be worshipped by a mysteric which was once offered for a ransome, that because there was a dayly*

Emissen. in Serm. de cor. & sang. Domini. *Gal.* 3. 1. *Eph.* 4. 10.

and

and neuer failing redemption for the ſaluation of man, there might be a perpetual oblation of that redemption, & that that perpetuall ſacrifice might liue in remembrance, and might be alwaies preſent in grace.

The falſe doctrine.

HAuing declared the ſound and true doctrine concerning the vnion of the two natures, and the interchanging of the properties, let vs now weigh the formall differences of the hypoſtatical vnion, which the Vbiquitaries *do alledge, & it ſhall appeare how vnreaſonable things, vnreaſonable, I ſay, and contrarie to faith and to the Scriptures doe follow thereupon: for firſt they define the perſonall vnion by beeing euery where, & this alſo they giue vnto the Saints, when they expound to be in heauen, to be euery where and to fill all things. And no man doubteth but the Saints are in heauen, wherfore alſo they muſt needes be euery where, and fill all things: Therefore if beeing euery where maketh the perſonall vnion, Chriſt in this differeth nothing from the Saints, and can no more be called God then Peter and Paul, but ſhall remaine in the eſtate of the Saints, ſeeing the Saints in this reſpect, by their iudgement, are equall vnto him. Another difference of the hypoſtaticall vnion they ſet down to be the ſhedding foorth of the Maieſtie of God vpon the nature of man, or the imparting of all the properties:* The difference ſay they of Chriſt from Peter, is not to be taken ſimplie from the dwelling of the Sonne of God in him, but from the imparting of his properties: For the Sonne of God although by his ſubſtance he fill Peter, as alſo the man Chriſt, yet doth he not impart with Peter all his properties, but onely ſome: But he doth beawtifie the Sonne of man taken of the Virgin Marie not with ſome, but with all gifts, and doth impart with him all his properties: *In which opinion of theirs that is firſt to be founde fault withal, that Chriſt is made to be no better then the Saints: for if the vnion conſiſt in imparting of gifts, the Saints alſo ſhal be after a ſorte Gods, vpon whome God beſtoweth many and large gifts: Neither is this a ſufficient difference, that the Saints haue receiued their gifts by meaſure, and Chriſt without meaſure, for ſo they ſhould not differ in kinde, but onely in more and leſſe: but that dwelling of God in the Saints and in the man taken of the Virgine differeth in the whole kinde.*

How the Vbiquitaries doe define perſonal vnion.

What they mean by beeing in heauē. *Brent. in lib. de Maj. p. 24. & Parſimoniae diſcipulus eius in concionē ſua argum. 6.*

An obiection preuented.

Moreouer this vnion by shedding forth of gifts is not trulie personall, for by this meanes the nature of Man should be vnited not to the person of the word, but to the whol Trinitie, because the imparting of gifts is the common worke of the whole Trinitie: Thirdly that reall shedding forth of the properties of the diuine nature vpon the humane nature, is nothing else but a confusion of natures: for it is the property that diuideth nature from nature: also the propertie or essentiall difference of nature is that which maketh the nature, and without which the nature whose propertie it is can not stand: & if all the properties of the diuine nature be shed vpon the humane nature, how then are the natures distinguished? & how can the difference of natures remaine whole, if the properties whereby they are distinguished be really shed from one nature vpon another? Fourthly they erre in this, that they put no difference between the imparting of gifts & the imparting of properties: It is out of doubt that God bestoweth sundry and most large gifts vpon men, and that the humanitie of Christ was in it selfe bewtified with most excellent gifts aboue all other creatures, no man maketh question, but these gifts are created & finite, but whether the infinite & euerlasting properties of the Godheade were shed vpon the humane nature, so that it hath them in it selfe, hereof is the controuersie. Which absurditie beeing graunted, others follow without number: from hence groweth the turning of Christs bodie into an apparition of a bodie, when they are not ashamd to write and to teach, that one and the same bodie of Christ, which was visibly and locally in Ierusalem, when he preached in the temple, or hanged vpon the crosse, was with the Godhead at one time at Rome, at Athens, and in heauen & whersoeuer it were without all places invisibly, and not being in any place: in which wordes they make one and the same bodie to be visible and invisible, in place, and out of place, finite and infinite, which are one against another, & do fight with the properties of a true bodie: for if you take away from a bodie compas of place & measure of bignes, it must needs leaue of to be a true bodie: as Augustine *very well saith:* Take from bodies the space of place, and they shalbe no where, and being no where, they shall not be at all.

What a propertie is.

Communication of gifts, and communication of properties differ.

Brent de personali vnione. pag. 12.

August. ad Dard. cap. 57.

Question.

Queſtion.

48 And are not the two natures in Chriſt by this meanes pulled aſunder, if the manhead bee not wherſoeuer the Godhead is?

Anſwere.

Not a whit: for ſeeing the Godhead can not be conteined in any compaſſe, and is preſent in all places: it followeth neceſſarily that it is without the nature of man which it hath taken, and yet neuertheleſſe is in it alſo, and remaineth perſonallie vnited vnto it.

The Expoſition.

ANother obiection of the aduerſaries is this: If the humane nature in Chriſt, which was taken of the Godhead to be one perſon with it, be not euery where preſent, & in all places whereſoeuer the Godhead is, that then by this means the natures are deuided & pulled aſunder, and the vnion of them taken quite away, & in a word that nothing followeth thereon but this, that Chriſt in one onely place is both God and man, & in all other places is only God, which, ſay they, is it not cleerly, openly, and plainely to make two perſons and two Chriſtes?

For fit anſwere to this obiection and this argument, we muſt firſt of all call to minde, that although we confeſſe & ſay that the body of Chriſt, by reaſon it is a true body, is conteined within a certaine compaſſe, and is at once but in one onely place: yet we doe not denie, but that the Godhead of Chriſt in all places hath the manhead which it tooke, faſt ioyned and vnſeparably knit vnto it: But yet it followeth not hereof, that therefore wheresoeuer the Godhead is, there alſo the manhead is, and that this ſtretcheth it ſelfe as farre as that, and much leſſe that when we ſo thinke and ſpeake, wee meane to ſeparate, or pull aſunder the natures in Chriſt, or that by ſo ſpeaking they can be ſeparated or pulled in ſunder.

How the deuine nature is euery where.

For the deuine nature is not contained within any compaſſe, which is euery where preſent, & is not in any one place, either as * limited within the compaſſe

* *Circumſcripta.*

of it as our bodies are, or * being onely there, though not taking vp any space, as the Angels: but it is wholly in all places essentially, and when it is present, it is not present as the word without flesh, but as the worde incarnate, and the same Godhead which is present vpon earth, doth so beare vp his manhead which is in heauen, that it neuer forsaketh it, & that it hath no other being, but in the Godhead vnited vnto it. But yet the manhead is not therfore present vpon earth: for there is one maner presence of the Godhead, which is infinite, and another manner presence of the manhead which is finite, and is contained within some compasse of place, and whersoeuer it is present in substance, there the presence of it is limited within a space: for example: the soule and the bodie are things vnited in man, of nature indeede vnlike, but yet both finite. But the soule in a moment by her thoughtes wandreth in the vttermost part of the world, where as the bodie is still conteined within the space of one certaine place, and yet must we not imagine any separation, or pulling asunder of the soule from the bodie.

* *Definitiuè.*
Ferem. 22. 24.
2. *Paral.* 2. 6.
Act. 7. 49. & 17. 28.

A similitude. 1.

2. The light of the Sunne is vnseparably ioyned to the body of the Sunne, and yet it followeth not that the bodie of the Sunne reacheth as farre as the light thereof spreadeth, and yet for all that there is no separation or pulling asunder of the light and body of the Sunne.

And if it bee true that no such separation followeth in things finite, and yet more neerely vnited one to the other: it is certen that it followeth much lesse in things of vnlike nature, whereof the one is of a compound matter and finite, the other most simple and infinite.

Wherefore seeing the humane nature in Christ is finite, & the deuine nature incomprehensible & infinite, what absurditie is it to say, that the deuine nature, as being not conteined in any compasse, and being present in all places, is indeed without the nature of man which it hath taken, but yet is also in it, and remaineth vnited vnto it? no otherwise then the light of the Sunne, because it reacheth further then the bodie of the Sunne, and is spread ouer all the world, it may indeede be said

to

to be without the bodie of the Sunne, and yet neuertheleſſe is in the bodie of the Sunne, and remaineth in the ſame, as being ioyned with it, ſo long as it ſhall ſo pleaſe the Creator.

Hereupon ſaith *Athanaſius* in a certaine place: *The word is not ſhut vp within the bodie, neither when it is preſent in the bodie, is it abſent elſewhere, neither when it moueth the bodie were other things void of the power, the working, and the prouidence thereof: but which is greatly to be marueiled at, it being the word comprehendeth all things and is comprehended of none.* *Athan. de humanitate verbi.*

And not without cauſe is it again expreſſed & repeated in the *Catechiſm*, that the deuine nature is perſonally vnited to the humane nature of Chriſt, that ſo there may a differēce be ſhewed between the dwelling, whereby the deuine nature dwelleth in Chriſt, & whereby it dwelleth in vs, & in all the godly & elect. For the aduerſaries doe vrge, that except we graunt aſwell the manhead, as the Godhead of Chriſt to be euery where, that there will be no difference betweene Chriſt, and vs that are the godly. But it hath beene ſhewed that the eſſentiall difference, whereby the vnion of the true natures of Chriſt is diſcerned from all other maner of Gods preſence, or inhabiting or coniunction, ſtandeth not in the equall and ioynt extending and ſtretching of the humane nature as farre as the deuine: but in this, that thoſe things, which belong onely to one nature being conſidered in him ſelfe, are by the figure *Synecdoche* aſcribed to the whole perſon, not reſpecting the diuerſitie of natures, and that by reaſon of the meere vnion of both natures the one with the other: for the Godhead is vnited vnto the manhead bodily, that is, perſonally: ſo that Chriſt God and man is one perſon, and of thoſe two natures ioyned togither becommeth one Chriſt, which is not ſo in the godly. For they become not one perſon with God (for Peter is one, and God is another: but in Chriſt there is not one, and another) but he dwelleth in them only as a working, gouerning, and ſanctifying cauſe: but of Chriſt being one it is ſaide, that in him alwaies and continually, as it were in the proper houſe

How God dwelleth in Chriſt and how in the elect.

Coloſ. 2. 9.

house (for so is the worde *dwell* vnderstood) doeth *the fulnes of the Godhead dwell bodily:* as Paul speaketh to the Colossians.

Rom.1.3. 2 Pet.3.18. Joh.3.13.& 11.15.

And therefore it followeth very well in the text, that the deuine nature both is in the humane nature, to wit, keeping and sauing to ech nature his owne properties, and doth also remaine personally vnited vnto it: for as this person the *WORD* is euerlasting, so is it afterward impossible, that this masse of the flesh taken vnto the Godhead, should not likewise remaine withit: as Damascene truly saith: *The nature of man, which the worde hath once taken, it neuer forsaketh.*

The false doctrine.

OVt of this doctrine of ours concerning the two natures in Christ, and their properties not confounded, who seeth not that we doe abhorre the heresie both of Nestorius, and Eutyches, which our aduersaries doe as it were call backe againe from the dead? of Nestorius (I say) imagining Christ to haue two persons, & those being seperated & asunder, and not onely to haue two natures: and therefore that the Sonne of God is seuerally and apart in Christ, and the Sonne of God is one, and the Sonne of Marie another and not only another nature.

Nestorius. See Theod. Presbyt. Rhaetens. aduersus haereses.

Next of Eutyches, whose opinion what it was, appeareth out of his owne words and answere, which being questioned withall, be made in the Councill of Chalcedon: I know that Christ was of two natures before they were vnited: but after the vniting of them, I knowe and acknowledge but one nature in him: *whereupon the same man also saide, that after the taking of the flesh the properties of both natures were confounded, which indeed followed of the former. Therefore the Councill of Chalcedon plainely and euidently to condemne both the errours, did say that Christ being one and the same person did consist not of two substances alone, but of two natures, without confounding of the natures, without chaunging the one into the other, without parting or pulling of them in sunder: for the fathers did vse the word* Nature *to shew that not onely the substances them selues, that is, the Godhead and the manhead remained in Christ after the vnion of them, but also that there seuerall properties remained, and were neither lost, nor chaunged.*

Euag. lib.2. cap.16. Eutiches.

To this errour that of the Vbiquitaries commeth neere, who confound nature and person, man and the nature of man, and make it all one to say, Man and manhead, God and Godhead. *See Colloq. Mulb. excus. Tubing.*

Question.

49. What fruite doeth Christes ascending into heauen bring vs?

Answere.

First, that he maketh intercession in heauen vnto his Father for vs. Secondly, that we haue our flesh in heauen, that by this as by a certen pledge we may be assured, that he who is our head will lift vp vnto him vs that are his members. Thirdly, that he sendeth vnto vs his Spirite as a pledge betweene vs, by the working whereof we seeke not thinges on earth, but things that are aboue, where he sitteth at the right hand of God.

The Exposition.

HAuing declared the historie of Christes ascension, and reconciled the places that were in shewe against it, and vntyed all the knottes of the aduersaries, nowe commeth the excellent fruite of Christes ascending into heauen, and that is threefold.

The first, that he, who before made intercession for vs here vpon earth, is nowe our intercessour before his father in heauen. And this is the most certen testimonie of our perfite acquiting in Christ: because he could neuer haue entred into the true Sanctuarie, and there present him selfe in the presence of his Father, vnlesse he had not onely fully made satisfaction for vs, but also had obtained victorie ouer sinne, death, and the deuill, and had as it were ledde captiues in triumph all our enemies when he ascended into heauen, as it had bene foretolde by the Prophet, and is set downe by the holy Ghost to be accomplished for our comfort. *Psal. 68. 19. Ephes. 4. 8.*

Paul to the Romanes commendeth this fruite: *Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth: who shall condemne? it is Christ who dyed, or rather who rose againe, who is also at the right hand of God, and maketh intercession for vs:* as if he had saide, we neede feare no condemnation, hauing such & so excellent an intercessour. *Rom. 8. 33. 34.*

Where

Where it is to be noted, that the Apostle ioyneth intercession for vs with sitting at the right hand of God, before which went the ascension of Christ, and which is conteined vnder it: for Christ for that ende went into heauen, & was exalted, that he might there be our aduocate, and make intercession for vs vnto his Father.

1 Iohn 2.2.

How Christ maketh intercession for vs in heauen.

Nowe this duetie of intercession Christ doeth discharge for vs in heauen, first by the euerlasting remembrance of his innocencie and obedience, appeasing the father toward vs: secondly, because we can not duely pray vnto the father, but in his name, so that alwayes he commeth as a reconciler in the middle betweene vs and the Father: to the ende that whatsoeuer we offer may be accepted of the Father: last of all, because by this intercession he as our onely Mediatour and head, doeth reconcile vs vnto the Father, that we cleaue fast vnto him for euer.

Hebr. 7.25.

Therefore this is a singular comfort that we haue such a Patrone in heauen, who hauing giuen a most sufficient proofe of his faithfulnesse and goodwill towards vs, while he was here vpon the earth, both by praying for vs, and also by yeelding him selfe vnto death, howe shall he nowe being setled in glorie giue ouer to pleade the cause of his clientes? and howe shall our most mercifull Father, not heare his most deare Sonne, making request for those that belong vnto him?

Iohn 16.23. Hebr. 4.14,15. 1. Iohn 2.1,2.

2.

The second fruite of Christes ascension is our glorifying to come, for that we haue our flesh in heauen as a pledge of our ascending & receiuing into heauen, which one day shall be according to the promise: *In my Fathers house are many dwelling places, if it were not so, I would haue told you: I go to prepare a place for you: and when I am gone, and haue prepared a place for you, I will come againe, & receiue you vnto my self, that where I am, there may ye be also.*

Iohn 14.2,3.

For Christ went first vp into heauē as our head, which is a proofe that we his members shall one day followe him, by which hope, he bad Mary comfort his disciples after his resurrection: *Goe vnto my brethren and say vnto them: I goe vnto my father, and vnto your father, to my God, and to your God.*

Iohn 20.17.

Whereupon

Whereupon Paul doubteth not to ſay, that God hath already ſet vs with Chriſt in the heauenly places, ſo that we do not by a bare hope onely looke for heauen; but are already poſſeſſed of it in Chriſt, who is our head, who making ful ſatisfaction for our ſinnes in that earthly and bodily pledge, which he tooke of vs, hath now taken poſſeſſion of heauen in our name. *Ephes. 2. 6.*

Vpon this ground *Tertullian* giueth this counſell. *Fleſh and blood take no care, you haue taken poſſeſſion both of heauen, and of the kingdome of God in Chriſt: they muſt deny Chriſt to be in heauen, whoſoeuer denie you heauen.* *Lib. de reſur. carnis.*

The third fruite is, that he ſendeth vnto vs his ſpirite as a pledge betweene vs, that is, in ſtead of our fleſh that he hath taken, and of his bodily preſence: for ſo he promiſed his diſciples being ſad & heauie becauſe he would depart from them: *I will pray my father, and he ſhall giue you another comforter, who ſhall abide with you for euer.* 3. *John 14. 16. and 16. 7. John 20. 22.*

Neither did he diſapoint them, when vpon the day of Pentecoſt, he did, not as before, giue them onely a taſte of his ſpirit, but did plentifully power out the ſame vpon his Apoſtles, ſo that *they were filled with the holy Ghoſt, and ſpake with ſtrange tongues,* as the ſpirite gaue them vtterance. *Acts. 2. 4.*

As alſo afterward he confirmed the preaching of the Goſpell by the giftes of the ſame ſpirite, and doeth at this day alſo impart the ſame Spirite vnto his children, that by the power thereof they be ingraffed by faith into the promiſe of the Goſpel, and ſo be ſaued. *Acts. 4. 31. 2. Cor. 1. 22.*

Indeede Chriſt was able, while he tarryed here vpon earth, to powre out his ſpirite in as great plentie vpon his Apoſtles, neither was his Godhead out of heauen, when his body was not yet aſcended thither: but the faithfull being too much giuen to the carnall preſence, had bene leſſe fitte to receiue the holy Ghoſt, as out of theſe wordes of Chriſt *(I tell you the trueth, it is expedient for you that I depart)* and out of the infirmitie of the Apoſtles, Auguſtine doeth very well obſerue: *He is alwayes with vs in his Godhead, but vnles he did in bodie depart from vs, we ſhould alwayes ſee his body carnally, but ſhould neuer ſpiritually beleeue.* *John 16. 7. Serm. 60. de verbis dom.*

And

The vse. And as that maketh for our comfort that he sendeth his spirit vnto vs, so againe hauing receiued this pledge of the Spirit, we are warned not to seeke for the things on earth, but the things that are aboue, for to that ende *John 16.11.* did he ascend into heauen, and from thence bestowe his Spirite vpon vs, that by the power thereof shedde abroad in our hearts, we might be lifted from these earthly, present, and carnall things, to long after things heauenly, things to come, and things spirituall. Hereupon *Col. 3.1.* saith Paul, *Seeke those things that are aboue, where Christ sitteth at the right hand of God: set your mindes on things aboue, and not on things on earth.*

The false doctrine.

See Breuiar. in officio beat. Mariæ. Hymn. aue maris stella, & ordine commendationis animæ. Rom. 8. 34. Hebr. 7. 25.

THat which in Popery they dreame of Christs making supplication, and falling downe at the knees of his father, & do set it openly to be seene in their Churches, is not onely a vain deuice of those men, who can not make a difference betweene Christ in his weakenesse and in his glorie, neither can discerne heauenly things from earthly: but also an horrible blasphemie against Christ, and a cursed idolatrie: of this sort is that, they make Marie the gate of heaue, & Peter the porter therof, & finally do adde vnto Christ aduocats without number: whereby they shew that they did neuer rightly vnderstand the article of Christs ascension, nor the fruit thereof, who did therfore ascend, that he might be a perpetual intercessor for vs vnto his father.

The Arg. The sitting at the right hand, and the fruite thereof, which is the third degree of Christes exaltation.

Question.

18. Lords day. 50. Why is it added, He sitteth at the right hand of God?

Answere.

Because Christ did therefore ascend into heauen, that he might there declare him selfe the head of his Church, by which his father gouerneth all things.

The Exposition.

1. THe testimonies of Christs sitting at the right hand of God are plaine: of that it was thus foretolde in the

the Psalmes: *The Lorde said vnto my Lorde, sit at my right hand vntill I make thine enemies thy footestoole*, which prophecie to be ment of him selfe, Christ teacheth in Matthew about the ende of the 22. Chapter. *Psal.110.1.* That Christ sitteth at the right hand of God.

The fulfilling of the prophecie is reported by Mark, *The Lorde after he had spoken vnto them, was receiued into heauen, and sitteth at the right hand of God*: as also Peter in the Actes applieth the same vnto Christ: *For Dauid is not ascended into heauen*, but he saith, *the Lorde saide to my Lord, sit thou on my right hand.* *Mar.16.19.* *Act.2.34.*

VVhereby it is apparant that vnto his ascending into heauen is adioyned his sitting at the right hande of God: as we see for the most part they are set ioyntly together, not that they are all one, but because in this article the ende and drift of Christes ascension is declared, namely this, that there, that is, in heauen & from heauen he may shewe him selfe to be the head of his Church, by whome the father gouerneth all things.

Christ was indeede euen before he ascended into heauen the head of the Church: but it did not so plainly appeare in his humanitie, but now in heauen his glorie is most euidently and cleerely reueiled both to the Angels, and to the Church in this world in the gouernment of all things, and in the preseruation of his spirituall kingdome, and that for our good. *Matth.28.18.* *John 17.12.*

2. What is ment by sitting at the right hand of God.

For Christes sitting at the right hand of God, must so be expounded, that it be taken for a figuratiue speech and similitude borowed of Princes, who haue some to sitte by them, to whome they commit the office of ruling and gouerning. *Matth.20.21.*

In this sense did the mother of *Zebedees* children desire of Christ: command that these my two sonnes may sitte the one on thy right hande, the other on thy left hand in thy kingdome: that is, make them next vnto thy selfe, chiefe counsellers and gouernours by whome thou mayest rule thy kingdome.

So Solomon, when he would highly honour his *mother*, set her downe at his right hand: euen so Christ, in whome the Father will be exalted, and by whose hand he will raigne, is saide to be receiued to sit at his right hand, *1.King.2.19.*

hand, in no other meaning, but that he is placed of God, and declared to be head of the Church, and embassadour from the Father, in whose hande is the whole authoritie of the kingdome.

And therefore, whereas we reade in the Psalme, that the Father said vnto the Sonne, *Sit at my right hand* (because that whole Psalme is concerning the kingdome and Priesthoode of Christ) is not to be doubted, but that to sitte at the right hande doeth there signifie, to reigne with the Father, and to take vpon him the gouernment of the kingdome.

Psal. 110. 1.

Of these wordes the Apostle is the best interpreter, who expoundeth this that we haue alleadged out of the Psalme: *Sit at my right hand till I make thine enemies thy footestoole*, by this word *to reigne*, speaking in this sort, *For he must reigne vntill he haue cast all his enemies vnder his feete:* Therefore there is nothing more certen, then that the Scripture whē it saith that Christ sitteth at the right hand of the Father, meaneth to signifie, that Christ is entred into the actuall possession of his kingdome, and doeth reigne with his father in heauen.

1. Cor. 15. 25.

And this is that which Christ hath expressed in other words when he saith, *Ought not Christ to suffer these things and so to enter into his glorie*, that is, into the glorious possession of his kingdome? which also Peter notably expoundeth, saying: *This Iesus hath God lift vp with his right hand, and made him to be a Prince, and a Sauiour vnto Israel.*

Luke 24. 26.

Act. 5. 31.

Paul doeth most excellently declare this matter: *God shewed his power in Christ (being man) when he raised him from the dead, and set him at his right hand in heauen, farre aboue all principalitie and power, and might, and domination, and euery name that is named, not in this worlde onely, but also in that that is to come,* (that is, aboue euery creature) *and hath made all things subiect vnder his feete, & hath made him head ouer his Church, which is his bodie, euen the fulnesse of him that filleth all in all thinges,* and it is he that giueth saluation vnto the bodie.

Ephes. 2. 20, 21, 22, 23.

Ephes. 5. 23.

Also to the Philippians: *Wherefore God hath also highly exalted him, and giuen him a name aboue euery name, that at the name of Iesus euery knee should bowe, both of things in heauen,*

Phil. 2. 9, 10, 11.

heauen, and things in earth, and things vnder the earth, & that euery tongue may confeſſe that Jeſus Chriſt is the Lorde, vnto the glorie of God the Father.

Where the Apoſtle by *Name*, beſide the excellencie of gifts in his humanity, wherin he goeth before al men, and euen the very Angels, doth ſignifie principally the worthines of his perſon, and of his office of Mediatour, King, and high Prieſt, and the declaration of that viſible Maieſtie, which maketh euen all the Angels to wonder at him, inſomuch that they are conſtrained to confeſſe, that he is the King and head of the Church: whereto belongeth alſo that oppoſition in the Epiſtle to the Hebrewes betweene Chriſt and the Angels: *To which of the Angels ſaid he at any time, ſit at my right hand? are they not all miniſtring ſpirits, &c.* Whereby the holy Ghoſt vvould giue to vnderſtand, that Chriſt is no more a miniſter as the Angels are, but Lord & King ouer all to whome alſo the Angels doe ſeruice and are obedient. Name. *Heb.* 1. 13, 14. *Heb.* 1. 3, 6.

Which beeing ſo, out of theſe and all other places of Scripture of Chriſts ſitting at the right hand of the father, it is eaſie to gather, that this is the meaning of that figuratiue ſpeech, namely that Chriſt, both as he is the word and as he is man, doeth actually raigne in heauen with the father in great glory and Maieſtie: Secondly, that this honour belongeth & is due to him and to none other (as the Catechiſt teacheth) both becauſe the father will gouern all things by none other, but by this his Sonne, and alſo becauſe he alone & none other is able to beare this office of the head. Not as if he did all, & his father were idle (for how can that be, ſeing he is the wiſdō and counſell of the father, ſeeing he is of one ſubſtance with him & euen the ſame God?) but therfore the Scripture doth witneſſe that Chriſt now hath the rule of heauen & earth in ſteede of his father, that wee ſhould not imagine any other gouernour, lord, mainteiner, or iudge of quicke and dead, but ſet our eyes onely vpon him: as alſo when Chriſt ſhall reſtore the kingdome which he hath receiued, that wee may perfectly be ioyned vnto God, he ſhall not in this ſort giue ouer the kingdome, but ſhall in a manner deliuer it ouer from his manheade, to his *Matth.* 11. 27. *Joh.* 5. 22. *Matth.* 28. 18. *1. Cor.* 15. 27.

his glorious Godhead, because thne we shall haue an entrance opened vnto that, from whence now our infirmitie keepeth vs.

Last of al it skilleth not, neither doth it make any thing against Christs sitting at the right hand of God, but rather it much confirmeth this borowed kinde of speech, that *Steuen* in the *Acts* witnesseth that he *did see Christ standing at the right hand of God:* for we speake not here of the situation of his bodie, but of the Maiesty of his power & kingdome, so that to sit and to stand is nothing else, but to haue chiefe authoritie in the heauenly throne, that is, that Christ doeth reigne in the highest glorie of his father, so that he hath euen Angels and powers subiect vnto him.

Act. 7. 57.

The false doctrine.

Coloss. 1. 18. Ephes. 4. 15. 1. Cor. 3. 9. Conci. Trid. sess. 6. cap. 1.

SEeing that Christ alone is the head of his bodie, which is the Church, (as the Apostle witnesseth) the beginning, and the first borne of the dead, *so that in all things he hath the preheminence, the Pope of* Rome *doth grieuously sinne against Christ and against God himselfe, when hee calleth himselfe head of the Church, and Gods vicar here vpon earth, persecuting them with fire and sword, whosoeuer will not so acknowledge him to be. For first of all he committeth sacrilege in iustling Christ out of his throne, who did for that end ascend into heauen, that he might there shew himselfe to be the heade of his Church, and from thence might beare rule in the middest of his enemies. Secondly, hee ouerthroweth the order which God himselfe hath set: for the Church beeing a heauenly, diuine and spirituall bodie, no mortall man is able to put life and sense into it, because those things which belong vnto the life & sense of the Church, are such as neither eye hath seene, nor eare heard, and therefore all motion of the Church must needs come from the Spirit of Christ. Last of all, hee declareth himselfe* Antichrist, *euen in* Gregories *iudgement, who said that the name of* Vniuersall Bishop *belonged onely to* Antichrist, *and that whosoeuer calleth him selfe by that name, is so.*

1. Corinth. 2. 9.

Greg. lib. 4. epist. 32, 34.

Question.

51 What doth this glorie of Christ our head availe vs?

Answere.

Answere.

First, that by the holy Ghost he powreth vpon vs his members heauenly gifts: and then that by his power he doth protect and defend vs against all enemies.

The Exposition.

THere is no man but knoweth that this glorie of our head is very great, it remaineth to consider vvhat fruite issueth vnto vs by this his exaltation: that is set downe to be double. First, that by the holy Ghost hee powreth vpon vs his members, heauenly giftes, &c. by which fruit it is manifest, that Christ for our good, and for our salvation doth sitte at the right hand of God the Father, and that it is not necessarie, that eyther according to his humane nature hee should be here vpon earth to gouerne his Church, or that he should ordeine a ministeriall head (as the Papistes haue deuised) to be his deputie: but that he doeth gouerne his Church by the holy Ghost, by whome he doeth richly furnish the same with spirituall gifts: for as motion and sense is conveyed from the naturall heade by the sinewes into the rest of the parts of the bodie: so whatsoeuer gifts are necessarie for vs, are frō Christ our spiritual head brought vnto vs his spirituall members by the holy Ghost, and are powred vpon his bodie, that is, his Church: which Spirite notwithstanding vseth men as instruments, to wit, the labour of the ministers, although *neither he that planteth, neither hee that watereth is any thing, but God that giueth increase.*

A double fruit of Christes sitting at the right hande.

Christ gouerneth the Church by the holy Ghost.

1. Cor. 3. 7.

Secondly it is to be noted that Christ our head doth powre out his heauenly gifts vpon vs that are his members, that is, not a few gifts, but very many, and that he doth most largely giue and impart vnto vs, according to the prophecie of *Ioel*: which neither the Pope nor any other man is able to doe: so that wee depende onely vpon this one head, which is Christ.

What it is to powre out.

See 49. queſt. in the thirde fruit.

Act. 2. 17. Ioel. 2. 28.

Moreouer the Apostle doeth confirme this fruit out of the *Psalmes*, when hee saith that Christ did ascend to that ende, that hee *might fill all things*, that is, that hee might heape giftes and blessinges vpon all his chosen children scattered here and there in all partes of

Ephes. 4. 8, 10. Psal. 68. 18.

the worlde.

For as in expounding the testimonie of *David*, that, *he ascended*, is expounded of Christs ascension: so that also, *he gaue gifts to men*, answereth to this clause, that hee might fill al things. Therfore *Paul* doth straight after expound it: *Therefore hee gaue some to be Apostles, some to be Prophets, some to be Euangelistes, some to be Pastours & teachers for the gathering of the Saints, for the worke of the ministerie, for the building of the bodie of Christ, vntil we al meet together in the vnitie of faith and knowledge of the Sonne of God, vnto a perfite man, and vnto the measure of the age of the fulnesse of Christ.*

Eph. 4. 11, 12.

The worke of the ministery, & the promotion therunto is of Christ by the holy Ghost. *Act.* 1. 23, 24. *Act.* 13. 2. *Act.* 6. 3, 5, 6. 1. *Cor.* 12. 12, 13 *Act.* 16. 14.

Where he commendeth vnto vs two benefits, which are bestowed vpon the Church by Christ sitting at the right hand of God. 1. The worke of the ministerie, vnder vvhich is conteyned the choyce of Elders and Deacons. 2. The setting forvvarde or spreading of the same, in that it is mightie through the holy Ghost in preaching of the Gospell, begetting faith & repentance in the hearts of the Elect, filling them with spiritual vnderstanding & other giftes, which belong to the accomplishment of their saluation, that they may be perfite & absolute before God.

Ioh. 14 26. The holie Ghost promised of Christ and sent. *Act.* 1. 8.

For so before his ascension Christ hath said and promised vnto his disciples: *but that Comforter*, that is, the holy Ghost, *whom my Father wil send in my name: he shal teach you all things, and shall bring all things to your remembrance, whatsoeuer I haue said vnto you.*

And: *Ye shall receiue power of the holy Ghost, when hee is come vpon you, and ye shalbe witnesses vnto me both in Ierusalem, and in all Iudea, and Samaria, and euen to the ende of the worlde.*

Mat. 10. 19. *Act.* 2. 33.

From whēce such boldnes of speach cōmeth so suddenly vpon Peter.

And in another place: *It is not you that speake, but the Spirit of my Father which speaketh by you*: wherupon Peter speaking of this fruit in the Acts, saith, *Christ beeing exalted by the right hand of God, and hauing receiued of his Father the promise of the holy Ghost, hath shedde forth this which ye now see and heare.*

For if any man compare this boldnesse of *Peter* with his former faint heart, he shall euen thereby know, that

Christ

Chriſt worketh nowe much more mightily, then when his Apoſtles had his companie here vpon earth. And *Steven* the firſt martyr had his invincible conſtancie againſt the furiouſneſſe of his countrimen by no other meanes, but onely that Chriſt ſitting at the right hande of God gaue him courage: as alſo for this end he ſhewed himſelf vnto him, not for his ſake only, but alſo to ſtrengthen vs. *Act.7.55,56.*

Vpon this ground ſo many martyrs in time paſt, & ſo many alſo in our remembrance haue dyed for religion, beeing ſtrengthened by the Spirit of Chriſt our heade, who did euen in the middeſt of the fire comfort them, euen till they had obteined the crowne of Martyrdome. Chriſt by his ſpirit worketh cõſtanſtancie in the Martyrs.

And as the godly & faithful who acknowledge Chriſt for their head, & doe beleeue in him in al their croſſes & calamities, are marueilouſly comforted by this doctrine, that Chriſt wil neuer forſake them: (for how ſhould the head forſake the members of his owne bodie?) ſo on the contrarie ſide the route of the vngodlie and vnbeleeuers, who will not be vnder Chriſt as their head, but vnder the deuill, are kept aloofe from this comfort and other heauenly bleſſings. *Ioh.10.28.* The Vſe. *Math.25.41.*

2. The ſecond fruit of this glorie of Chriſt our head is, that he defendeth vs by his power againſt all his and our enemies both ſpirituall and outward, according to the promiſe of the Father: *The Lord ſhall ſende the rodde of thy power out of Sion, ſaying, Beare thou rule in the middes among thine enemies*: whereby he ſignifieth that albeit in a manner the whole world ſtand againſt it, yet Chriſtes kingdome ſhall ſpreade, and that wee ſhalbe ſafe and out of daunger vnder the protection of our invincible King: as alſo in the ſecond *Pſalme* he doeth expreſſely affirme, that Chriſt is armed with this power, whereby he ruleth ouer men againſt their willes, and euen when they ſtruggle againſt him: *Thou ſhalt breake them with a rod of iron: thou ſhalt bruiſe them as a potters veſſell.* *Pſal.110.2.* *Pſal.2.9.*

This is, doubtleſſe, a great comfort, that wee are brethren, yea members of that mightie Monarch, to whom *is giuen all power in heauen and in earth*: vvithout vvhoſe will Chriſt defendeth vs by his power.

will not the deuill him selfe, nor the Turke, nor Antichrist is able to take any counsell against the Church, much lesse to cõclude any thing, or to put forth so much as one finger toward the execution of their counsell.

For example: when some of the Iewes had bound them selues by a vow, saying, *that they would neither eate nor drinke till they had killed Paul*: Christ to shew that hee will not be shut out, no not from the most secret counsels of his enemies against his Church, and against his children, did by the meanes of a young lad, who had heard them at their counsell, disappoint their wicked attemptes, for as much as hee him selfe the night before had stood by *Paul* and said, *Be of good courage Paul, for as thou hast borne witnesse of me at Ierusalem, so must thou beare witnesse at Rome also.* Act. 23.17. Act. 23.11.

And at *Corinth* he said vnto him by a vision, *Feare not, but speake, and hold not thy peace, for I am with thee, and no man shall lay hands on thee nor hurt thee.* Act. 18.9.

He also without making any adoe, did to the great ioy of all the faithful, miraculously deliuer *Peter* by an Angell out of prison, being made sure with most strong iron barres, and garded on euery side with watchmen, by this meanes euen from heauen laughing to scorne the counsell of his enemies. Act. 12.10.

The Vse. Which beeing so, and seeing so mightie a Lord reigneth for vs, who is not onely able, but willing also *to doe* whatsoeuer is good for our saluation, to whom, while he raigned in his humilitie, euen the very deuils became suiters: to whome gouerning his kingdome in the daies of his flesh, the sea, the windes and the stormes were obedient: vnlesse we rest in his protection, who now sitting at the right hand of God is Lord of heauen and earth, and gouerneth all things at his pleasure; we are moste worthie, whome *Christ* should much more vpbraid with our shamefull cowardlinesse, then he did long agoe his disciples, because in the stormes of aduersitie, our faith doth not rise higher by the consideratiõ of so great matters. Mat. 8.31. Mat. 8.26.

The false doctrine.

IT *is a childish argumẽt of thẽ who make this collectiõ of the sitting at the right hand of God*, Christ sitteth at the right hand

hand of God, But the right hand of God is euery where, therefore Christes bodie is euery where: *for if Christes bodie were the verie right hand of God, then in deed it should be that his body were in euery place, therefore there is more in the conclusion, then in that which went before. next, the Scripture thus speaketh of God by likening him vnto man for God hath neither right hand nor left hand, as this manner of speach hath bene before expounded, and as* Ierome *expoundeth it vpon the first chapter to the Ephes. vers.* 20.

To which that other cauill is like: all power or authoritie is giuen vnto Christ, in heauen and in earth, therefore Christes body is euery where, and stretcheth as farre as his authoritie: whereas that may easily extend it selfe to all places, where he is not present in bodie, as the Centurion professed vnto Christ, saying Onlie say the word,& my sonne shalbe whol,*being assured that Christ by his authoritie was able to do that which he did aske, although he came not vnder the roofe of his house. Moreouer the Scripture when it speaketh of Christs sitting at the right hand of God, for the most part vseth to adde the place where by faith we must seeke him, to wit, in heauen. as we may read in many places in Paul and elsewhere: for these wordes* to sit at the right hand, *declare his qualitie or his state, but these wordes,* in heauenly places, *shewe the place of his abode.*

Matth. 8. 8.

Ephes. 1. 20. Col 3. 1. 1. Pet. 3. 22. Heb. 1. 3. Heb. 9. 20.

The Argument.

Christes comming againe to iudgement. 2. the fruit or comfort thereof.

Question.

19. Lords day.

52 What comfort doth Christs comming againe to iudge the quick and the dead, bring to thee?

Answere.

That in all miseries and persecutions I lift vp my head, & waite for him, who did before stand in my stead before Gods iudgement seate & did take away all curse from me, to come from heauen as a Iudge, to throw all his and mine enimies into euerlasting paines: and to receiue me with all the elect, vnto him selfe, into heauenly ioyes and euerlasting glorie.

The Exposition.

THat Christ did ascend into heauen, & doth there sit at the right hand of god the father to reigne in the midst of his enimies might be vnderstood, and hath bin expounded in the former article: and that is the highest degree of honour and exaltation, whereunto Christ was aduanced in the person of the Mediatour: but because the effect of that power of Christ is not alwaies perceiued of vs, who liue in this world as it were in the midst of wolues, and the enimies also them selues doe securely and boldly scorne at this our King, and Mediatour, and that oftentimes without punishment: therefore in very good order to Christes sitting at the right hand of God is annexed this article of his comming againe to iudge the quicke and the dead, that we may thereby strengthen our selues against all offences and stumbling blockes which may be laide in our way and happen vnto vs: which that we may vnderstand with profite, we must first shew the truth of the Article, and then what comfort we haue thereby.

It is presupposed in the Catechisme that Christ shall come againe out of heauen, into which he ascended in his manhead, to iudge the quick and the dead, according to the testimonie of the Angels & of Peter: where by *quicke* are to be vnderstood all those, whome Christ at that his glorious comming shall then finde aliue, to whome their sodaine change into another estate either of euerlasting death, or of euerlasting life to come shall be in steede of death and of rising againe, as the Apostle teacheth: by *dead*, are vnderstood not such as shall then be dead, when they shall be iudged, but who hauing bene dead before, shall then be risen againe.

Act. 1. 9, 11. *Act.* 3 21. 1. *Thess.* 1. 5. Who are quick, who are dead.

1. *Cor.* 15. 31.

Secondly Christ him selfe doeth liuely set forth his comming againe: *And when the Sonne of man commeth in his glorie, and all the holy Angells with him, then shall he sit vpon the throne of his glorie and before him shalbe gathered all nations and he shal seperate them one from another, as a shepparde seperateth the sheep from the goats, and he shall set the sheep on his right hand, and the goats on the left.*

Mat. 25. 31. *Mat.* 24. 30. A description of the last Iudgement.

Whereupon Paul saith: *For the Lord him selfe shall descend*

send from heauen with a ſhout, & with the voice of the Archangell, and with the trumpett of God, and the dead in Chriſt ſhall riſe firſt, then ſhall we which liue and remaine, be caught vp with them alſo in the clouds to meete the Lord in the aire, ſo ſhall we be euer with the Lord. 2. *Theſ.* 14. 16. 17.

The ſame is alſo moſte truely confirmed by an argument drawne from the iuſtice of God: it is iuſt that the good ſhould fare well, and the euill ſhould be thereafter dealt withall: but that appeareth not in this preſent life: therefore there muſt needs be a day appointed by god, wherin he ſhall iudge the world righteouſlie. *Act.* 17. 31.

Hereupon the Apoſtle after he hath commended the patience and faith of the Theſſ. in all perſecutions & oppreſſions, doth afterward adde, *Which is a token of the righteous iudgment of God, that yee may be accounted worthy of the kingdome of God, for which yee alſo ſuffer theſe things. For it is a righteous thing with God to recompenſe tribulation to them that trouble you, and to you which are troubled, reſt with vs, when the Lord Ieſus ſhall ſhew him ſelfe from heauen with his mightie Angels.* 2. *Theſ.* 1. 4, 5. 6, 7.

To the ſame effect Peter when he ſaid *the time is come that iudgement muſt firſt beginne at the houſe of God*, addeth afterward, *if it firſt beginne at vs, what ſhall the end of them be, that obey not the Goſpell of God, and if the righteous ſcarſely be ſaued, where ſhall the wicked and ſinners appeare?* 1. *Pet.* 4. 17, 18.

The ſame Peter doth by name auouch againſt the Epicures the ſecond comming of Chriſt, and doth meete with them, who think that Chriſt doth very much prolong this iudgement: *One day*, ſaith he, *is with the Lord as a thouſand yeeres, and a thouſand yeeres as one day:* alſo, *the Lord is patient toward vs, and would haue no man to periſh, but would haue all men to come to repentance.* 2. *Pet.* 3. 3, 8, 9.

Why iudgement is ſo long differred, & why that day is kept ſecret.

Yet Chriſt warneth vs not curiouſlie to inquire after that laſt day, *which no man, no not the Angels in heauen, nor the Sonne him ſelfe, but the father alone knoweth:* but rather willeth vs to take heede that it *take vs not vnprepared.* *Marc.* 12. 32, 33. 1. *Pet.* 3. 10. 1. *Theſ.* 5. 2.

Therefore in Luke he compareth it vnto a ſnare, *Which ſhall com vpon all that dwell vpon the face of the earth* and addeth this exhortation: *Watch therefore and pray continually,* *Luk.* 21. 35, 36.

continually, that yee may be accounted worthie to escape all these things that shall come to passe, and that yee may stand before the Sonne of man. Although the holy Scriptures set downe some outwarde signes of the drawing neere of the last iudgment, as *warres, and rumors of warres, earthquakes, the preaching of the Gospell thoughout the whole world, most hot persecution of Christians, departing from the faith, charitie waxing colde, Antichrist opposing, and exalting him selfe against all that is called God, or that is worshipped, so that he doth sit as God in the temple of God shewing him selfe as if he were God, the effectuall calling of the Jewes, carnall security, such as was in the daies that were before the flood.*

Signes going before the iudgement. Mat. 24. 6, 12, 14, 21, 24, 38. 2. Thess. 2. 3. Rom. 11. 25, 26.

2. Therefore seeing by the testimonies of the Scripture and by these signes, it is most sure there shalbe a iudgment, the next is to know, what fruite we receiue by Christs comming againe to iudge the quicke and the dead: that consisteth 1. in the goodnes of the cause, 2. in the person of the Iudge and his fauour toward vs, 3. in the readie execution of the sentence, both for the elect and godly vnto saluation, and against their and Christes enimies vnto their condemnation.

1. The goodnes of our cause

For the first point, the goodnes of our cause ought to refresh & comfort vs in all our miseries and afflictions, that so often as we are pressed with iniurie, & all kinde calamities doe beset vs round about, and the enimies in hatred of the name of Christ leaue nothing vnattempted against vs, then hauing the witnes of our conscience, that we doe suffer for truth and for religion, and for that cause doe indure many reproches, we may be incouraged with the hope of the iudgement to come, wherein that iust iudge shal make knowne our innocencie to the whole world with great shame and confusion of our aduersaries.

Psal. 130. 3.

For so must we vnderstand the goodnes of our cause in this place, not in respect of God our Iudge, before whome none is able to stand, be he neuer so holy, but by the benefite of pardon & forgiuenes of sinnes, but in respect of them, with whome we haue to doe and who hate vs without cause.

With this onely thing wee see Paul did euery where vphold

vphold and comfort him ſelfe when he had to do either with falſe Apoſtles, or with falſe brethren, and euen in all manner of oppreſſion: as when he ſpeaketh to Corinthians: *As touching me, I paſſe very little to be iudged of you or of mans iudgement, no I iudge not mine owne ſelfe; for I knowe nothing by my ſelfe, yet am I not thereby iuſtified, but he that iudgeth me is the Lorde: therefore iudge nothing before the time vntill the Lorde come, who will lighten thinges that are hid in darkeneſſe, and make the counſels of the hearts manifeſt, and then ſhall euery man haue praiſe of God.* 1.Cor 4.3.4.5. Rom.8.23. Philip.3.20.

And by this comfort Iames doeth ſtay the faithfull againſt the iniuries of mightie men: *Be patient therefore brethren, vnto the comming of the Lord: beholde, the husbandman waiteth for the pretious fruite of the earth, and hath long patience for it, vntill he receiue the former & the latter raine. Be you alſo patient therefore and ſettle your hearts: for the comming of the Lord draweth neere.* Iam.5.7,8.

So in the Reuelation the holy Ghoſt bringeth in the ſoules of them that were ſlaine for the word of God, and for the teſtimonie which they maintained, crying with a loud voyce, and ſaying, *How long Lord, holy, & true, doeſt not thou iudge and auenge our blood on them that dwell on the earth?* Reuel.6.9,10.

The ſecond thing that deliuereth vs from all feare is the perſon of the iudge, who is the very ſame, who did before preſent him ſelfe before Gods iudgemẽt ſeat for vs, that is, for our ſinnes, and remooued from vs all that curſe that we had deſerued, to wit, Ieſus Chriſt our only Mediatour and Redeemer, our brother and our fleſh, our Patrone and our head, whoſe doome ſhall make an ende of all thoſe wrongs that are done vnto vs. For how ſhould he that is a moſt merciſull prince deſtroy his owne people? how ſhould the head ſhake in ſunder his owne members? howe ſhould the Patrone condemne his owne clients? to conclude, it is he who hath already ordeined vs to be as felows with him of his honor in the iudgement, ſo farre is he frõ going vp into his iudgemẽt ſeat to giue ſentence of condemnation againſt vs. 2. The perſon of the iudge 1.Pet.2.24. Hebr.2.11. 1.Tim.2.5. 1.John 2.11. 1.Cor.1.30. Epheſ.5.30. Matt.19.28. 1.Cor.6.2.

For to that end hath the Father deliuered ouer all iudgement to the Sonne as he is the ſonne of man, that he

he might set our consciences at quiet, and might deliuer vs from all feare of condemnation, because both we haue alreadie beleeued that he shall be our Iudge, and we shall then also beholde him with our eyes: as on the other side the wicked and vnbeleeuers shall see him to their greater condemnation, according to their prophecie: *They shall see him whome they haue thrust through.*

Zach.12.10. Iohn 19.17. Apoc.1.2.

Hereof saith Paul: *Because he hath appointed a day in which he will iudge the worlde, in righteousnesse, by that man whom he hath appointed, wherof he hath giuen an assurance to all men, in that he hath raised him vp from the dead.*

Acts.17.31.

Moreouer, the Iudge him selfe chargeth and commaundeth vs to be of good courage, because we shall haue him to be our Iudge: for so in Luke, hauing reckened vp diuers kinds of afflictions, he turneth his speach to his disciples, and saith: *When those things begin to come to passe, then looke vp, and lift vp your heades, for your redemption draweth neere:* and in another place, *He that beleeueth in the Sonne is not iudged or condemned.*

Luk.21.28. Iohn 3.18.

3. The readie execution of sentence and the ende thereof.

The third point of comfort is the readie execution of the sentence turning to the saluation, and incredible ioy and gladnesse of the faithfull: but to the euerlasting destruction and torment of the wicked, who are his and our enemies.

This is set downe in Matthewe in the very wordes of our Iudge: *Then shall the King say to them that are on his right hand, Come ye blessed of my father, possesse the kingdome prepared for you from the foundations of the worlde.* Againe, *Then he shall say to them that are on his left hande, Depart ye cursed into euerlasting fire, prepared for the deuil & his angels.*

Mat.25.40,41

With this glorie and honour of the faithfull which shalbe in time to come, Iohn in his former Epistle doth comfort the faithful: *Dearly beloued, now are we the sonnes of God, but yet it appeareth not what we shalbe, but we knowe that when he shall appeare we shalbe like him: for we shall see him as he is.*

1.Iohn 3.2.

The same doeth the Apostle to the Thessalonians: *And the dead in Christ shall rise first, then shall we which liue and remaine be caught vp with them also in the cloudes, to meete the Lord in the aire, so shall we euer be with the Lord:*

1.Thes.4.16, 17,18.

where-

wherefore comfort your ſelues one another with theſe wordes.

And in the ſecond Epiſtle to the Theſſalonians, he doeth after this manner ſet foorth the glorious comming againe of Chriſt, wherewith ſhall be ioyned the ſpeedie deſtruction of the vngodly, and the euerlaſting happineſſe of the godly: *For it is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled reſt with vs, when the Lorde Ieſus ſhall ſhewe him ſelfe from heauen with his mightie Angels, in flaming fire rendring vengeance vnto them that doe not knowe God, and which obey not the Goſpell of our Lord Ieſus Chriſt, which ſhalbe puniſhed with euerlaſting perdition, from the preſence of the Lord, & from the glorie of his power, when he ſhall come to be glorified in his Saintes, & to be made marueilous in all them that beleeue in that day.* 2. Theſſ. 1. 6, 7, 8, 9, 10. Tit. 2. 13.

Which certen trueth of Chriſtes comming againe as it comforteth the elect: ſo it doeth diſmay the vngodly, the vnbeleeuers, and vnrepentant, and al tyrants, and his and our enemies, to whom that day is for good cauſe moſt terrible. 1. Becauſe of the wiſedome of ſo great a Iudge, who being God knoweth al their thoghts, their deedes, and their wordes. 2. Becauſe of his almightie power, in that he is able nowe, if he will, to deſtroy his enemies and bring them to nothing. 3. Becauſe of his vnchangeable iuſtice: for nowe is the time of mercie, but then ſhalbe the time onely to execute iuſtice. Laſt of all becauſe of his fearefull wrath, that is, the vengeance and puniſhment that ſhall be laide vpon ſinners, to wit, euerlaſting death and curſe, which may beſt of all be vnderſtood by the manner of the ſentence that ſhalbe pronounced againſt them. 2. Cor. 5. 10. Hebr. 4. 12. Ierem. 17. 10. Rom. 2. 16. Mat. 24. 43, 44

For in that they are called accurſed, it doeth marueilouſlie increaſe their wretchedneſſe and their woe: againe in that they are put out frō the preſence of Chriſt, and are caſt into euerlaſting fire with the deuill and his angels, thereby is gathered that their condemnation ſhalbe great and vntollerable, who in ſo great miſeries ſhall neuer be able to get out of the companie of moſt horrible deuils. Mat. 25. 41.

Which being ſo, it is likewiſe moſt meete that euery

one

one of vs shoulde so prepare him selfe, that he may so much the more comfortably looke for, and be ready to receiue such a iudge, that shalbe so gratious and so mercifull vnto him. And we shall duely prepare our selues to the iudgement of Christ, if following his counsell,

Luk. 12.36,37 Mat.22.11. 1.Thess.5.10. 1.Cor.3.11. *We haue our loynes girded vp, and our lampes burning*: that is, if first wee haue faith the true marriage garment, which leaneth vpon a sure foundation, to wit, the merite of Christ alone, who deliuereth vs from the wrath to come.

Secondly, if we haue these marks printed in vs wherwith Christ by his Spirite vseth to adorne his sheepe, to wit, the fruites worthy of repentance, as good workes, loue towarde our neighbour, and especially towardes those that be of the household of faith, sobrietie, calling vpon God, watchfulnes, to conclude, a good conscience in our calling and in all our doings.

Job. 13.34,35 Galat.6.10. 1.Pet.4.7,8. and 5.8. Act.2.21. Luke 21.36. 1.Tim.1.19.

Hitherto belongeth that godly and excellent admonition which Augustine hath: *Looke in what state euery mans last day findeth him, in the same state shall the last day of the world come vpon him: for as euery mā at this day dieth, so shall he in that day be iudged.* Againe, *That day shall take him vnprepared, whome the last day of this his life shall finde vnprepared.* Againe, *He that knoweth not the first comming of the Lord, can neuer prepare him selfe for the second.*

Epist.18.

The false doctrine.

Concil.Trid. Sess.6.

IT is no arrogancie, as the Romanistes *doe thinke, to beleeue that Christ shall come againe for the saluation of the faithfull: whereas to denie it, is to cast away faith, hope, promise, and all religion: which errour of theirs ariseth of this, that they iudge amisse of God, as if he would examine and trie our workes, whether they be sufficient or not to receiue a reward. But, alas, miserable and vnhappie are we, if our saluation did hang vpon merite and desert, and not rather, yea altogether vpon the onely mercie of God, for the merite of Christ alone.*

OF

OF GOD THE HOLY GHOST.

The Arg. Of the holy Ghost, true, and euerlasting God with the Father and the Sonne, and of his office, or working, and effectes in vs.

Question.

53. What beleeuest thou of the Holy Ghost? 20. Lords day.

Answere.

First, that he is true God, and coëternall with the euerlasting Father and the Sonne. Then, that he is also giuen to me, that through faith he may make me partaker of Christ and all his benefites, may comfort me and abide with me for euer.

The Exposition.

HItherto we haue handled two partes of the Creed, the one of God the Father, and of the creation of our selues, and all things else: the second of God the Sonne, and of our redemption. Now followeth the third part of the holy Ghost, and of our sanctification, one of the chiefe parts of our faith: for vntil our mindes be set vpon the Spirite, Christ lyeth in a manner idle, because we doe onely after a colde manner looke vpon him out of our selues, and indeede farre from our selues.

In the handling of this article we must first beginne with the power & meaning, which the name *(holy Ghost)* or *(holy Spirit)* hath in this place: for seeing it may rightly be said as well of the Father as of the Sonne, (for either of them is both a spirite and holy) then also seeing by the word *Spirite*, are signified Angels, & the soules of of the godly, and the winds also, we must take heed that no man be deceiued by the doubtfulnesse of the worde: and therefore thus we must vnderstande, that by the name *Spirit* for the most part is meant either the thirde person in the Godhead, or his giftes, and that indeede God the Father is called seuerally a Spirite, and seuerally holy, but neuer together *holy Spirite*.

Psal. 104. 5, 29. *Hebr.* 1. 14. *Amos.* 4. 13. *Matth.* 28. 19. *Acts.* 10. 47. *and* 19. 2. *Acts.* 8. 15. *Psal.* 63. 11.

Con-

I. That the holy Ghoſt is true God.

Concerning the holy Ghoſt, firſt and aboue all we muſt beleeue that he is true God with the euerlaſting Father and the Sonne, whereupon it is alſo ſuppoſed that he is a true ſubſtance: that is prooued by the verie article, *I beleeue in the holy Ghoſt:* hereof I thus gather by the example of Chriſt, who labouring to prooue to his diſciples that he was God, and thereby to exhort them to put their truſt as well in him as in the Father;

Iohn 14.1. *Ye beleeue,* ſaith he, *in God, beleeue alſo in me:* applying to him ſelfe this common principle, that we muſt beleeue in God alone, thereby to prooue that he alſo was true God.

The ſame is confirmed by other places of Scripture, as when Peter had before ſaid vnto *Ananias, Why hath*

Acts.5.3.4. *Satan filled thy heart, that thou ſhouldeſt lye vnto the holy Ghoſt?* he ſtraightway addeth, *Thou haſt not lyed vnto men but vnto God.*

Paul calleth the faithfull the temple of God, and afterward ſaith that the holy Ghoſt doeth dwell in them:

1.Cor.3.16. *1.Cor.6.19.* *2.Cor.6.16.* and in another place he calleth them the temples of the holy Ghoſt. Therefore the holy Ghoſt is true God, becauſe it were a great wickedneſſe to build vp a materiall temple to any but onely to God.

As Auguſtine very well ſaith: *If we were commanded to*

Ad Maxim. Epiſt.66. *Et lib.1.contra Maxim. Arrianorum Epiſc.* *build vp a temple to the holy Ghoſt of wood and ſtone, it were cleare proofe of his Godhead, becauſe this ſeruice is onely due to God: nowe then howe much cleerer is the proofe, in that we ought not to make him a temple, but our ſelues to be his temple?*

Eſay.6.9. *Acts.28.25.* And where Eſay bringeth in the Lord of hoſtes ſpeaking, Paul ſaith it is the holy Ghoſt that ſpeaketh: yea, whereas the Prophets ſay euery where, that the wordes which they vtter are the wordes of the Lord of hoſtes, Chriſt & his Apoſtles referre them to the holy Ghoſt, whereupon it followeth, that he is true *Iehovah,* who is the chiefe authour of prophecies.

1.Cor.12.4. 5.6. Againe: *There are diuerſities of giftes, but the ſame Spirite, and there are diuerſities of adminiſtrations, but the ſame Lorde, and there are diuerſities of operations, but God is the ſame which worketh all in all.*

VVhome the Apoſtle before called Spirit, him ſtraite after

after he calleth Lord, and thirdly God. Therfore the holy Ghoſt is true God, which is alſo a little after more plainly expreſſed in theſe words: *All theſe things worketh the ſelfe ſame Spirit, diſtributing to euery man ſeuerallie as he will*, for vnleſſe the Spirit had a ſubſtantial being in God, it ſhould not be ſaid to haue any wil. Therfore *Paul* doth moſt cleerely ſet foorth the Spirit to haue the power of the Godhead, and prooueth it to haue the ſubſtantiall beeing of a perſon in God.

The ſame is alſo moſt plaine by the ordinance of baptiſme. For we are commaunded to be baptized as wel in the name of the holy Ghoſt, as in the name of the Father and of the Sonne: but it is a great ſinne to be baptized in the name of any creature, according to that ſaying of the Apoſtle, *Were you baptized in the name of Paul?* Therefore the holy Ghoſt is true God with the Father and with the Sonne. *Mat.28.19.* *1 Cor. 1.13.* *Epheſ 4.5.*

Herupon *Paul* doth ſo knit theſe three together, God, Faith, and Baptiſme, that he maketh the one a prooſe of the other: as, becauſe there is but one faith, hee thereby prooueth that there is but one God: and becauſe there is but one baptiſme, thereby he prooueth that there is but one faith. Therefore if we be entred into the faith & religion of one God by baptiſme, wee muſt needes eſteeme him to be true God, into whoſe name wee are baptized. And in another place: *The grace of our Lord Ieſus Chriſt, and the loue of God, and the fellowſhippe of the holy Ghoſt be with you all.* *2.Cor.13.13.*

By the properties alſo and working which agree to God alone, it is prooued that the holy Ghoſt is true god, as to create, to regenerate, to teach all things, to know the minde of God, to giue vtterance, to ſende and appoint miniſters, to foretell things to come, for thereby we know that there is a God, (as *Eſay* teacheth) if he able (to wit of himſelfe) to foreſee and to foretell things to come: but theſe thinges are alſo aſcribed to the holy Ghoſt: therefore he is true God, and much more a true perſon all ſubſtance: for how could he doe theſe things, vnleſſe he were a perſon indued with iudgement & with will? *Gen.1.2.* *Ioh.3.6.* *1.Cor.12.8.* *Act.2.4.* *Mat.10.20.* *Act.20.28.* *1.Tim 4.1.* *Eſa.41.23.*

Laſt of all, if blaſphemie againſt the holy Ghoſt ſhall not be forgiuen, neither in this world, nor in the worlde to come, whereas he obteineth pardon, who hath blaſphemed againſt the Sonne: the deuine Maieſtie of the holy Ghoſt is hereby plainely auouched, which to hurt or to impute, is a fault that neuer can be vviped away.

Mark. 3. 29. *Luk.* 12. 10.

A deſcriptiō of blaſphemy or ſinne againſt the holy Ghoſt.

Which that we may the better vnderſtand, wee muſt firſt marke, that it is not ſimply called ſinne againſt the holy Ghoſt, but blaſphemy or reproch. There is nothing more grieuous then this, whether it be by wordes vttered, or kept cloſe in the minde. Secondly let vs note, why it is called blaſphemie againſt the holy Ghoſt, not againſt the Sonne, nor againſt the Father, where as the holy Ghoſt is the Spirit of the Father, and of the Sonne: namely becauſe this is giuen properly to the holy Ghoſt in the Scriptures, that he doth teach vs inwardly in our hearts, that he doth ſpeake vnto vs, that hee doeth reueale the truth vnto vs: and therefore they that do thus fight againſt the trueth, are ſaid to be blaſphemous, and reprochfull againſt the holy Ghoſt: becauſe to doe this, is nothing elſe, but euen to ſpit in the face of the holy Ghoſt, that doeth reueile the truth inwardly vnto vs, of malicious purpoſe to reueile, and to accuſe him of a lie: whereupon, becauſe no greater reproch then this can be deuiſed, ſuch men are ſaid by the Apoſtle to deſpite the Spirit of grace.

Heb. 10. 29.

Now that the holy Ghoſt is God coeternall with the Father, and with the Sonne, beſides that it may be prooued by the vnitie of the diuine eſſence, becauſe there is but one Godhead, and by the incomprehenſibleneſſe of the three perſons, the ſame is alſo prooued by the eſſentiall vnion of them, that is, becauſe he is often *called the* Spirit of the Father & of the Sonne: but the Father and the Sonne were neuer without their Spirit: whereupon alſo that which *Iohn* ſaith that the *Spirit proceedeth from the Father*, the auncient fathers holding the right faith, doe vnderſtand chiefly to be ſpoken of the euerlaſting proceeding of the Spirit from the Father.

Coloſſ 2. 9. *Joh* 10. 30. 1. *Ioh* 5. 7. *Ierem* 23 24. *Eſa* 1. 18. *Rom* 8. 9. 1 *Cor.* 6. 19. *Rom* 8. 11. 1. *Pet.* 1. 11. *Joh* 15 26. *Aug l. de Trin.* 15. *cap.* 26.

For there is alſo a temporall proceeding of the holy Ghoſt from the Father, when hee commeth foorth to ſanctifie

ſanctifie mẽ, which for the moſt part is called a ſending, and a gift: there is alſo an originall beeing of the reſt of the creatures, which the Apoſtle writeth to come of God, from which the euerlaſting proceeding of the holy Ghoſt from the Father doeth greatly differ: becauſe the holy Ghoſt is eſſentially in God himſelfe, & proceedeth from him, without parting from him, but the creatures are brought foorth of God the Father, by the Sonne in the holy Ghoſt, *ad extra* (as they vſe to ſpeak in the ſchooles) that is, outwardly, or out of God him ſelfe.

The differẽce of the temporall & eternall proceeding of the holy ghoſt from the father. *Rom.* 11. 36.

The like place there is in *Paul*, which prooueth that the ſame Spirit proceedeth from the Sonne: *Becauſe yee are ſonnes, God* (the Father) *hath ſent forth the Spirit of his Sonne* (he ſaith not his own Spirit) *into your harts*: as Chriſt alſo had before promiſed vnto his Apoſtles, that hee would ſend the Spirit, plainely ſignifying, that this *Comforter* is no leſſe his Spirit, then the Spirit of the Father. *Gal.* 4. 6. *Joh.* 15. 26.

Which ſending of the holy Ghoſt is after two ſortes. Firſt, viſibly, vnder ſome viſible ſhape, as of a doue, or fyrie tongues. 2. Inviſibly, when daily, and almoſt at euery moment, hee is giuen of God vnto the faithfull, vvhen the Spirit of Chriſt doth water vs with his grace, and doth beſtow vpon vs faith, hope, and charitie: As alſo ſending is aſcribed to the Sonne, but after another ſort, then it is to the holy Ghoſt: for the Sonne was ſente to *preach the Goſpell vnto the poore*: to make ſatisfaction once for our ſinnes: but the Spirit is ſent of the Father euery day to ſanctifie the mindes of the faithfull. *Matth.* 3. 16. *Act.* 2. 2, 3, 4. Wherein the ſending of the Sonne & holy Ghoſt differ. *Luk.* 4. 18. The holy ghoſt the third perſon in Trinitie.

To conclude, when the Apoſtle ſaith, that *If any man haue not the Spirit of Chriſt, he is none of his*: he maketh the Spirit to belong as well to the Sonne, as to the Father: Wherupon, ſeeing there is one Spirit of thẽ both, it followeth firſt that the ſpirit is the third perſon in *Trinitie*, becauſe he is of the Father, & of the Sonne, as the Sõne is called the ſecond perſon, becauſe he is of the Father alone: & the Father the firſt perſõ, becauſe he is of none. 2. That the *Spirit* is another beſide the *Father* & the *Sõne*, that is to ſay, a diuerſe perſon frõ both, which the very name of *ſpirit* doth ſhew: for none is the *ſpirit* of hũſelf, as *Rom.* 8. 9. The holy ghoſt a diſtinct perſon from the Father and the Sonne.

none is the Father of him ſelfe, none the Sonne of him ſelfe: eſpecially for that he is expreſſely called another: *another comforter* (ſaith Chriſt) *will my Father giue vnto you*. Ioh. 14.17. a comforter he ſaith, not a comfort, becauſe he is a thing hauing ſubſtance, and vnderſtanding: And thus much for the perſon of the holy Ghoſt.

2. The ſecond point that we are to beleeue of the holy Ghoſt, and whereof I am put in mind in this article, is a more ſpeciall matter, and that doth principally concern mine owne ſaluation, namely that he is giuen to me alſo, and doth dwell in me, which I know partly by his own witnes bearing witneſſe alſo with my Spirit, and partly by his effectes and working in me, which the *Catechiſm* meaneth, when hee teacheth that the holy Ghoſt was therefore giuen vnto me, that through true faith hee might make me partaker of Chriſt, and all his benefites, and that he might comfort me, and abide with me for euer. Rom. 8.16. Rom. 8.9. 2. Cor. 1.21, 22.

* Quæſt. 65. Faith the principall worke of the holy Ghoſt. For true faith is the principall gift of the holy Ghoſt, * as ſhalbe ſhewed afterward, whereof he is not only the beginner, but doth alſo by degrees increaſe it, vntil by it he bring vs into the kingdome of heauen, as the Apoſtle teacheth, writing to the Epheſians: *In whom alſo*, that is, in Chriſt, *yee beleeued, after yee heard the word of truth, that is, the Goſpel of your ſaluation, in whome alſo after that yee beleeued, yee were ſealed with that holy Spirit of promiſe*: meaning that the ſame Spirit, which begetteth faith, doth alſo confirme the ſame in the elect. Eohes. 1.13. Gal. 3.14.

Herupon alſo he doubteth not to impute it vnto faith, that Chriſt doth thereby dwell in our harts: & not without cauſe, ſeeing for the moſt part, whatſoeuer we meet with ſpoken here and there in the Scripture to expreſſe the power, and working of the holy Ghoſt, is referred vnto it, becauſe the holy Ghoſt bringeth vs not to the knowledge of the Goſpell, but by faith. Eph. 3.17.

Therefore thus we muſt take it, that the holy Ghoſt doth indeed worke faith in our harts, but doth by this as by an inſtrument applie Chriſt vnto vs, and doth thereby put vs in poſſeſſion of all his benefits.

* Quæſt. 18. Among theſe benefits, as we haue alſo declared * before,

ore, the firſt is that we know him vnto ſaluation: For although he be made vnto vs of God wiſdome, yet wee can not know him ſo to be, and lay hold on him by faith, without the inlightning of the Spirit, whereupon the Apoſtle ſaith: *We haue not receiued the Spirit of the worlde, but the Spirit which is of God, that we may know what God hath graciouſlie giuen vnto vs, which alſo we ſpeake not vvith ſuch words as mans wiſdome teacheth, but ſuch as the holie Ghoſt teacheth, comparing ſpirituall things with ſpirituall.* 1.

The knowledge of Chriſt. 1.Cor.2.12,13. Joh.16.14.

The ſecond benefite is, that we are iuſtified in him: For although indeed it be true, that our ſoules are waſhed by the blood of Chriſt, yet ſeeing the Scripture teacheth that we doe obteine that by the holy Ghoſt, it is meete that the faithfull ſhould in this behalfe acknowledge his office, and effectuall working. 2.

Waſhing frõ ſinnes.

The third benefite is, that we are ſanctified in him: Whereupon Paule aſcribing both theſe benefites to the holy Ghoſt, ſaith: *And theſe things ſome of you were, but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Jeſu, & by the ſpirit of our God.* for therfore he is called the holy Ghoſt, not only becauſe naturally and ſubſtantially he is ſo, but eſpecially in reſpect of his office, becauſe he doth ſanctifie vs and purge vs, and conſecrate vs vnto God, and doth ſeparate vs from all vncleannes to ſerue God alone, for which office alſo he is called the ſpirit of ſanctification, alſo water, oyle, anointing, fire, and laſt of all a fountaine, becauſe all heauenly riches doe flow vnto vs from him. 3.

Sanctificatiõ. 1.Cor.6.11. 1.Pet.1.2.

Why the holy ghoſt is called holy.

Eſa.55.1.& 44.1.

Moreouer the holy ghoſt was giuen vnto me to comfort me, whereupon Chriſt calleth him a *Comforter:* which office he doeth exerciſe toward vs. 1. When he doth certifie vs of our reconciliation with God, and of the forgiuenes of all our ſinnes. 2. When he doth ſo purifie our conſciences, that euen in afflictions, in the croſſe and in aduerſitie, we doe reioyce, by the example of the Apoſtles, and of the Primitiue Church.

Joh.3.5. 1.Joh.2.10. Heb.1.9. Luk.3.16. Joh.4.14.

Why the holy ghoſt is called the comforter.

Laſt of al this alſo is not the leaſt part of this *Comfort*, whereof the holy ghoſt is the author in vs, that he is not only giuen vs for a time, but alſo (as Chriſt witneſſeth) to abide with vs for euer. Whereupon he is called by Paul

Joh.14.16. Rom.5.1. Act.5.41. Act.9.31.

Rom. 8. 3. 5. Roman. 8. 26. 27. 1. Pet. 4. 14. Joh. 14. 16. 17 Eph. 1. 14. & 4. 30. 1. Sam. 16. 4.

the earnest, & the seale of our inheritance: namely because by him we are sealed vp vnto euerlasting life, and are assured, that so long as we are strangers in the world, our saluation is safe vnder the faithfull custodie of god.

An obiection preuented. How it must be vnderstood that the holie ghost departed frō Saul.

For whereas we read in the Scriptures that Saul also had the holy ghost, & that the same departed from him: that doth not ouerthrow this which Christ teacheth of the perpetuall abiding of the holy ghost in the faithfull: for we must put a difference betweene the reprobate & the elect; in considering how farre these and the other are made partakers of the same. because the reprobate neuer haue any feeling of grace, but onely confused, so that they rather snatch at the shadow then take holde of the bodie it selfe: but in the elect and children of god the holy ghost doeth properly seale vp forgiuenesse of sinnes, euen as faith also is once only giuen to them, as Iude teacheth.

Psal. 51. 13. Iude. 1.

Wherefore this is a moste sweete comfort, to haue so stedfast a pledge of this wedlocke, which is betweene Christ & vs, wherby also we are one with Christ, & are assured, that all his merits and benefites are ours, & that we are fellow heires with him of euerlasting life: for if (as the Apostle saith) *he that hath not the spirit of Christ, is none of his:* the same also being turned the other way is very true, that if any man haue the spirit of Christ, he is his: & if he be Christs, he will not suffer him to be taken out of his handes, nor any thing to bee wanting to him, which may make for his sound cōfort in life & in death.

Rom. 8. 9. Joh. 10. 28.

The vse.

The remembrance of this so excellent a benefite bestowed vpon vs, namely that god hath made vs partakers of his spirite, ought likewise to prick vs forward to holines of life. For seeing the spirit of the Father and of Christ is called holy, not only by nature, but also because in vvhomsoeuer he is, he doth sanctifie, & separate them from the vncleannes of the vvorlde, it is meete that by our deedes wee should shewe that he dwelleth in vs, & therfore that that weighty exhortation of the Father should be alwaies before our eies: *Greeue not the Spirit of God, by whome ye are sealed to the day of redemption:* hee is

Eph. 4. 30.

grieued and made sad by vncleane thoughtes, vvordes, and

and deedes, by licentious and filthie manners: as on the other ſide, he is delighted, and reioyceth in true humilitie, holines, and grauitie, in framing our words and all the actions of our whole life according to the rule of Gods word.

The falſe doctrine.

THe doctrine of the Godhead of the holy Ghoſt hath had fowre ſpeciall enimies, firſt thoſe who haue and do contend, that the holy Ghoſt is nothing els but a working, a motion, and action, whereby God doth effectually worke in the minds of the faithfull, and is not any ſubſtance, much leſſe a perſon as Samoſatenus, Seruetus and their ſcholliers, who are thereby manifeſtly refuted, that in the Scriptures ſuch things are aſcribed to the holy Ghoſt, which cannot agree to any, but to God alone and by conſequent to the holy Ghoſt as a true perſon hauing his beeing, and therefore alſo a true ſubſtance. 1. Foure ſpecial enemies of the Godhead of the holie ghoſt.

Secondly Macedonius (which is alſo the error of Arrius) who teacheth that the holy Ghoſt is indeed a ſubſtance and a true perſon, but created: againſt whome was gathered, and who was condemned by the ſecond generall Councill held vnder Theodoſius the great, the wordes whereof are theſe: For if he were created, how doth he create? how doth he ſanctifie? how doth he giue life? how doth he deuide graces vnto men? how is he God? how doth he ſearch the ſecreats of God? how is he the Comforter? how is he ſet with the Father and with the Sonne? 2.

Of which Macedonius Ioh. Caſſianus ſpeaketh to this effect: Macedonius alſo with remediles impietie blaſpheming againſt the holy ghoſt, although he ſaid, that the Father & the ſonne were of the ſame ſubſtance, yet calling the holy Ghoſt a creature, was guiltie of ſinne againſt the whole Godhead, becauſe nothing can be diminiſhed in the Trinitie, without iniurie to the whole Trinitie. *Caſſian. lib. 5. de incar. Com.*

To whom adde in the third place thoſe that make three gods, who indeed haue confeſſed that the holy ghoſt is a perſon, & that he is god, but another god beſide the Father & the Sonne: whereas the holy ghoſt is ſo of one ſubſtance with the Father & with the Sonne, that there be not many gods but one onely Jehouah. 3. The error of thoſe that hold there are three Gods.

The fourth is the error of Sabellius, who ſaith indeed that the holy Ghoſt is a perſon, & that he is God euerlaſting & vncre-

ated, but not a diuerse person from the Father, and from the Sonne, which we haue * before prooued to be contrarie to the Scriptures. And these haue indeed beene aduersaries to the person of the holy Ghost. The office and effectuall working of the holy Ghost they doe not well vnderstand: first who thinke, that the Elect may vtterly loose or fall from that faith which is sealed in them by the holie Spirite of promise: for the Spirite of sanctification is neuer quite taken away from those that are truelie regenerate, but only the mightie working thereof is broken off for a time, while their lusts reigne in them; as drunkennes taketh away not the mind it selfe, but onely the vse of the mind for a time.

* Quest. 25. The error of Sabellius.

Concil. Trid. sess. 6. ca. 9.

Secondly also the Romanists, who will haue men alwaies to doubt of the fauour of God, whereas the holy ghost is therefore called the spirite of adoption, because he is a witnesse vnto vs of the free loue of God, wherwith he hath imbraced vs in his Sonne, and doth teach vs to crie, Abba, Father.

Roman. 8. 15.

The Arg. *Of the Catholike Church, and the notes thereof, of the communion of Saints, and the forgiuenes of sinnes.*

Question

21. Lords day. 54. What beleeuest thou of the holy Catholike Church of Christ?

Answere.

I beleeue that the Sonne of god doth by his spirite and by the word, gather vnto him selfe out of all mankind from the beginning of the world vnto the end a congregation chosen to euerlasting life, agreeing in true faith, and doth maintaine, and preserue the same, and that I am a liuelie member of that congregation, and shall so for euer abide.

The Exposition.

Esay. 53. 10. 11. 12.

NExt vnto the article of the holy ghost, very fitly followeth the article of the holy & Catholike Church of Christ, which why it is so called, is declared in this exposition: this point is most necessarie to be known, without which the death of Christ were voide, & whatsoeuer hath bin hitherto declared were nothing worth, of all which this is the only effect, that there may be a church.

Now,

Now there are two parts of this answere: The definition of the Church, that is, what I beleeue generally of the Church. 2. What I beleeue specially for mine owne comfort, namely that I also am a liuely member of that Church, &c. And it is to be marked in the article, that we are bound to beleeue the Church not in the Church: for we so beleeue the three persons in Trinitie, the Father, the Sonne, and the holy Ghost, that wee put our trust in them: but now chaunging the phrase of speech, we professe to beleeue the holy, not in the holy Church, that by this diuerse manner of speaking, God the maker of all things may be distinguished from the creatures, & that wee may acknowledge all those notable benefites which are bestowed vpon the Church, to be receiued of the goodnes of God.

The Diuision.

A difference between beleeuing the Church and beleeuing in the Church.

Ier. 17. 5, 19.

The Church is defined to be a Congregation which the Sonne of God hath and doth gather to himselfe out of all mankinde, from the beginning of the worlde to the end, by his Spirit, and by his worde, which congregation is chosen to euerlasting life, & doth agree in true faith, & which he doth for euer preserue & mainteine.

1.

In this definition is first to be marked, that he doth expressely say and teach, that the Sonne of God, who is the only Pastour of his Church, did gather from the beginning of the world, & consequently hath alwaies some Church out of all mankinde, which I confirme by these reasons. It is moste certen and out of doubt, that the kingdome of Iesus Christ is euerlasting: therefore there must needs haue bene some from the beginning of the world, who did acknowledge him for their king. In Paradise who dare denie that our first parents did represent the Church of God both before their fall and after their fall? but chiefly when by the promise of the seede to come their mind was lifted vp to hope for reconciliation with God.

Ioh. 10. 11.

That there hath been a Church from the beginning of the world.

Gen. 2. 15, 16.

Againe, whersoeuer, and at what time soeuer the name of *Iehouah* was called vpon, then and there, there was a Church. But in the family of *Adam*, as afterward also of *Seth*, and *Enoch* before the floode, the name of *Iehouah* was called vpon, when others did fal away from the

1. *Cor.* 1. 2.

Gen. 4. 26.

the true Church: therfore then alſo had god his church in the families of the faithfull, euen to the flood, and in the flood in the verie Arke, and after the flood in the family of Noah euen till Abrahams time, and to his poſteritie, and from them to the comming of Chriſt, & from his death & reſurrection to the calling of the Gentiles, accordiug to the prophecie of Noah, & ſo by the mercie of God continued euen to vs alſo, and to theſe times, which alſo ſhall neuer decay.

Gen 7.7. Gen.9.27. Luk.1.33.

The definition of the Church expounded. Gen.3.15.

The Church is defined to be a congregation of men gathered, or called out of all mankind: for the word *Eccleſia* commeth of the Greeke verbe ἐκκαλέω, which is, to call forth: which is done, when the Sonne of God with a loud voice, or by the word preached doth call men vnto him: as when in Paradiſe *Jehoua* him ſelfe called vnto him our firſt parents beeing fled away from his ſight and preſence, and when Chriſt hauing taken the nature of man, and comming to gather into the true ſheepfold the ſcattered ſheep of Iſraell, cryed out: *Come vnto me all ye that trauell and are heauie laden, & I will refreſh you.* Alſo, *I came not to call the righteous, but ſinners to repentance:* and ſo in this calling forth of men, which *Eccleſia*, that is, the Church doth ſignifie, the bountifulnes & brightnes of the grace of God doth ſhine.

Mat.11.28. Luk.5.32.

A more ſpeciall definition of the Church and why it is called a choſen congregatiō.

And this is a definition of the Church ſomewhat generall, namely that the Church is a Congregation of certaine men, who are gathered & called by the Sonne of God, (to wit, by his miniſters) to heare him, and to ſuffer them ſelues to be taught according to his worde: but we muſt alſo marke that the ſame Church is defined to be a congregation of men choſen to euerlaſting life: not becauſe euery one of them that are ſeene and doe appeare in that outward aſſembly and congregation, are of the number of the Elect, but becauſe the Church is ſo called of the better & more principall part.

1.

2. Secondly, that God will haue thoſe, whom he hath choſen to euerlaſting life, & whome he hath determined to ſaue, to be trained vp in his Church & in his congregation, & to be inſtructed in the doctrine of ſaluation and of euerlaſting life.

3. Laſt of all, that out of this congregation, which we call the Church, both in reſpect of the

doctrine, & alſo of the onely foundation which is *Jeſus Chriſt*, there is no ſaluatiō to be had or elſe where foūd.

Whereof it is that we muſt needes diſtinguiſh betweene the congregation only outwardly called, which is the viſible Church, & of the condition thereof in this life is vſually called the Church militant, & abſent from the Lord as it were in a ſtrange countrey: and betwene the congregation of thoſe that are choſen to euerlaſting life, which is the inviſible Church, which is partly as yet militant here vpon this earth, whoſe ſouldiers may indeede die (as Cyprian ſaith) but they can not be ouercome: partly tryumphant in heauen, ſo called in reſpect of them, whome from the beginning of the worlde hauing finiſhed the courſe of this life God gathered into heauen, and vvho doe enioy the glorious preſence of God, and do tryumph together vvith Chriſt: of vvhich difference our chief maſter giueth vs example, vvhē he ſaith, *Many are called, but fewe are choſen.* This conteineth in it none but good: the other hath both good and bad mingled together: *Cain*, *Saul* and *Iudas* vvere in the congregation of thoſe that vvere outvvardly called: but they vvere not of the Church of the elect: as alſo at this day there are many hypocrites found in the Church. Of the viſible Church theſe things are ſpoken, *that it may be deceiued, that faith ſhall not be found vpon the earth, that charitie ſhall be quite put out, yea and that the verie e'ect (if it were poſſible) ſhould fall away*: of the inviſible Church this is ſaid, *My ſheepe ſhall no man take out of my handes.*

Rom. 8.28. *Ephe.* 1.10. *Cyp. lib.* 1. *epiſt.* 1. A double congregation of the Church. One of them that are onely outwardly called, another of the elect: whence commeth the diſtinction of the Church into viſible and inviſible, Militant and Triumphant. *Matth.* 20.16. *Matth.* 24.11, 12, 24. *John* 10.28, 29, 30.

Hitherto belongeth the parable of Chriſt concerning the tares grovving among the vvheat, vvhereunto he cōpared the kingdom of heauen, that is, the Church here vpon earth: and another parable alſo, vvherein he compareth the Church vnto a dravve net caſt into the ſea, vvhich gathereth together things of all ſort.

Matt. 13.25. *Matt.* 13 47.

Which diſtinction albeit it be verie true, and therefore neceſſarily to be held: yet it being the propertie of charitie to hope vvell of all that are called to the church of Chriſt, namely, that as they are outvvardly gathered together, ſo they are alſo ſpiritually ingraffed into chriſt vve ought to leaue vnto God, as to the ſearcher of the

1. Pet. 1.1.

hearts,

The discerning of the true members of the Church is to be left onely to God. *Esay 59.21. Joh.14.16,17. Rom.10.14, 17.*

heartes, the discerning of the elect, being content to ioyne our selues to the outward and visible Church, into which they must be gathered, who desire to be gathered with the invisible Church, that is, with all the elect into the world to come, namely into heauen.

Moreouer this outward and visible Church, wherein also the elect are here conteined, God doth gather both by his Spirite, whome he hath promised to abide with his Church for euer, to teach it all thinges, and also by the word preached, and that euen vntill this day out of all mankinde.

The markes of the church of God.

1. The worde purely preached. *Luke 10.16. Iohn 10.17. Iohn 8.31. Ephes.2.20, 21,22. Rom.1.16.*

For the worde of God is the first note of the true Church of God, and the principal meanes, whereby the holy Ghost worketh effectually, and whereby Christ is offered, and doeth receiue into the number of his citizens so many as according to the word of the Gospell do beleeue in him: whereto these sayings are to be referred: *He that heareth you heareth me, and he that refuseth you refuseth me, and he that refuseth me, refuseth him that sent me.* Also, *My sheepe heare my voyce and followe me:* and againe, *If you abide in my word, ye shalbe truely my disciples.*

Hitherto Paul hath respect: *Being built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the head corner stone: in whome all the building being suably coupled together, groweth into an holy tẽple in the Lord: in whom ye are also built together to be the habitation of God by the Spirite.* And Peter, *We haue a most sure worde of the Prophets, to the which ye doe well, that ye take heede, as to a light shining in a darke place, vntil the day dawne, and the day starre arise in your hearts.*

2.Pet.1.19.

2. The lawfull administration of the Sacraments.

To this his word the Lorde hath also added another note of the Church that neuer deceiueth, which is conteined vnder the word, as a part vnder the whole, namely the lawfull administration of the Sacraments of Baptisme and of the Lords supper, which two marks whersoeuer they are seene, there it is at no hand to be doubted, but that there is a true Church of Christ, which you may freely, and ought to call by that name.

Christ doeth ioyne both together, commanding his Apostles whome he was to send into the whole worlde:

Teach

Teach and baptize. And the Apoſtle in that notable ſentence: *Let a man ſo thinke of vs as of the miniſters of Chriſt, and diſpenſers of the myſteries of God.* *Mat.28.19.* *1.Cor.4.1.*

Thoſe markes and notes ſo long as they are reteined and preſerued by the Church, it may well be called the Church of the liuing God, the pillar and ground of trueth, and finally orthodoxal, that is, holding the right faith, and therein of one firme beliefe and conſent. Which is the true Church. *1.Tim.3.15.*

The ſame doeth Luke in the Actes very wel expreſſe: *And they continued in the Apoſtles doctrine, and in fellowſhip, and in breaking of bread, and in prayers.* *Acts.2.42, 46.*

To theſe notes of the true ſocietie and companie of the faithfull people is vſually added, that the ſame Church in the Creede, and in the Scriptures is called holy. But becauſe that addition doeth rather declare, who are to be accounted among the true members of the Church, and who doe properly belong to the Communion thereof, we wil handle that, in the article of the cõmunion of Saintes, which dependeth vpõ this article. Why the Church is called holie.

The ſame Church alſo hauing ſuch notes is called *Catholicke*, the reaſon of which title is brought, becauſe the Sonne gathereth the ſame vnto him ſelfe out of all mankinde, as it pleaſeth the Lord at all times, and out of euery nation to gather vnto him his choſen children: and ſo it is defined ſpecially in regarde of the kingdome of Chriſt enlarged, which is not now ſhut vp within the familie of *Iacob*, or within the walles of *Jeruſalem*: becauſe he acknowledgeth for the children of *Iſrael* and *Abraham*, euen all thoſe who followe the faith of *Abraham*, and admitteth for citizens of *Jeruſalem*, the inhabitants of the whole earth, ſo many as worſhippe God in ſpirite and in trueth. Why the Church is called Catholicke. *Geneſ.26.4.* *Luke 24.47.* *Matth.28.19.* *Joh.4.33.* *Eph.2.13.*

That *Catholicke* or vniuerſall Church containeth within the compaſſe thereof all particular Churches, which notwithſtanding, if we ſpeake properly, are called not *Catholicke*, but partes of that *Catholike* and vniuerſall Church, ſo that, no not the *Romane* Church, if it were at this day, as it was in *Paules* time, might take vpon it the title of the *Catholicke church*, vnleſſe it were figuratiuely ſetting the part for the whole, in which ſort, the Particular churches, as the church of Rome: and whether they may be called Catholicke.

the ſame might alſo be grãted to the reſt of the churches

And although theſe particular Churches be one diſtant from the other, often times ſome hundreth miles: yet that letteth them not all to make one bodie, and to obey one head, *Ieſus Chriſt*, and to be knit together with one band of faith and of the Spirit.

The holy Ghoſt is the ſoule of the Church.

For as we ſee that in one man there is one ſoule and one body, but diuerſe members, which are quickened by one ſoule: ſo the Catholicke Church is one bodie, and hath diuers members: but the ſoule which quickeneth this bodie is the holy Ghoſt, by whome the Sonne of God as he doeth gather together that congregation, ſo by the ſame band he doeth couple and knit together all the members of the ſame bodie, howe farre ſoeuer they be diſtant one from another, which not onely he did from the beginning of the worlde, but now alſo will doe the ſame, and will maintaine and preſerue his Church alwayes and vnto the ende of the worlde, not onely in generall, but alſo euen to euery member of his Church.

Eſay 59.21.
*Epheſ.*4.3,4.
The Church ſhall continue for euer.
*Epheſ.*5.26.

*Gen.*7.7.
1.*King.*19.18.
*Rom.*11.3.

In the time of the deluge did he not miraculouſly defend his Church in the Arke which *Noah* had built by the commandement of God? In the time of *Elias* did he not miraculouſly preſerue the ſame as it were in caues? as the anſwere was made vnto *Elias*: *I haue left vnto my ſelfe of Iſrael ſeuen thouſand*: although then the ſtate of the Church was ſuch, that God could not be ſerued but viſibly in his Church.

After what ſort, and with what care Chriſt preſerued his diſciples while he continued in his humanitie here vpon earth, him ſelfe beareth witneſſe in this notable prayer, which is the foundation of the Church of God: *When I was with them in the world, I kept them in thy name: thoſe whome thou gaueſt me, I haue kept, and none of them is loſt, but that childe of perdition, that the Scripture might be fulfilled.*

John 17.12.

John 10.23.
John 10.17,18
Luke 22.32.
*Matt.*24.24.

For Chriſt is the euerlaſting king, and that true ſhepheard, who will ſuffer none of his ſheepe, for whome he hath giuen his life, to periſh, who prayed for Peter that his faith might not faile, and for all the Elect that they might neuer fall away.

2. How-

2. Howbeit although theſe promiſes of the care of Chriſt for his owne doe properly concerne the Elect: yet, foraſmuch as they are offered to the whole viſible Church, it is their part, whoſoeuer are in the Church, to applie them to themſelues for their owne comfort: otherwiſe what availeth it to confeſſe the Catholicke Church, and in minde and thought to conceiue that there is a company of the Elect, vnles withall we thinke of ſuch an vnitie of the Church, whereinto we are certenly perſwaded that we our ſelues are ingraffed?

2. The vſe and application. 2. Cor. 13. 5.

Wherefore we muſt marke in the ſecond place, that the vſe of this article conſiſteth in this, that I beleeue my ſelfe alſo to be a liuely member of that Congregation, and that I ſhall ſo for euer abide: which euery man ſhall by this meanes profitably know, namely, if he conſider that euen at this day alſo the Sonne of God doeth gather vnto him ſelfe a Church, while he prouideth that his Goſpel be publikely preached by miniſters lawfully thereunto called, and the Sacraments by them adminiſtred according to that rule which he hath left.

What vſe there is of beleeuing the Catholicke Church.

Wherefore let euery man here thinke that he is called by Chriſt, and bidden to come into his Church, to heare his voyce in the preaching of the Goſpell, to followe it, to ioyne him ſelfe to this companie, by faith to lay holde vpon the worde of God, & Chriſt that is offered therein, to vſe the Sacraments for confirmation of his faith, and ſo fully to perſwade him ſelfe, that he is a liuelie member of the Church, and that he hath fellowſhip with Chriſt: and therefore to indeuour to continue him ſelfe in brotherlie agreement with all the children of God, to giue vnto the Church the authoritie that it deſerueth: finally ſo to behaue him ſelfe as becōmeth a ſheepe of the flocke, & by holines of liſe, franke confeſſion, godly invocation, & other duties which the doctrine of the Goſpel requireth, to make knowen alſo vnto others, that he hath delight in this congregation, that he belongeth vnto it, and will neuer depart from it.

Heb. 10. 25.

1. *Iohn* 3. 21. *Matth.* 10. 40.

Then let him applie the general promiſes of the preſeruation of the Church to his owne vſe, after this ſort: The Prophet ſaith that the Church is founded vpon the

the holy hils, that is, aboue in heauen: but I am a part of this Church, therefore God wil defend, preserue me, and my saluation. Christ said that the gates of hell should not preuaile against his Church: but I belong vnto this Church: therefore Satan shalbe able to doe nothing against me, and though he stirre euery stone, yet shall I stand inuincible by the protection of Christ.

Mat.16.18.

Againe: he that is once made a member of the Church, and so ingraffed into Christ, he can not fall away: but I am once by faith and by the Spirite become one bodie with Christ; therefore I can not perish: and therefore I assuredly beleeue that I shall alwayes abide a liuelie member of his Church: which is the true meaning of this article, whatsoeuer the Council of *Trent* say & determine to the contrarie: as if no man by absolute assurance might promise any thing to him self, although all ought to repose most certen hope in the helpe of God: which, what is it else but to hope in God, and yet to doubt of the faithfulnesse, the constancie, and trueth of his promises, that is, to mocke God?

Iohn 10.28, 29.30. Rom.8.31.38. Concil. Trid. cap.13. Sess.6.

And not onely in regard of mine owne person am I admonished by this article, thus to beleeue, and be perswaded: but also likewise to hope euen of the whole bodie of the Church: in so much, that although sometime no difference can be marked betweene the children of God and profane persons, betweene his owne flocke & wilde beastes, yet I doubt not but Christ hath, and knoweth his owne, whome he keepeth sealed vp, as Paul speaketh.

2.Tim.2.19.

The meaning of the word *Beleeue.*

For the worde *(beleeue)* hath this force; for if we account those things onely to be vndoubted, which come vnder the sight of our eyes: no doubt in euery age of the Church, there hath often bene such turning of all things vpside downe, that as the corne couered with chaffe can not be seene, so there was no face of the Church appearing.

1.King.19.10. Rom.11.3.

The false doctrine.

THe Romanistes *passing by the true marks of the church, doe without the Scripture set other markes of the Church, namely antiquitie, miracles, multitude, succession of place*

persons, wherof the two former beeing rightly vnderstood make for vs, for that there is no doctrine either more auncient then ours, or confirmed with more, or more excellent miracles: but the rest that follow are the very notes of the seat of Antichrist. For as for multitude, that saying of Christ is flatlie against it: Feare not little flocke: For succession of place, that is to daunce after the Iewes, and to shut vp the whole world in one citie: for succession of persons, if the Church were tyed to certeine persons, and not to true doctrine, then Christ and his flock had beene worthely pronounced excommunicate, because being not the successour of Aaron, yet he tooke vpon him to preach by authoritie, and discharged the office of the high Priest: And Paul had done very ill and vnwisely forewarning the Ephesians to watch, for that after his departure, there would grieuous wolues not sparing the flocke get in vpon them: finallie it had not beene well saide by Tertullian, that faith ought not to bee tryed by persons, but persons by faith.

The marks of the popish Church.

Luk. 12. 32.

Ioh. 9. 22.

Act. 20. 29, 30

Lib. de Præscript. aduers. hæres.

Therefore it is no merueile if of these and other like false suppositions they doe conclude, that the authority of the Church is aboue the authoritie of the word, and that it hangeth of the Churches determination, how much reuerence is to be giuen to the Scriptures, vvhich vvranglers are notablie refuted euen by one saying of the Apostle: for hee witnesseth that the Church is borne vp vpon the foundation of the Prophets and Apostles: If the doctrine of the Prophets and Apostles be the foundation of the Church, that must first be certen and out of controuersie before this can beginne to be: And when the Church receiue it and seale it with their consent, they doe not of doubtfull, & otherwise lying in controuersie make it authenticall, but because they acknowledge it to be the truth of their God, they doe without sticking reuerence it as the dutie of godlines doth require.

Eph 2. 20. The Church is not aboue the word.

Whereupon a certeine Doctour of their owne, beeing thereunto driuen by the force of the truth, graunteth that it might much more conueniently be said, that the holy Scripture giueth authoritie and dignitie to the Church, then contrariwise: and that for that triall of Ecclesiasticall traditions, the onely touch stone is the word of our Lord Iesus Christ expresselie deliuered in the bookes of the holy Scripture, and that it ought in no

M. B. in Epist. ad P. M. 5.

ſort to be hearde, Thus ſaith Auguſtine, thus ſaith the Donatiſt, *but,* thus ſaith the Lord.

3 The deſpiſers of the *Church.*

Beſides they offende againſt this article, who denie that there is any viſible Church in the worlde, and thinke that the vſe of the Sacraments is not neceſſarie, and may be omitted without ſinne, and that it is ſufficient if euery man be taught by himſelfe, and be his owne teacher and maſter at home, who certenly either doe not vnderſtande the article of the Church, or elſe are ſtubburnlie contentious: for to what ende hath God giuen markes to diſcerne the true Church from the falſe? to what purpoſe did he commaund the Sacraments to be vſed, why hath hee ordeined his holy miniſterie, but to that ende, that hee may be knowne, ſerued, and praiſed of his children in his Church, according as hee hath commaunded vs in his word?

Gal.4.26. Why the viſible Church hath the title of Mother.

Laſt of all ſuch men euen by the onely title of Mother *might ſuffer them ſelues to be admoniſhed, how profitable, yea neceſſarie for vs the knowledge of the viſible Church is, ſeeing there is no other entrance into life, vnleſſe the Church conceiue vs in her wombe, vnleſſe ſhe bring vs foorth, vnleſſe ſhe nouriſh vs with her teats, finallie vnleſſe ſhe conteine vs vnder her cuſtodie and gouernement, vntill hauing put of this mortall fleſh we ſhalbe like vnto the Angels: for our weakenes will not let vs be ſent from ſchoole, vntill wee haue beene ſchollers all the whole courſe of our life. Moreouer no forgiueneſſe of ſinnes is to be hoped for out of the Lap of the Church, nor any ſalvation,* as Eſay, *and* Ioel *witneſſe, to whome* Ezechiel *ſubſcribeth, when he denounceth that* they ſhall not be written in the writing of the houſe of Iſrael, nor be in the aſſemblie of the people of God, *whome hee doeth abandon from the heauenlie life.*

Mat.22.30.

Eſa.37.32. Ioel.2.31.32. Ezec.13.9.

Queſtion.

55 What meaneth the Communion of Saints?

Anſwere.

Firſt that all, and euery one of the beleeuers haue fellowſhip with Chriſt and all his benefits, as beeing members of him. Secondlie that euery one who hath receiued gifts, ought to imploy them redilie and chereſullie for the common profite, and ſaluation of all.

The

The Expoſition.

IN theſe words is declared the qualitie of the Church, that is, what māner of Congregation that is, & ought to be which wee call the Church, namely ſuch a one, whoſe citizens are holie. 1. By imputation of the perfect holines of Chriſt. 2. In reſpect of holines begun in them ſelues by the Spirit of Chriſt: for although the Church of God be conuerſant in the world, and the world is altogither vncleane, and it cannot be, but from ſo corrupt an ayre it muſt needes draw much ruſt & infection: yet Chriſt would not haue his Church to be a ſtie for hogs, but whomeſoeuer he doth indue with the knowledge of ſaluation, them he commaundeth to liue holilie, & worthy of the Goſpell.

Rom. 8. 1. In what reſpect the Church is called holie. 1 Cor. 1. 2. 1. Theſſ. 4. 7.

Secondly the Church is painted out as it were a Spiritual common wealth, wherein how many citizens ſoeuer there be, they haue among themſelues communion of the ſame priuiledges.

This communion is double; the one inward, whereby ſuch as the Lorde hath in this viſible Church alwaies choſen, that is, true beleeuers, are vnited by the ſame Spirit, with the Father, and his Sonne Ieſus Chriſt, and one with another among themſelues: the other outward, ſtanding in the mutuall duties of Charitie, which the faithfull exerciſe one toward another.

A double communion of Saints.

As concerning the inward communion it hath as it were theſe degrees: 1. That al the elect are by the grace of adoption the Sonnes of God, and haue the ſame Father in heauen.

Rom. 8. 15.

2. That all the Elect are indued with the ſame faith, whereby they were ingraffed into the Sonne of God, euen from the very beginning, and as yet ſtill are ingraffed, which is their effectuall calling.

Eph. 4. 5. Rom. 8. 28.

3. That the ſame grace of Iuſtification is common in Chriſt vnto all, both vnder the old & the new Teſtamẽt.

Pſal. 32. 1, 2. Rom 4. 8.

4. That the ſame glorification is common to the whole bodie.

Rom. 8. 30.

This communion is ſuch that without it there can be no ſalvation, and therefore the conſideration thereof muſt greatly delight and comfort all and euery one

How weighty a matter the communion of the faithfull with Chriſt is.

of the beleeuers: For howſoeuer it be an excellent thing to take parte in the outwarde or viſible Church of the ſame word, praiers and ſacraments, yet the participation and inioying of theſe things is very often common to vs with hypocrites: but the inward cõmunion wherby we haue fellowſhip with the Father, and with his Sonne Ieſus Chriſt is the ſpeciall prerogatiue of the Elect, and euen of them, to whom the Lord hath giuen this ſpeciall *authoritie*, or rather *honour* (to vſe the words of the Euangeliſt) that is, of the faithfull and children of God alone.

Ioh. 1.12.

Ioh. 15.5. Of this benefite Chriſt ſpeaketh in Iohn: *I am the vine, and you are the branches, he that abideth in me, and I in him, bringeth forth much fruit.*

1.*Cor.* 1.9. *Faithfull is God*, ſaith the Apoſtle, *by whome ye are called into the Communion of his Sonne Ieſus Chriſt our Lord:* and in

Phil. 1.5. another place: *I thanke my God for the fellowſhip which yee haue in the Goſpel.*

1.*Ioh.* 1.3. So Iohn: *That which we haue ſeene and heard, we declare vnto you, that yee alſo may haue fellowſhip with vs, and that your fellowſhip may be with the Father, and with his Sonne Ieſus Chriſt.*

Of this our inward communion, and fellowſhip with Chriſt, the holy ſupper of the Lord is a ſeale: wherupon

1.*Cor.* 10.16. *Paul* ſaith: *The bread which we breake is not the Communion of the bodie of Chriſt?*

Such alſo is the felowſhip which the faithful haue one with another, and that by the ſame bond of the Spirit, wherof the ſame Apoſtle ſpeaketh: *Becauſe we being many are one bread, & one body, in that we are partakers of one bread.*

1 *Cor.* 10.17. The communion of the faithful amõg themſelues.

Againe: *By one Spirit we are all baptized into one bodie, whether we be Iewes or Grecians, whether we be bond, or free, and haue beene all made to drinke in one ſpirit.*

1.*Cor.* 12.13. *Eph.* 4.4. To the Epheſians: *There is one bodie and one Spirit, euen as yee are alſo called vnto one hope of your calling.*

Wherein the outward communion conſiſteth. 2. Moreouer of this inward, and myſticall communion of the members with the head, and one with another, ariſeth that outward brotherly loue, which ſtandeth in the worke and practiſe of charitie: the end whereof is, that whatſoeuer giftes euery man hath receiued, the

ſame,

ſame they ſhould readily and chereſully bring into common for the edification of all men.

Therefore thus ought euery one of the faithfull to think, that, ſeeing they are members of one bodie, therfore God would haue them to be gathered in one to the fellowſhip of Ieſus Chriſt, that whatſoeuer benefits God hath beſtowed vpon them, the ſame they ſhould liberally impart one to another: & as there is a compaſſion & natural affection one to another, betweene the members of the natural body, neither doth the foot enuy the head, nor on the other ſide the head the foot, or the reſt of the members, that euen ſuch a ſpirituall loue and affection ſhould be and beare the ſway among them from one to another. 1 *Cor.*12.25. *Phil.*2.4.5.6.

If therefore there be any that excell in ſpeciall & notable gifts of the minde, they may not hide them in the earth, but bring them foorth to common vſe; as alſo no man may enuie them, but euery man muſt make much of theſe giftes of God in another, eſpecially when he ſeeth them ſerue to the profite of his neighbours: and if there be alſo among the faithfull any mightie and rich, and the neceſſitie of the Church and of the poore do require their help, they ought to giue liberally, and beſtow frankely of that aboundance, which God hath heaped vpon them. The dueties of the ſaintes one towarde another. 1. *Pet.*4.10.

And this imparting of our gifts one with another, ought to be readily and chereſully done, and not to be wrung out of mē againſt their willes: for that which the Apoſtle ſaith, *God loueth a chereſul giuer*, muſt be applyed to this purpoſe: as alſo that to the *Romanes*: *He that miniſtreth let him doe it with diligence, he that ſheweth mercie, let him doe it with cheereſulneſſe*: for ſo we read that the faithfull did in the Primitiue Church: who *beeing of one heart and of one minde, brought their money and their riches, and laid them at the Apoſtles feet for the vſe of the poore*, in ſuch ſort that no man wanted any thing that was neceſſarie for them. The cheereſulnes of the Saints in doeing good. 2 *Cor.*9.7. *Rom.*12.8. *Act.*4.35.

And truly it can not otherwiſe be, but that they who are truly perſwaded, that God is their Father common to them vvith all men, and that Chriſt is their com-

mon heade, beeing fast ioyned one to another by brotherly loue, should impart too and fro whatsoeuer they haue, and that with cheerfulnes.

The false doctrine.

By this inwarde communion of the faithfull with Christ their head, we may easily iudge of our communion with Christ in the sacraments: namely, that it is no grosse conioyning of Christs and our substance by touching one another, but a mistical coniunction by the ite and by faith: for the Sacraments doe seale none otherwise, then the word doth promise.

1. Against consubstantiation.

But this doctrine of the communion of Saints is abused, first by the regenerate Pelagians and Donatistes in our time, who imagine the Church of Christ, the qualitie whereof is here expressed, to be in this world without spot or wrinckle: as if because the faithful are called Saints, & the Prophets do foretell that there shalbe an holy Ierusalem, by which strangers shall not passe, and an holy temple into which the vncleane shall not enter, therefore the Church were perfectly holy, whereas the faithfull are rather so called, because with all their indeuour they doe striue to attaine to holienes and absolute puritie, and because innocencie which they haue not as yet atteined vnto, is by the goodnes of God imputed vnto them. Secondly this clause of the communion of Saints is abused also by certeine Anabaptists, who by this pretence doe pull in sunder the order of common wealthes as if it were vnlawfull for euery man to possesse his owne substance, which God hath expressely warrented in the eight commaundement: to whome adde the Romanists, who referre this communion of Saints to that authorite which the Pope braggeth of, and thinketh to be due vnto him of the Church of Rome and all the reteiners of that sea: so that whosoeuer doe not giue to the Pope soueraigne honour, and subscribe to this traditions, are accounted heretickes and to be out of the communion of Saintes.

Augustin. de haeres. cap. 86. & 69.

The perfectists.

Ioel. 3. 17. Esa. 55. 8.

The Anabaptists.

See Sleidan in lib. 6. comment.

Question.

56. What beleeuest thou concerning forgiuenes of sinnes?

Answere

Anſwere.

I beleeue that God for the ſatisfaction of Chriſt hath quite put out of his remembrance all my ſinnes, and euen that corruption alſo, wherewith I muſt ſtriue all my life long, & doth freely giue vnto me the righteouſneſſe of Chriſt, ſo that I ſhall neuer come into iudgement.

The Expoſition.

What is meᵗ by forgiuenes of ſinnes.

HAuing vnderſtood what the Catholicke Church is, and what is the qualitie thereof, and what we are to learne thereby: now followeth the recitall of thoſe priuiledges, wherewith God hath graced it: of which forgiueneſſe of ſinnes, as beeing the chiefe treaſure of the Catholicke Church is ſet firſt in order: the definition whereof out of the wordes of the *Catechiſme* is this, to wit, a ſtedfaſt purpoſe and will of God, to lay aſide al memorie of ſinne, and the puniſhment thereof, and freelie to giue the righteouſnes of Chriſt, euen for his ſatisfaction, ſo that I ſhal neuer come into iudgemēt: in which definition wee are ſhortely to marke theſe principall points. 1. Who forgiueth ſinnes, namely God alone. 2. Wherein this forgiueneſſe of ſinnes doth ſtand, and how farre it reacheth. 3. For what cauſe God forgiueth ſinnes: and laſt of all, what is the fruite and effect of free forgiueneſſe.

1.

It belongeth onely to God to forgiue ſinnes.

And for the firſt which maketh moſt of all for the confirmation of our faith, it belongeth onely to God to forgiue ſinnes, and he onely hath authoritie to doe it: for he beeing the partie offended, what Angell or man dare or may giue to any other any part of his right? the Prophet *Dauid* flyeth vnto God, when he had offended him by two grieuous ſinnes: ſaying, *againſt thee onely haue I ſinned*, becauſe he knew that he was to looke for forgiueneſſe of ſinnes from God: and againe, *There is mercy with thee that thou maiſt be feared.* *Pſal.* 51. 1. *Pſal.* 130. 4.

Secondly he that ſhall forgiue all ſinnes & ſo cleere the conſcience, muſt be ſuch a one as ſeeth the hart, and knoweth all things: but ſuch a one is God alone: therefore God alone forgiueth ſinnes, both thoſe that are committed againſt him ſelfe, and thoſe that are committed againſt our neighbour. 1. *King.* 8. 39.

Neither doth it ouerthrow this, that Chriſt ſeemeth to giue that authoritie to the Church, or to his miniſters: *Whoſe ſinnes ſoeuer ye forgiue, they are forgiuen in heauen:* For they forgiue ſinnes by reaſon of their miniſterie, by preaching forgiuenes of ſinnes to them that repent and beleeue in *Chriſt*, according to the commaundement of God: but God freeth from guiltines by his owne authoritie: euen as alſo in the Lords prayer we profeſſe that *we forgiue our debters*, namely ſo far forth as we lay aſide all deſires of reuenge, and forgiue the offence as much as in vs lieth: but God only muſt needs abſolue them.

Ioh. 20. 25.

How the Miniſters forgiue ſinnes

Mat. 6. 12.

Furthermore it bringeth vnto vs no ſmall comfort, that wee perceiue with what affection God forgiueth ſinnes vnto the faithfull: to wit, in ſuch ſort, that he layeth downe all remembrance of our ſinnes, which are here ſet downe to be of two ſorts: all actuall ſinnes, and euen that corruption wherwith we muſt ſtriue throughout all our life: that is, originall ſinne: which notwithſtanding he doth ſo forgiue, that he doth not altogether purge vs from it, but ſo farre that it can not condemne vs, and will alſo in his time quite deliuer vs from it.

Rom. 8. 1.

Whereto belong the ſimilitudes which God vſeth euery where in the Prophets, and doth thereby prouoke the people of Iſraell to earneſt repentance, promiſing that he will *caſt their ſinnes behind his back, and into the bottome of the ſea:* whereby the godlie King Ezechias doeth comfort and lift vp him ſelfe, and receiueth courage, being perſwaded that God hath caſt alll his ſinnes behinde his back.

Micah. 7. 19. Eſa. 38. 37.

For God is not like vnto men who oftentimes in wordes forgiue them by whom they are offended: but as by nature they are corrupt & prone to reuenge, ſo doe they neuertheles oftentimes remēber old iniuries done to them: but God, when he forgiueth ſinnes vnto man, doth it from his heart, blotting out all remembrance of his ſinnes, for ſo he ſaith in *Ieremie: I will be merciſull to their iniquities, & I will remember their ſinnes no more.*

Ier. 31. 34.

To which grace of free forgiuenes is added alſo another that doth marueilouſlie comfort, and confirme vs: namely that god doth not only forgiue vs all our ſinnes,

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but alſo doth giue vnto vs the righteouſnes of Chriſt. For both are required, that we may be able to ſtand before God, both ſatisfaction for our ſinnes, and imputation of the righteouſnes & holines of Chriſt, according as the Apoſtle comprehendeth both the one and the other, when he ſaith: *Him that knew no ſinne he made ſinne for vs, that wee might be made the righteouſnes of God in him.* And in the firſt to the *Corinth. who was made vnto vs of God wiſedome, righteouſnes, ſanctification and redemtion.*

Two things are required to our reconciliation with God. 2.*Cor.* 5.21. 1.*Cor.* 1.30.

Beſides, this forgiuenes of ſinnes is ſo perfect, that it muſt be vnderſtoode not onely of the guiltines it ſelfe, but alſo of the forgiuenes of the puniſhment: for God doth not deale with vs in ieſt, or in ſport, but he dealeth in earneſt, euen as the creditour doth then truelie forgiue his debter, when he doth forgiue him, that he croſſe out his debt and cancell his bond: which goodnes of God, Chriſt hath expreſſed by the parable of two debters, who when they had nothing to pay, their Lorde freelly forgaue them the whole debt: for the creditour is not then ſaid to forgiue, when by his acquittance he witneſſeth that his money is paid him: but when without any paiment, he doth voluntarily of his owne liberalitie blot out the debt.

That God doth alſo forgiue the puniſhment due vnto ſinnes. *Luk.* 7.42.

Now for that nothing is more hard then to beleeue the forgiuenes of ſinnes, becauſe nothing doth leſſe agree with the iuſtice of God, then to leaue ſinne vnpuniſhed, it is not without cauſe added in the text that god doth it for the ſatisfaction of Chriſt, in reſpect whereof hee doth both graunt pardon for our ſinnes, and freely giue vnto vs the righteouſnes of Chriſt.

3. God doeth forgiue ſins for Chriſts ſake. 1.*Joh.* 2.2. 2.*Cor.* 5.19.21.

The cauſe of which aſſurance is to be fetched a litle higher, namely from the very couenant of God, & the oth, which conteineth in it this point, *(that God will remember our ſinnes no more:)* which couenant the Sonne of God, then whom there can be nothing vttered or conceiued to be greater in heauen or in earth, hath confirmed by his death: and which moſt perfite ranſome God hauing regard vnto, ſaith in *Ieremie: that he will remember the ſinnes of his people no more*, to which benefite the other is alſo adioyned, to wit, the imputation of the perfect obedience of Chriſt, and of his righteouſnes. *Jer.* 31.34. *Heb.* 8.12.

In what reſpect God doth freely forgiue vs our ſinnes. *Eſa.9.5.*

And theſe two are very wel reconciled, that although in reſpect of Chriſt, this forgiuenes is for his deſart, yet in reſpect of vs, our ſinnes are freely forgiuen vs, becauſe both God the Father hath giuen his Sonne vnto vs, and he hath voluntarily ſatisfied for our ſinnes.

Wherfore God in freely forgiuing vs our ſinnes, doth nothing contrarie to his iuſtice, becauſe Chriſt hath perfitely ſatisfied it: but he ſheweth by this his free mercie, how greatly he loueth vs in Chriſt his Sonne: and the Sonne him ſelfe chiefely by the voluntary abaſing of him ſelfe, doth declare his moſt perfect loue toward vs.

The fruit and effect of forgiuenes of ſinnes. *Ioh 3.17,18. Ioh 5.24. Act.16.31. Pſal.32.1,2. Rom.4.7.9.*

Laſt of all, hauing vnderſtood the article of free forgiuenes of ſinnes, we muſt now weigh the fruit and effect thereof: which is, *that we ſhall neuer come into iudgement*, whereupon followeth ſaluation and euerlaſting life: as Chriſt witneſſeth: *For God hath not ſent his Sonne into the world, to condemne the worlde, but that the world by him might be ſaued: he that beleeueth in him is not condemned.* Againe, *Verely, verily I ſay vnto you, he that heareth my word, & beleeueth him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life*: By which ſentence is ſpecially noted the free forgiuenes of ſinnes for Chriſtes ſake, the effect whereof is ſaluation and bleſſednes.

The Vſe.

1.

The which obſeruation of the affection and loue of God, which he beareth toward vs in Chriſt ſhall ſerue vs to this vſe: firſt to make vs take heede, that no doubting of the mercie & goodnes of God, in forgiuing vs our ſinnes, doe at any time creep vpon vs, as if God did not from his heart, & truly forgiue vs: Secondly to driue out al ſuch ſecuritie, wherby it vſually commeth to paſſe that men doe careleſſely ſleepe in their ſinnes, conſidering that both ſinne dwelleth in vs, wherewith we muſt ſtriue all our life long, & alſo that by this readines and goodnes of God freely to forgiue vs our ſinnes, we are the rather prouoked more carefully to auoid ſinne, according to the doctrine of S. Iohn, who when he had taught, that *if we confeſſe our ſinnes, the Lord is faithfull, & iuſt to forgiue vs our ſinnes*, leaſt any man might hereupon flatter

2.

1. *Ioh.* 1.9. *Rom.*6.11.

flatter him ſelfe in ſinne, he meeteth with it by this admonition: *Little children, theſe things I write vnto you, that you ſinne not*: as alſo Ezekiel, or rather God him ſelfe by the Prophet, ſpeaketh moſt ſeuerely againſt ſuch frowardneſſe: *When I ſay vnto the righteous man thou ſhalt ſurelie liue, if he truſting to his owne righteouſnes commit iniquitie, all his righteous deedes ſhall not be remembred, but in that his iniquitie which he hath committed, he ſhall die.* 1. *John* 2. 1. *Ezek.* 33. 13.

The falſe doctrine.

SEeing it belongeth onely to God to forgiue ſinnes, vpon the laying of this foundation the deuice of meritorious auricular confeſſion falleth to the ground, wherein the poore people do giue that to their prieſts to whome they make confeſſion, which none but God alone is able to doe. 1. *Conc. Trid. ſeſſ.* 14. *c.* 5. *Catech. Rom. pag.* 225. *and* 227. The deuiſe of auricular confeſſion.

Secondly if God ſo forgiue ſinnes, that he caſteth quite away all remembrance of them, and that for the ſatisfaction of Chriſt, who ſuffered in the fleſh for our ſinnes, the Romaniſtes do greatly erre, who reſtraine that ranſome of the Sonne of God, onely to deliuerance from euerlaſting puniſhment, as if his death had not bene of that force, that it could alſo deliuer the faithfull from preſent puniſhments of this life, which God often times layeth vpon his children, partly for originall ſinne, and partly for actuall ſinnes, not that they ſhould be in ſteade of any ſatisfaction, but for exerciſe of their faith, and of their patience, and to further their ſaluation. 2. *Conc. Trid. ſeſſ.* 14. *cap.* 9. Of ſatisfactory workes.

Thirdly if God forgiue all ſinnes, and euen that corruption wherewith we muſt ſtriue all our life long, then are the ſame men alſo deceiued, in that they ſtretch the benefite of forgiueneſſe of ſinnes for Chriſtes ſake no further, then to the time that went before baptiſme, but as for all the time that followeth after, they part ſtakes betweene Chriſt and their owne workes or merites, which is to ouerthrowe the very foundation. 3. *Conc. Trid. ſeſſ.* 14. *cap.* 8.

Fourthly they erre alſo in that they aſcribe grace vnto the ſacraments, as if the holy Ghoſt and forgiueneſſe of ſinnes were ſhut vp in theſe ſignes and ceremonies, ſo that who ſo euer without vnderſtanding and without faith come to be partakers of them, they are ſaued, euen by that worke wrought: whereas firſt and before all we muſt be reckened among the people of God, and be members of Chriſtes bodie, if we will obtaine forgiueneſſe of ſinnes. 4. *Conc. Trid. ſeſſ.* 3. *cap.* 8.

Fifily

5. Of the forgiuenesse of all sinnes, and euen of those that we daily commit.

Fiftly by this article are refuted the Novatians, *who after a man hath once receiued forgiuenes of sinnes, and afterwarde sinneth of infirmitie, thought that after his fall he was to looke for no more forgiuenesse of sinnes, and that against the verie rule of Christ, who commandeth to pray for our daily sinnes:* Forgiue vs our debtes: *and saith to Peter,* that he should forgiue his brother that repéteth, not only seuen times, but euen seuentie times seuen times, *being deceiued by these false principles:* that the Regenerate sinne not, and haue an Angelike perfection. *Whose Bishop* Asceſius *the Emperour* Constantine *did iustly reproue, saying:* Set to the ladder, *Asceſius,* and get vp to heauen alone.

The errour of the Novatians.

Matt.6.12.

August.de haref.cap.38.

Mat.18.21.

6.

Sixtly and lastly: if they who haue once by true faith applyed vnto them selues forgiuenesse of sinnes, as God offereth it in the Gospell, shall not by the witnesse of Christ come into iudgement, whereto serueth the Romish purgatorie, *wherein, of endlesse paine to deuise such a one as hath ende, they will needs haue vs so long to endure punishment, till our scorched soules be set free by meanes of our satisfactions before God? yea, what a God shall this be, who doeth so seuerely punish those that are without blame, that is,* vntill they haue paide the vttermost farthing, *(for so they wrest the place in Matthewe to serue their purpose) who are indeede nothing at all in debt? For it being plaine that there is no debt, but in regard of sinne, if this be taken out of the way, the rule of Gods iustice requireth, that the punishment which is the rewarde of sinne should also of necessitie cease: but because they vse to flie to the authoritie of the Fathers, let vs heare what Ambrose witnesseth:* He that here receiueth not remission of sinnes, shall neuer be there: *(that is, in the Communion of Saintes)* and he shall not be there, because he could not come to euerlasting life, because euerlasting life is the forgiuenes of sinnes. *And Cyprian:* After we are departed hence, there is nowe no place for repentance, no worke of satisfaction, here life is either lost, or saued: here we prouide for euerlasting life by the seruice of God, and by the fruite of faith.

Conc. Trid. Sess. 25. Decreto de Purgat.

Matt.5.20.

Ambros.lib. de bon. mort.

Contra Demetrium tract.1.

The 12. Arg. Of the resurrection of the flesh, and of life euerlasting, and of the fruite of both.

Question.

Queſtion.

47. What comfort doeth the reſurrection of the fleſh miniſter vnto thee? 22. Lordes day.

Anſwere.

Not onely that my ſoule ſhall ſtraightway after it is departed out of the bodie, be taken vp vnto Chriſt the head thereof, but that this fleſh of mine alſo, being raiſed vp by the power of Chriſt, ſhalbe vnited againe to my ſoule, and ſhall be made conformable vnto the glorious bodie of Chriſt.

The Expoſition.

NExt vnto the article of forgiueneſſe of ſinnes, followeth the reſurrectiō of the fleſh, or of this earthly lumpe, which is brought vnto duſt againe, from whence it was taken, whereof firſt we muſt ſhew the certentie, and then the Comfort, which iſſueth from thence to the faithfull. *Gen.* 2. 7. *and* 3. 19.

The trueth of the reſurrection of the fleſh is manifeſt out of the Scriptures: for that the holy *Patriarkes* were ſo carefull in prouiding their ſepulchers, they did not ſo for any ſuperſtition, but in a godly conſideration of the reſurrection of their fleſh that was to be vnto euerlaſting life, and that they might remaine among all poſteritie, as memorials of their faith concerning the raiſing vp of the dead: for which end *Abraham* purchaſed of *Ephron* the *Hittite* for a certen peece of monie, part of a fielde to ſerue for him ſelfe and for his familie: and *Iacob* being readie to die commanded his ſonnes to lay his dead corps in this monument, wherein were laid *Abraham* and *Iſaac*: laſt of all *Joſeph* conditioned with the *Iſraelites*, that when they were to depart out of Ægipt, they ſhould then carrie his bones with them into the land of promiſe, which the hiſtorie of *Ioſua* the captaine, witneſſeth to haue bene perfourmed.

I. That there ſhalbe a reſurrection of the fleſh.

Gen. 23. 19, 20. *Gen.* 33. 19. *Gen.* 49. 29, 30 *Gen.* 50 25. *Ioſu.* 24. 34

Iob doth openlie profeſſe that he looketh for the reſurrection to come: *For I am ſure that my Redeemer liueth, and he ſhall ſtand the laſt on earth: therefore after I awake, although the wormes eate this bodie, yet ſhall I ſee God in my fleſh: euen I my ſelfe ſhall ſee him, and mine eyes ſhall beholde him, and none other for me, after that my reines are conſumed within* *Iob.* 19. 25, 26, 27.

within me.

Dan.12.2. And Daniel: *And many of them that ſleepe in the duſt of the earth ſhall awake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt.*

Iohn 5.29. So Chriſt him ſelfe ſpeaketh of the generall reſurrection: *And they ſhall come foorth, that haue done good to the reſurrection of life, and they that haue done euill to the reſurrection of condemnation.*

The ſame reſurrection Chriſt prooueth by an euident argument againſt the Sadduces: *And concerning*
Mat.22.31,32 *the reſurrection of the dead, haue ye not read what God ſpeaketh vnto you, ſaying: I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the liuing.*

And in Chriſt him ſelfe we haue both an example of it, and as it were a ground for ſo Paul ſpeaketh: *But now*
1 Cor.15.20, 21,22. *is Chriſt raiſed from the dead, and is become the firſt fruites of them that ſlept: for by reaſon that by man came death, by man alſo came the reſurrection of the dead: For as in Adam all men die, euen ſo in Chriſt ſhall all be made aliue.*

2. The ſtate of the ſoule after the departure therof out of the bodie.

2. Moreouer, as touching the comfort which the faithfull receiue by the reſurrection of the fleſh, the *Catechiſt* doeth ſet it downe ſoundlie, firſt declaring the eſtate of the faithfull ſoules ſo ſoone as they are departed out of their tabernacle.

Nowe that is moſt certen, that our ſoule ſo ſoone as it is departed out of the body is ſtraightway taken vp vnto Chriſt the head thereof, which is not hard to prooue by teſtimonies of Scripture.

What the ſoule is. For the ſoule being a ſubſtance ſpirituall, without bodie, and immortall, as it can not die, ſo neither can it be ſaid to riſe againe, but to remaine aliue after it is departed out of the bodie.

2.Cor.5.1. For vnleſſe it were ſo, the Scripture ſhould not rightly compare the bodie to a cottage, out of which it ſaith that we depart when we die, becauſe it eſteemeth vs by that part, which diſcerneth vs from bruite beaſtes; in
2.Pet.1.14. which ſenſe alſo Peter drawing neere vnto death, ſaith, *the time is come wherein he muſt lay downe his tabernacle.*

And as the ſoule of Chriſt was receiued into Para-

diſe,

dise, the same day that it departed out of the bodie: so also must we thinke of the blessed spirits of the Saintes, according to the promise made to the thiefe: *This day shalt thou be with me in Paradise.* *Luke* 23.42. *Phil.* 1.21.

For there is the same condition of the members and of the head, so farre foorth, that we must beleeue, that euen at this day also the soules of the godly, so soone as they depart out of the bodie, are foorthwith taken vp vnto Christ their head. That the soules of the faithfull do depart out of the bodie vnto Christ.

Which faith *Steuen* the first Martyr firmely holding, as he was in dying committed his soule to Christ to be kept, as to the faithfull shepheard and Bishop of our soules: *Lord Jesus receiue my spirit.* *Acts.* 7.59. 1. *Pet.* 1.25.

In regard whereof also the Apostle saith: *I desire to be dissolued, and to be with Christ:* and speaking of the faithfull after he had said: *when our earthly house shalbe dissolued, we haue a building in heauen*: he addeth, *that we are absent as it were in a strange countrey from the Lord so long as we abide in the bodie, but doe desire the presence of God, by remooning out of the bodie*: vnlesse the soules did remaine aliue after the bodies, and did reteine their substance, what is that that hath God present, after it is separated from the bodie? *Phil.* 1.2,3. 2. *Cor.* 5.1. That the soules reteine their substance after they are out of the bodie.

Nowe what and howe great that heauenly glorie is which the Spirits of the blessed doe enioy, it is rashnesse to enquire further then God giueth vs leaue to knowe. Let vs be content with these boundes set vnto vs by God, that the soules of the godly being discharged of the labour of their warfare doe depart into blessed rest, where they receiue both comfort, and peace, and securitie of conscience, and with happie reioycing doe looke for the accomplishment of the glorie promised vnto them, vntill Christ their redeemer do appeare. That it can not be known en what glorie the soules haue in heauen. *Luke* 16,9. *and* 22.

The exspectation of which second and better life, as it deliuereth the godly from all feare of death: so on the other side, the reprobate and vnbeleeuers are horribly afraid with thinking of their vnhappie estate after death, whose lotte without doubt is the verie same, which *Iude* in his Epistle assigneth to the deuils, *that they are kept bound in chaynes, till they be drawn to that punish-* What is the condition of the wicked after death. *Luke* 16.23. *Jude* 6.

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ment, whereunto they are appointed.

The comfort of the faithfull by the reſurrection of the fleſh.

Furthermore the comfort which the faithfull receiue by the reſurrection of the fleſh that is to come, is conteined in theſe wordes: *That this fleſh of mine alſo being raiſed vp by the power of Chriſt, ſhal againe be vnited vnto my ſoule, and be made like vnto the glorious body of Chriſt.*

The definition of the reſurrection. *Orth. fid. lib. 4. cap. 28.*

So alſo the reſurrection of the fleſh is verie rightly defined, to wit, a raiſing vp of that verie fleſh which did fall: Euen as it is deſcribed by Damaſcene: *The reſurrection is the ſecond ſtanding vp of that which fell: or the reſurrection is a conioyning againe of the ſoule and bodie together, and a ſecondarie reſtoring of that liuing creature which was diſſolued, and did fall.*

That the ſame fleſh of mine and no other ſhal riſe againe. *Iohn 20.27. Luke 24.38.*

And that the ſame fleſh of mine which fell, ſhall riſe againe, what more certen proofe can I haue, then Chriſt him ſelfe, who after his reſurrection ſaid to *Thomas: Put thy finger here and ſee my handes, and put foorth thy hand and put it into my ſide:* and to his diſciples, *Behold mine handes and my feete, for it is I my ſelfe, handle me.*

2. Cor. 15. 23.

Whereupon Paul calleth Chriſt the firſt fruites of them that riſe againe, becauſe as he roſe againe in no other bodie but his owne, ſo alſo we, who belong vnto Chriſt, ſhall euery one of vs riſe againe in our owne fleſh.

1. Cor. 15. 36. and 55. 54.

Whereto alſo may be added that which the Apoſtle in the ſame place witneſſeth: *This mortall muſt put on immortalitie, and this corruptible muſt put on incorruption:* for, if euery ſeede in nature receiue his owne proper bodie, ſurely it were againſt reaſon, that the ſame bodie of man which is ſowed, ſhould not riſe againe: which is alſo to be vnderſtood of the ſoule, namely, that that very ſoule which was before vnited to the bodie, ſhall be reſtored vnto it againe.

That the ſame ſoule of mine ſhalbe ioyned againe to the bodie. *Acts. 7. 59. Iob. 16. 9, 22.*

For this were contrarie to the righteouſnes of God, if the ſame bodie, wherein the Martyrs ſuffered for the Name and doctrine of Chriſt, ſhould not riſe againe to glorie and immortalitie: if neither that ſoule, that bodie, that tongue, nor that hand which haue deſpiteſully vſed Chriſt and his members, ſhould come vnder euerlaſting torment and paines: likewiſe, if that ſoule, wher-

with

with holy men haue glorified & called vpon God, ſhould not be bleſſed with euerlaſting glorie.

Hereto may be added that the Apoſtle ſaying that Chriſt ſhalbe the Iudge of the world, alleadgeth the teſtimonie of *Eſay*: *I liue, ſaith the Lord, and euery knee ſhall bowe vnto me*: where he doth openly declare that they whom he ſpeaketh vnto ſhall come before him to giue an account of their life, which could not be true, if there ſhould new bodies come to appeare at the iudgement ſeat of God. *Eſa.* 45. 23.

And euen very children doe ſo vnderſtand the words of riſing and raiſing againe: for we will not ſay that that riſeth againe which is now firſt created, neither could that ſaying of Chriſt ſtand: *Whatſoeuer my father hath giuen me, it ſhall not periſh, but I will raiſe it vp at the laſt day.* *Ioh.* 6. 39.

With this hope was *Iob* comforted, when he was more like a dead corps, then a man, becauſe he knew that hee ſhould be clothed againe with his skinne, and that hee ſhould in his fleſh ſee God, euen he and none other for him. *Iob.* 19. 25, 26.

The ground of this our comfort is twofold. 1. The power of *Jeſus Chriſt*. 2. His trueth, who can neither deceiue nor lie.

By whoſe power the reſurrection ſhall be wrought. *Rom.* 1. 4. *Rom.* 8. 11. 1. *Cor.* 15. 21.

For ſeeing that Chriſt is not only man, but alſo God, and therefore almightie, as hee was able to raiſe vp him ſelfe, ſo ſhall it be eaſie for him, to quicken our bodie, after it is brought to duſt: and he hauing all the elements ready at his becke, no difficultie can let him, but that he may commaund the earth, the water, and the fire to reſtore, whatſoeuer ſeemeth to haue beene conſumed by them.

And whereas it was ſaid euen now, that for proofe of the reſurrection, ſoules muſt be directed to the infinite power of Chriſt, *Paul* doth brieflie teach the ſame when he ſaith, that *we do looke for Chriſt from heauen, to make our vile bodie like to his glorious bodie, according to his mightie power, whereby he is able to ſubdue all things vnto himſelfe.* *Philip.* 3. 20, 21.

So that they indeede doe very groſſely, who doe here reſpect what may naturally be done, where there is laid before vs an incomprehenſible miracle, which by the

greatnes thereof doeth euen ſwallow vp our ſenſes,
1.Cor.15.36. whome the Apoſtle doeth verie deſeruedlie ſcorne at.

Laſt of al to know in what ſtate this ſame fleſh of ours ſhall be, maketh not a little for the comfort of all the godly: namely, *like vnto the glorious bodie of Chriſt.*

What māner of fleſh wee ſhall haue in the reſurrection.
*Mat.*22.30.
*Mat.*13.34.
*Mat.*17.12.
1.*Ioh.*3.2.

The ſame fleſh, for ſubſtance, ſhall riſe againe: but the qualitie of it ſhall be changed: for it ſhall be beautified & indued with a new excellencie, brightneſſe and glorie, and ſhall be indeede altogether glorious, and that not onely becauſe it ſhall be incorruptible, but chiefly for ſome more excellent change: as when Chriſt ſaith, that in the reſurrection we ſhall be as the Angels in heauen: and in another place hee compareth the righteous to the ſhining of the Sunne: a taſte whereof he gaue in his owne bodie vpon the mountaine, when he was tranſformed before his diſciples, and his countenance did ſhine like the Sunne.

1.Cor.15.49. The Apoſtle intending to ſhew the ſame chāge ſaith: *It is ſowen a naturall bodie, it riſeth a ſpirituall bodie*: and, *as we haue borne the image of the earthly, ſo ſhall we beare the image of the heauenlie:* ſignifying that in the reſurrection our bodies ſhalbe ſpirituall and heauenly: not that the matter of our bodies ſhalbe brought to nothing, but becauſe after the reſurrection, they ſhall liue no more a naturall life, but a ſpirituall life: they ſhall not be nouriſhed, they ſhall not beget: they ſhalbe inflamed with the quickning Spirit, and ſhalbe altogether glorified, & yet determined within ſome place.

What maner of bodies the vnbeleeuers ſhall haue after the reſurrection.

And by this excellencie ſhall the bodies of the righteous differ from the bodies of the vnbeleeuers, *which* ſhall alſo riſe againe by the power of Chriſt, but as of a Iudge, and ſhalbe indeed incorruptible and immortall, in reſpect that they ſhall neuer die: but theſe things as al other things ſhall turne to them for a curſe, ſo that they had rather a thouſand times die, then to liue ſo miſerablie in paines that neuer ſhall haue ende.

Laſt of all that which the Apoſtle ſaith, that our vile bodies muſt be made like vnto his glorious bodie, is not ſo to be taken, as if both ſhould be in equall glorie, but

according to the measure of the gift of Christ: for it is meete that the heade should haue some preheminence aboue the members.

Wherefore seeing we haue this ground of the resurrection of our flesh, from hence is ministred vnto vs that comfort which is necessarie. 1. To take away all heauines which we conceiue for the dead, according to *Pauls* doctrine: *I would not haue you ignorant, brethren, concerning those that sleep, that you sorow not as others that haue no hope: For if we beleeue that Iesus dyed and rose againe, so also shall God bring with him those that are laid asleepe in Jesus.* 2. To driue away al feare of death by the hope of a better life, to which we shall come by the resurrection, in respect of which end *Tertullian* doubted not to call the resurrection of the flesh, the confidence of Christians. 3. To incourage vs vnto good works, not to deserue any thing, but because life is promised to them that do wel. Last of all, that by remembring the resurrection to come, wee may be hindred from euill doing, euen because of the punishment then threatned to euill doers.

The Vse.

1

1. *Thes.* 4. 13, 14

2

2. *Cor.* 5. 1, 2.

Tertullian.

3

Rom. 27. 10. *Joh.* 5. 29.

4

The false doctrine.

1

IF the soules of the godly after they are departed out of the bodie, are straightway receiued into euerlasting tabernacles, and gathered vnto Christ their heade: contrariwise the soules of the wicked vnto the deuill, that which the Romanistes *triste about the paines of Purgatory must needs be a meere forgerie.*

Concil. Trid. sess. 6. cap. 30.

Purgatorie refuted.

2

Such is also the fancie of those who are called Psychopannychites, *or rather* ψυχόπαννυχοι, *that is, soule killers, but without wound, who say that the soules doe sleepe, or else die, vntill the day of iudgement.*

The error of the Psychopannychits.

3

Thirdly, if the same flesh for substance shall rise againe, which did fall, wickedly thought the Manicheis, *both old and new, (as the* Anabaptistes) *who imagined that the soules should haue new and other bodies, because it is not meete that the flesh which is vncleane, should rise againe: as if there were no vncleannes of the soule: forgetting the Apostles doctrine, that* flesh and blood shall not possesse the kingdom of God: *that is, that in the resurrection our bodies shalbe deliuered from all infirmitie.*

Epiph. l. 2. tom. 2. cap. 56.

That there is vncleannes in our soules.

1. Cor. 15. 50.

4 The errour of Hymeneus & Philetus. 2. Tim. 2. 17.

To whome they also may be added, who said that the resurrection was past already, as long ago Hymeneus *and* Philetus, *and at this day many fantasticall men, imagining the resurrection to be I know not what allegorie.*

5 The errour of the Pythagoreans.

Last of all, their error also is here described, who haue by strange deuises darkened the doctrine of the resurrection, as the Pythagoreans *long since, and others, who haue brought in the returning of mens soules into the bodies of beasts to be borne againe: against whom* Augustine *hath written, lib. 22. de Ciuitate Dei, Cap. 28.*

Question.

58. What comfort receiuest thou by the article of euerlasting life?

Answere.

That because in this present life I feele the beginnings of euerlasting ioy in my heart, I shall after this life enioy full and perfect blessednes, wherein I shall praise God for euer: which blessednes neither eye hath seene, nor eare hath heard, nor any man can conceiue.

The Exposition.

THis article is very fitly set in the last place, as being the end both of the whole doctrine of the Gospell, and of all the articles of faith, which *Iohn* briefly pointeth at, cõcluding in this sort whatsoeuer he had taught of Christ: *These things are written that ye may beleeue that Iesus is that Christ, that Sonne of God, and that in beleeuing ye may haue euerlasting life through his name.* *Ioh. 10 31.*

1 That there is an euerlasting life.

Therefore this article is most necessarie, the trueth whereof is also thus prooued. If the faithfull shal haue a resurrection of the flesh, and if the same shall againe be vnited to the soule, it followeth that the faithfull both in soule and bodie shal liue in blessednes for euer, which is the last ende of our calling and of true happinesse: which *Augustine* very well gathereth out of the former article, saying: *Blessed life can not be without immortalitie, whereunto the resurrection bringeth vs.* *Lib. 13. cap. 8. de Trinitate.*

Matth. 22. 32. Secondly, if *God be not the God of the dead but of the liuing,* and *God is the God of Abraham, Isaac, and Iacob,* who in respect of the bodie are dead: then must there

needes remaine another life, wherein their soules doe liue for euer, and where they shall be one day in bodie, which can be none other but euerlasting life.

Paul prooueth the same: *If in this life onely we haue hope in Christ, we are of all men most miserable*: signifying that there is another life to come, wherein there shall be an end of all wretchednes and heauines, and our mourning shall be turned into ioy. 1.Cor.15.19.

Wherewith agreth that which he writeth to the Romans: *For I account that the sufferings of this present time are not worthie of the glorie which shalbe reuealed*. And to the Corinth. *For we know that if this tabernacle of our earthlie house, were dissolued, that we should haue a building of God, an house not made with hands, but eternall in heauen*. Rom.8.18. 2.Cor.5.1.

So saith the holy ghost in the Epistle to the Hebrewes: *For* (saith he) *we haue not here an abiding citie, but wee looke for one to come*: by which glorie & citie to come, nothing els is meant, but that euerlasting life in heauen with Christ our head, which shall accompany the immortalitie of the soule, and the resurrection of the godlie. Heb.13.14.

Therefore it being plaine out of these and other places of Scripture, that there is life euerlasting, let vs now see what euerlasting life is, and what comfort the faithfull receiue by the assurance thereof.

The description of euerlasting life is this: that it is a sense, and feeling of euerlasting ioy and gladnes begun in my heart presently, that is in this worlde, and after this life an enioying of full and perfit blessednes: which blessednes neither eye hath seene, nor eare hath heard, nor any man can conceiue. The description of life euerlasting & what comfort we haue thereby.

This definition or description of euerlasting life standeth of two parts: the one is, of the beginning thereof in this life, the other of the perfection of it in the life to come, which truly is worth the noting: for vnlesse euerlasting life be here begun in vs, there is no cause to hope, that hereafter we shall haue and enioy it: for whosoeuer in this life haue had no tast nor feeling of it, shall neuer be partakers thereof in the resurrection. Apoc.20.6. 2.Cor.5.2,3.

Now euerlasting life is called the beginning of euer-

Euerlasting life defined by the effects

lasting ioy & gladnes in our hearts, of the effects thereof: which that we may the better vnderstand, it shall be good to search out the causes of this ioy, to the intent we may know what manner of gladnes and ioy it is.

The causes of this ioy and gladnes in this life are the holy ghost, and faith in Iesus Christ: according to that saying of the Apostle: *The kingdome of God*, that is, euerlasting life (which is begunne when God raigneth in vs) *is righteousnes, peace, & ioy in the holy ghost*: for from whence ariseth true gladnes? namely of that that our sinnes are forgiuen vs, that Christs righteousnes is imputed vnto vs, that we are reconciled vnto God, which benefites God bestoweth vpon vs by his Spirit, when he doth regenerate vs, and create in vs that instrument which we call faith, whereby we lay holde vpon, and apply to our selues Christ and all his merits, and doe from thence forth yeeld our selues to be ruled by his spirit.

Rom. 14.17. That euerlasting life is begun in vs by the holy Ghost.

For as before regeneration we led a naturall, or rather a carnall life, and all our actions were like to their beginnings: so after we are regenerate and inlightned into the knowledge of Iesus Christ: then both that peace and quietnesse beginneth to shine vpon our consciences, and we begin to enter another life, the Spirit ruling and gouerning all our thoughtes, wordes, and deedes.

Joh. 3.6. Contrarie effects doe follow of contrarie causes.

Wherein the beginning of euerlasting life dothconsist.

Wherefore the beginning of euerlasting life consisteth in two pointes, first in the true and sauing knowledge of God, and faith in Iesus Christ, from whence ariseth peace and ioy to our consciences. Secondly in the obedience of the Spirit, when we suffer our selues to be guided and gouerned thereby, and it to haue entertainment, and to dwell in vs. Of the first, Christ himselfe beareth witnesse: *This is euerlasting life to know thee, &c.* and againe: *Verely, verely, I say vnto you, he that heareth my word, & beleeueth him that sent me, hath euerlasting life.* Of the other the Apostle speaketh, when he calleth that life which we doe liue being ingraffed into Christ by the Spirite, *the life of God*, which Peter also hath expressed by the name of the *deuine nature*.

Joh. 17.3. *Joh.* 5.24. *Ephes.* 4.18. 2. *Pet.* 1.4.

Wherefore they that are destitute of this nature, and

of

of these heauenly qualities, because they can not moue them selues to any good action, are called in the Scriptures *dead:* contrariwise they that by regeneration haue attained this new nature of the holy Spirit, and these heauenly qualities, because this their nature being now made new, they are mooued to thinke well and do well, are truly called *Liuing*, and said to haue life, and that euerlasting.

Who are dead & who are liuing according to the scriptures. *Mat.8.12. Ephes.4.18.*

And albeit these be only the beginings of euerlasting ioy by the knowledg of God in Christ, and by the feeling of all his benefits; yet are they such for them Christ biddeth the faithfull reioyce and be of good courage euen in the midst of afflictions, saying: *Reioyce and be glad because your reward is great in heauen.* In a nother place he doth hereby comfort his Disciples: *And you now therefore are in sorrow, but I will see you againe, and your harts shall reioyce, and your ioy shall no man take from you.* *Mat.5.12. Joh.16.22.*

Such was the ioy whereywith Paul wished the Philippians to be ful, to wit, spirituall ioy: *Reioyce in the Lord alway, and againe I say reioyce.* And: *the peace of God which passeth all vnderstanding shall keepe your harts.* *2.Cor 5.2. Philip.4.4.7. Rom.14.17.*

2. But there shall be a farre other manner of that full and perfite and absolute comfort, which beginneth indeed after death, because then we come neerer vnto God, but shall not come to the full before the day of Iudgment: for when that which is vnperfit shalbe done away, and we shall know god face to face, then shall also the ioy of the faithfull, and the elect be perfit, and their blessednes shalbe in all points accomplished,

Of what sort & how great the perfectiō of life euerlasting is.

Which happines of the Elect the Apostle out of Esay setteth downe shalbe so great *as neither eye hath seene nor eare hath heard nor any man was euer able to conceiue, which God hath prepared for them that loue him.* *Esa.64.3. 1.Cor.2.9.*

Of the same state of the faithful thus speaketh Iohn: *Deerely beloued, we are now the sonnes of God but as yet it appeareth not what we shalbe: but we know that when he shall appeare we shalbe like vnto him, for we shall see him as he is.* *1.Ioh. 3.2.*

For seeing that God, to whom then we shall be fully ioyned in Christ, and of whom we shall then be satisfied

Euerlasting life standeth in the fruition of God.

with the full fruition, is the fountaine of all goodnesse, we need to desire nothing beside him, whereby to make vs truly happy, as he himselfe speaketh to the Father of all beleeuers, & so to all beleeuers: *I am thine exceeding great reward.* Gen. 15. 1.

Hereupon not without cause doth the Prophet set his cheife felicitie in this, that the Lord is the portion of his inheritance, and therefore he saith: *I set the Lord alwaies before me: because he is on my right hand, therfore I shall not fall: therfore my heart reioyced, also my flesh shall rest in hope: thou wilt shew me the path of life: and the fulnes of ioy in thy presence, and at thy right hand pleasures for euermore:* as if he had said: Thou wilt graunt me, that hauing tried & runne ouer the race of this life, I shall enioy that moste ioyfull, moste pleasant, and euerlasting life in thy presence, who then shalt be all in all. Psal. 16. 5, 6, 8, 9, 11.

The heauenly Ierusalem.

In the Apocalyps by the heauenly Ierusalem is declared the conditition of the faithful in the life to come: *For that citie needeth no sunne, nor moone to shine in it: For the glorie of God shineth in it, and the light thereof is the Lambe.* Apoc. 21. 22, 23. Luc. 23. 43. Mat. 8. 11. & 25. 21. Esa. 25. 8. Apoc. 7. 17. Act. 3. 19.

In other places the same state is described by Paradise, *by sitting downe with Abraham, Isaac, and Iacob: by the ioy of the Lorde: by wiping away all teares from the eies of the faithfull, and by the times of refreshing.*

In the latter Epistle to the Thessalon. Paul in other words setteth forth the same glorie, saying, *that our Lord Iesus Christ will come to be glorified in his Saintes, and to be woonderfull in all the faithfull in that day.* 2. Thess. 1. 10.

By this description of euerlasting life such as it is, we may also after a sort iudge of euerlasting death, what manner of death that shall be: namely a depriuing of the loue, the presence, and the sight of God: for so the Apostle speaketh of the vnbeleeuers, *which shall be punished with euerlasting destruction from the presence of the lord, and from the glorie of his power.* 2 Thess. 1. 9.

The description of euerlasting death.

In other places their paines & torments are shadowed out vnto vs by bodily things, as by *darkenes, weeping and gnashing of teeth, fire that neuer shall be quenched, the worme that neuer leaueth gnawing.* Mat. 22. 13. Mar. 9. 42. Esa. 66. 24. because no description is suffici-

sufficiently able to expresse the grieuousnes of Gods vengeance against them.

By which maner of speaking, as we must be helped in some sort to conceyue the miserable estate of the wicked: so ought we chiefly to bend our selues to consider of this how grieuous a thing it is to be shut out from all fellowship with God, & not that only, but also to feele the maiestie of God to be set against thee, so that thou canst not escape, but be ouerwhelmed by it: and to escape this misery, wee must order our life moste warilie, namely, we must hate sinne, loue righteousnes, & cleaue constantly vnto Christ, that beeing deliuered by him from the curse, and from euerlasting death, we may be translated into life euerlasting.

Which being so, it is the duty of euery faithfull man, by a true faith and full & stedfast perswasion to apply vnto himselfe this comfort generally propounded out of the assurance of euerlasting life, whereunto this clause leadeth euery man: *I beleeue the life euerlasting*, that is, I am perswaded that both in soule and bodie I shall attein that life euerlasting, and that the same life which is in Christ Iesus shal be reueiled in me, and that *when Christ shall appeare, then shall I also be with him in glorie.* *The vse.* *The certenty of euerlasting life.* *Colos.3.4.*

For first Christ will not breake his promise, who as he hath promised euerlasting life to those that are his, so will he raise them vp at the last day that they may inioye it: Secondly I am assured thereof by the very beginning of it, and *that he which hath begun that good worke in me, will also make it perfite, euen vntill the day of Iesus Christ.* *Ioh.10.28.* *Ioh.6.44.* *Philip.1.6.* *2.Pet.1.10,11.* *1.Pet.1.5.* *1.Cor.1.8.*

Last of all we must marke that this is the most principall end of euerlasting life, namely, that wee shoulde praise God in that life for euermore: For as the rest of the creatures, were created for the vse of this present life, although they doe also after a sort glorifie God, so men were created much more to glorifie God in that euerlasting life, according to the testimonie of Esa: *Ioy and gladnes shall be found therein, thankesgiuing, & the voice of praise* which beeing spoken of that deliuerance which was but a type of this, shall then be really performed. *Apoc.4.8,9,10,11.* *Psal.119 1,2.* *Psal.149.1,2.* *Esa.51.3.*

The

The false doctrine.

Concil. Trid. sess. 6. cap. 2.

TO this perswasion of the faithfull touching euerlasting life, the mistrust & doubtfulnes of the Romanists is most contrarie, and is no lesse false and vngodly, then hurtfull, and dangerous to mens consciences.

The Arg. *A repetition of the fruit of all the articles of our beleefe: where, both of Iustification by faith, and of the word (faith onely.)*

Question.

23. Lords day. 59. NOwe when thou beleeuest all these things, what profit commeth to thee thereby?

Answere.

That in Christ I am righteous before God, and heire of life euerlasting.

The Exposition.

WE haue gone through the exposition of al the seueral articles of faith, wherein vve are commanded to beleeue those things, vvhich belong vnto our saluation: For this *Creed* is the badge of Christian & faithfull men, vvhich they ought alvvaies to haue in readines against the enemies of Christian faith, & by these articles as by a touch stone to try vvhatsoeuer may be thrust vpon them for doctrine, so that if it disagree vvith one of these, it must be refused & cast avvay as false: Novv followeth a short repetition of the fruit of al these articles: for although euery article hath his seuerall fruit, yet they do all tend as it vvere to one principall, vvhereof vve vvill especially intreat in these three questions.

And not vvithout cause is it set downe in the first question, that vve must beleeue all those things, vvhich we haue heard hitherto in the exposition of the *Creed:* For there is no article of faith which euery one, that desireth to be & to seem a Christian, ought not reuerently to receiue, to beleeue, & to imbrace: because whosoeuer calleth into doubt one among them all, doth in a manner ouerthrow the whole order of them: for they are so fast linked one to another, that they neither may nor ought to be pulled a sunder by any meanes: so as the Apostle

poſtle did very well ſay, that they who hauing caſt away a good conſcience, and faith vnfained *turned into vaine iangling*, haue erred from the marke, and *haue made ſhipwracke of faith*: that the like may not happen to vs, we ought both to thinke and ſpeake very religiouſly of all the articles of faith, that ſo we may be taught what fruit we receiue by this faith, and what benefite it bringeth vnto vs. 1. Tim. 1. 6. 19. 20.

The moſt excellent fruite of this Catholicke faith is declared to be this, namely that hereby I learne in what place I am with God, and what reckoning he maketh of me, which is the only foundation both to confirme our faith, and alſo to ſtirre vp our deuotion towards God, & that is it which is expreſſed in theſe wordes: *That in Chriſt I am righteous before God, and therefore heire of euerlaſting life*: in which, two thinges are laid: one, that in Chriſt I am righteous in the ſight of God: the ſecond, which followeth vpon the former, that of this righteouſneſſe commeth euerlaſting life. The fruite of the Catholicke faith. The diuiſion

To be and to be accounted righteous in Chriſt is, when a man beeing ſhut from the righteouſneſſe of workes, doeth lay hold vpon the righteouſnes of Chriſt by faith, wherewith he being clothed appeareth in the ſight of God not as a ſinner, but as a righteous and innocent and heire of euerlaſting life. What it is to be righteous in Chriſt. *Rom. 8. 1.*

Beſides to be righteous before God hath a ſingular force: for a man is eaſily iuſtified before men, who both them ſelues are ſinners, and may eaſily erre and be deceiued in iudging: but to be accounted righteous before God, who is perfect righteouſneſſe, from whom nothing can be hid, in whoſe eyes the very Angels are not pure, is a matter of very great waight & momẽt: & which bringeth ſound cõfort to a man both in life & in death. What it is to be righteous before God. *Iob. 4. 18.* *Rom. 8. 33. 34.*

Laſt of all in thoſe words to be righteous in Chriſt, and to be heire of euerlaſting life, there is a ſecret oppoſition betweene the righteouſneſſe which the Law promiſeth, and betweene that which we obtaine in Chriſt by faith, not that they are diuerſe in them ſelues, or that the one diſagreeth from the other, but that all the diſagreement cõſiſteth in the way to attain ſaluation by the Wherein the righteouſnes of the law, & the righteouſnes of faith do differ & wherein they agree.

one

one and by the other.

What the righteouſnes of the law is. *Deut.30.12.*

The righteouſneſſe of the Lawe is the fulfilling of the Lawe, or conformitie with the Lawe, perfourmed by him, who is ſaid to be righteous thereby, the condition whereof is this: *That he that doeth theſe thinges ſhall liue by them.*

What the righteouſnes of works is.

The ſame is called righteouſneſſe of workes, which can be in no man, but in whoſe life there is that puritie and holineſſe, which deſerueth the allowance of righteouſneſſe euen before the iudgement ſeat of God: or who by the vprightneſſe of his workes is able to ſatisfie his iudgement.

Rom.10.3.

Becauſe it is impoſſible for vs to perfourme this, in reſpect of our ſelues we are kept faſt bound and tyed vnder guiltineſſe and death, vntill the *righteouſnes which is of faith*, as Paul calleth it, ſuccour vs.

What the righteouſnes of faith is.

The ſame is vſually called the righteouſneſſe of the Goſpell, becauſe in the Goſpell it is declared vnto vs, both where we may get that which otherwiſe we haue not, and when we haue founde it, howe we may enioye it.

2. Nowe the effect of this our righteouſneſſe in Chriſt by faith is ſaluation or life euerlaſting, according to that ſaying of the Apoſtle: *Therefore the inheritance is by faith, that it may be by grace, and that the promiſe may be ſure.*

Rom.4.16.

The ſame he confirmeth to the Romanes, out of the Prophet Habacuk: *The iuſt ſhall liue by faith*, to proue that both righteouſneſſe before God, and life is imputed to faith.

Habac.2.4. Rom.1.17. John 3.36.

Queſtion.

60. Howe art thou righteous before God?

Anſwere.

By faith alone in Ieſus Chriſt, ſo that although mine owne conſcience doe accuſe me that I haue grieuouſlie offended againſt all the commandements of God, and haue not kept any one of them, moreouer alſo that I am prone to all euil, yet notwithſtanding (ſo that I doe imbrace theſe benefits with true affiance of minde) without any merite of mine owne, of the meere

meere mercie of God, the perfite ſatisfaction, righteouſneſſe & holineſſe of Chriſt is imputed and giuen vnto me, as if I had neither committed any ſinne, neither were there any bloſte or corruption cleauing vnto me: yea, as if I had my ſelfe perfectly perfourmed that obedience, which Chriſt hath perfourmed for me.

The Expoſition.

AS in the former queſtion we haue ſhewed that we are righteous before God in Chriſt: ſo here, howe we are righteous before God, that is to ſay, howe we that are vnrighteous and vnworthie are accounted righteous, and withall the whole order of our iuſtification is plainely ſet downe: to which point we muſt bring ſo much the more care and heede, becauſe the deuill hath gone about to darken and ouerthrowe this doctrine, which he knewe to be the principall ſtay to vphold religion.

And firſt we muſt define iuſtification by faith, and then ſhewe the fruite of this doctrine. Iuſtification is nothing elſe but a reconciling of vs with God, who were by nature vnrighteous, conſiſting of two partes: namely, the perfite forgiueneſſe of all our ſinnes, and the imputation of the moſt perfect ſatisfaction, righteouſnes, and holineſſe of Chriſt, made and giuen by the free mercie of God, without any merite of ours, and which is receiued of vs by faith alone.

What iuſtification by faith is.

From hence may an anſwere vnto this queſtion, How I am righteous before God, that is, howe I am able to ſtand, to be acquited, and accepted in the ſight of God, and be reconciled vnto God, (for ſo to be righteous, and to be iuſtified is here taken) moſt fitly be made: to wit, By faith alone in *Jeſus Chriſt*.

Faith is a meanes whereby we apprehend iuſtification.

In the beginning of the anſwere the *Catechiſt* ſetteth downe, what we are of our ſelues, namely, ſinners and vngodly, as hauing grieuouſly offended againſt all the commandements of God, and kept none of them, and that if we would denie or excuſe this, our owne conſcience can reproue vs. Laſt of all, that euery one of vs is prone to all euill: all which he ſheweth, doe not hinder vs from being iuſtified before God, ſo that with a true affiance

What we are all by nature. 1 *John* 3.20. *Rom.* 7.23.

affiance of minde, we lay hold vpon Chriſt, in vvhome vve haue certen and ſure comfort againſt the greatnes of our ſinnes, and all tentations proceeding from our owne conſcience and from Satan, whereof a litle after we will ſpeake more plainely.

This propoſition that vve are iuſtified by faith alone, and thoſe that followve vpon it, are taken out of the Epiſtle of Paul to the Romanes: vvho hauing prooued by compariſon of the Lavv, & the life of all men, that all men are ſinners, and therefore vvorthie of condemnation in the ſight of god, by propounding the example of *Abraham*, vvho vvas iuſtified out of him ſelfe through faith in Chriſt alone: and by the teſtimonie of *Dauid*, aſcribing bleſſednes onely vnto forgiue neſſe of ſinnes, doeth at the length conclude: *Therefore being iuſtified by faith we haue peace towards God, throgh Ieſus Chriſt our Lord.*

Rom. 2 12, 17, 18.
Rom. 4. 22, 23.
Rom. 4. 6, 7.
Rom. 5. 1.

And in another place: *By grace ye are ſaued through faith, and that not of your ſelues, it is the gift of God.*

Ephe 2. 8.
Gal. 2. 16.
Phil. 3. 9.

As alſo he had taught before: *Abraham beleeued God, and it was imputed vnto him for righteouſneſſe.*

Gene. 15. 6.
Rom 4. 3.

An obiection preuented.

And it maketh no matter, although the vvord *(onely)* be not found in the Scriptures in ſo many ſillables, ſeeing that *freely*, and vvithout the *workes of the Lavve*, be vvordes importing as much. And the ſame Apoſtle doth profeſſedly ſet thoſe tvvo propoſitions one againſt another: *By grace ye are ſaued through faith*: and then, *not of workes, leaſt any man ſhould boaſt.* Moreouer alſo leaſt any man ſhould replie that the ceremonial vvorkes are ſhut out from iuſtification, he doeth elſevvhere bring theſe places to prooue this concluſion: *He that doeth theſe things* (meaning the commaundements of the morall Lavve) *ſhall liue by them.* And, *Curſed is euery one that abideth not in all things that are written in the booke of the law to doe them*: vvhere no man vvill ſay that life is promiſed to the obſeruers of ceremonies, nor that the curſe is denounced onely to them that tranſgreſſe them. And if theſe places are to be vnderſtoode of the morall Lavve, there is no doubt, but the morall vvorkes alſo are excluded from being able to iuſtifie: And then I pray you, if any righteouſneſſe may be imputed vnto vvorks,

Rom. 3. 21, 22, 23, 24.
Ephes. 2. 8.
Leuit. 18. 5.
Deut. 27 26.
Gal. 3. 12.

Not only the ceremonial workes are excluded from the power to iuſtifie but alſo morall works

vvhy

vvhy ſhould any man ſhut out the ceremonies being rightly vſed? For certenly they are conteined in the fourth commandement, and ſo they vvere rightly vſed, they vvere moſt excellent vvorkes.

Yet vve muſt vnderſtand that vve are ſo iuſtified by faith alone, that vve doe not ouerpaſſe him, vvho doeth iuſtifie vs: for although theſe queſtions be one vnder an other: Hovve am I iuſtified in the ſight of God, & vvho doeth iuſtifie me: yet they are alſo diuers queſtions, that ſo order may be obſerued in the article of iuſtification.

2. Who doeth iuſtifie vs.

Novve he that iuſtifieth vs, is God him ſelfe of his meere mercie, vvithout any merite of ours, vvho here for order of teaching is ſet in the ſecond place: *He it is that hath ſaued vs, and called vs with an holy calling, not of workes, but of his owne purpoſe and grace: he it is that firſt loued vs.* 2. Tim. 1.9. Titus 3.5. 1. John 4.10. Deut. 9.10. Ezek. 36.22. Rom. 3.13.

All (ſaith the Apoſtle) *haue ſinned, and are depriued of the glorie of God: and are iuſtified freely, namely, by the grace of God*, vvhere you haue the originall, and the firſt fountaine, namely, that God imbraced vs vvith his free mercie.

Thirdly, leaſt any man ſhould thinke it to be againſt reaſon, that God vvho hateth all vnrighteouſneſſe, doeth ſo eaſilie acquite any man from ſinnes, eſpecially for that *Solomon* pronounceth him to be abominable in the ſight of God, vvho iuſtifieth the vngodly: not vvithout cauſe is that ſo expounded by *Paul*, that vve are iuſtified by faith alone, but in this reſpect that it layeth holde vpon Ieſus Chriſt. Prou. 17.15. 1. Kin. 8.31.32 Deut. 25.1. Exod. 23.7. Eſay. 59.1.

For vve muſt alvvayes haue recourſe to that principle, that the vvrath of God lyeth vpon all men ſo long as they continue to be ſinners, vvhich Eſay hath verie elegantly ſignified in theſe vvordes: *The Lordes hande is not ſhortened, that it can not ſaue, nor his eare heauie, that it can not heare. but your ſinne haue ſeparated betweene you and your God, and your iniquities haue hid his face from you that he will not heare.*

We heare that ſinne is the ſeparation betweene man and God, and the cauſe that turneth avvay the counte-

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nance of God from a ſinner: and it can not otherwiſe be, foraſmuch as it is farre from his righteouſneſſe to haue any thing to doe with ſinne: whereupon Paul teacheth that man is an enemie vnto God, vntill he be reſtored into fauour by Chriſt, who is the materiall cauſe, and alſo the worker and miniſter of our reconciliation with God. And to the Rom. he ſaith of Chriſt, *Whome God hath ſet foorth to be a reconciliation through faith in his blood, to declare his righteouſneſſe by the forgiueneſſe of the ſinnes that are paſſed*: not becauſe none but the ſinnes that are paſſed are purged by the death of Chriſt, but becauſe vnto the death of Chriſt there was no raunſome, whereby God might be appeaſed, therefore the Apoſtle ſpeaketh in this ſort, conteining alſo neuertheleſſe al ſinnes which ſhalbe committed in time to come: for Chriſt is not a mediatour after one ſort at one time, and after another ſort at another time. And Peter in the Actes ſaith, *To him giue all the Prophets witneſſe, that whoſoeuer beleeueth in him ſhall receiue remiſſion of ſinnes through his name.* And againe, *By him* (meaning Chriſt) *is preached vnto you forgiueneſſe of ſinnes, and from all thoſe things, from which ye could not be iuſtified in the law of Moſes, whoſoeuer beleeueth in him is iuſtified.*

Rom. 5.8.
Eſa. 53.11.
Acts. 3.11.
Rom. 3.25, 26.
Hebr. 9.15.
What Paul meaneth by the ſinnes that are paſſed.
Act. 10.43.
1. Iohn 2. 1, 2.
Iohn 1.29.
Iohn 20 31.

For although God alone be the fountaine of righteouſneſſe, and we are not otherwiſe righteous but by hauing part with him, yet becauſe by an vnhappie breach we are become eſtranged from his righteouſneſſe, we muſt needs deſcend to this inferior remedy, that Chriſt by the power of his death & reſurrection may iuſtifie vs.

Two partes of iuſtification.
The formall cauſe of our Iuſtification.
What is meant by imputation.

Which is, when vnto them that beleeue their ſinnes are forgiuen. 1. For the merite of *Chriſt*, or for his perfect ſatisfaction. 2. When the righteouſneſſe and holineſſe of Chriſt is imputed vnto them: both which benefits as neceſſarie to iuſtification, and which hauing attained we are then fully iuſtified, are ſet downe in the verie text, & withal the word *Imputation* is expounded, namely ſuch a benefite of the Father, whereby he vouchſafeth to account all that obedience of Chriſt to be ours, as if we our ſelues had fulfilled the lawe, & made ſatisfaction for our ſinnes, & it is added, that it is giuen vnto vs

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without any merite of our owne, that is, freely to take away al opiniõ of ſatisfaction frõ vs. For ſeeing the whole Scripture beareth witneſſe vnto *Chriſt*, that by his name we obteine remiſſion of ſinnes, & ſhutteth out all other names, it vnderſtandeth that we bring nothing, neither can pretẽd any thing of our own, but do leane only vpõ the cõmendation of Chriſt, euen as *Paul* affirming that *God was in Chriſt reconciling the world vnto himſelfe, for his ſake not imputing to men their ſinnes*, ſtraightway ſetteth down the way and the meanes, becauſe *he was made ſinne for vs who was without ſinne.*

Ioh. 20. 31. What is mẽt by the name of Chriſt.

2. *Cor.* 5. 19.

Which two parts of iuſtification, to wit, forgiuenes of ſinnes, & imputation of the righteouſnes & holineſſe of Chriſt, are therefore to be marked, leſt any man ſhould confound regeneration with iuſtification, and make it a part of it: conſidering that regeneration, whereof good workes are the fruite, is imperfect in vs, whereas to our iuſtification is required a full performance of all the righteouſnes of the law, which becauſe *Chriſt* alone hath done, therfore for that cauſe properly faith looketh vnto him alone, as to the Mediatour.

Regeneration is no part of iuſtification.

Rom. 7. 25.
Gal. 5. 17.
Ioh. 3. 16.

Which being ſo, & ſeeing by al theſe proofes it ſtãdeth out of doubt that we are righteous by faith only in *Chriſt*, of the meere mercie of God, wee receiue from hence this moſt aſſured cõfort, namely that we are altogether out of doubt of our ſaluation and of euerlaſting life, neither can be ſhaken, & as it were throwen from our ſtanding by any tẽptatiõ of the deuill, which ſurely is a moſt notable fruite of the doctrine of iuſtification by faith.

Rom. 3. 24.
Eph. 2. 8.

The finall cauſe & fruit of iuſtification by faith.

For firſt, if my conſcience (that is, that feeling of Gods iudgement which is as a witnes within vs, not ſuffering vs to hide our ſinnes, but drawing vs as guilty before the iudgement ſeat of God) doe beare witneſſe againſt me, that I haue grieuouſly ſinned againſt all the commaundements of God, & haue kept none of them, and therefore that I am vnworthy to be ſaued, & worthy to be caſt away, eſpecially becauſe God is moſt righteous, and a deadly enemie and a reuenger of all ſinne, foorthwith commeth this anſwer in the way, that Chriſt hath performed both, who on my behalfe hath both offered him

1. *Obiect.* What conſcience is.

Rom. 3. 9.
1. *Ioh.* 2. 10.
1. *Ioh.* 2. 2.
Heb. 3. 13.

ſelfe to be puniſhed by the Father, and moſt perfitly obeyed the Law, & therefore it can not be that mine iniquities ſhould diſmay my minde, as beeing wholly raſed, and blotted out with the blood of Chriſt.

2. Obiect. Rom. 7. 23. If *Satan* yet lay to my charge: Although in Chriſt Ieſus thou haſt ſatisfied the puniſhment which thy ſinnes deſerued, and haſt put on his righteouſnes by faith, yet thou cãſt not deny but that thy nature is corrupt, ſo that thou art prone to all ill, & thou haſt in thee the ſeed of all vices: againſt this tentation this anſwer is ſufficient, that by the goodnes of God, not only perfect righteouſnes, but euen the holines of Chriſt alſo is imputed and giuen vnto me, as if I had neither committed any ſinne, neither were there any blot or corruption cleauing vnto me: wherto belongeth that of the Apoſtle: *Him that knew no ſinne he made ſinne for vs, (that is, guiltie of ſinne in our ſtead) that wee might be made the righteouſnes of God in him.* 2. Cor. 8. 19.

Rom. 4 4. Againe, *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is imputed for righteouſneſſe.*

Rom. 4. 5. 7, 8 And, *Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes are couered, bleſſed is the man to whome the Lord imputeth no ſinne.*

By theſe things that haue bene ſpoken of iuſtification by faith, namely, that God doth iuſtifie by forgiuing, two errors of *Oſiander*, no leſſe falſe then vngodly, are confuted: the one is, that he thinketh it will be reprochfull to God, and contrarie to his nature, if he iuſtifie them, who remaine indeede ſinners: not diſtinguiſhing betweene the grace of Iuſtification and Regeneration, as if it were all one to be iuſtified, and to be regenerated vnto newneſſe of life, whereas this ſecond, God ſo beginneth in his choſen children, and doth by little and little in the whole courſe of their life, & ſometime ſlowly go forward therein, that becauſe euen in the moſt righteous there alwaies remaine ſome reliques of ſinne, euen they alſo are alwaies ſubiect to the ſentence of death before the iudgement ſeat of God: but he doth iuſtifie them not in part, but ſo, as beeing clothed as it were with the puritie of Chriſt, they may boldly appeare in heauen: for otherwiſe ſome portion of righteouſnes would neuer appeaſe

The errour of Oſiander in iuſtification. Rom. 7. 24. Rom. 8 32.

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our conſciences, vntil it be ſet down for a certentie that we doe pleaſe God, becauſe we are without all exception, righteous in his ſight.

The ſecond errour is, that he imagineth vs to be ſubſtantially righteous in Chriſt, aſwel in eſſence as in qualitie deriued vnto vs from him, ſo that God as it were conueying him ſelfe into vs maketh vs part of him ſelfe: which if it be true, the obedicée of the croſſe, wherby he ſatisfied for our ſinne, & the obedicée of the Law, which the Lord impureth vnto vs that beleeue, was vnprofitable & not neceſſary, which no man may ſay without blaſphemy.

The falſe doctrine of the Romaniſts.

THe Romaniſts *make two kinds of the Juſtification of a man in the ſight of God: the one they call the* Firſt, *which is imperfite, & goeth before all good works, which is a change of qualities in vs, through the mercie of God changing vs from vnbeleefe to the faith of Ieſus Chriſt, that is, when a man which before was an vnbeleeuer is inlightened with the grace of God, and indued with faith in Jeſus Chriſt.* 1

The other they call the Second Iuſtification, *which is as it were the perfection of the former, which is not ſimplie free, but conſiſteth partly of the grace of God, and faith, partly of good works working togither with faith, which are auaileable and helpfull vnto vs for our Iuſtification, which doctrine of theirs is flat contrarie to the doctrine of the Apoſtles, & of the true Church.* Con. Trid. ſeſſ. 6. cap. 5, 6, 8. & cap. 9. 11.

And that accuſation of theirs hath no better colour, that when we affirme that a man is iuſtified by faith onely, we adde any thing to the word of God, againſt the Law in Deuteron. Adde nothing to the word which I cõmaund you; *whom we would haue to take this anſwer, that this is not onely to be accounted for the word of God, which is to be found therein expreſſed in ſo many ſyllables, but alſo which is in effect all one, and is neceſſarilie gathered out of the Scriptures.* 2 Deut. 4. 2. What is mẽt by the word of God.

So the Fathers haue conſonantly to the true faith reteyned theſe names Trinitie, Coeſſentiall, Perſon, Sacraments, *whom we following doe no leſſe rightly affirme that we are Iuſtified by faith alone, then we may ſay that which is very commonly found, that wee are Juſtified freely and without workes.*

3 *Whereunto adde that argument and reaſon which alwaies, & chiefly they are wont to vſe out of* 1. Cor. 13. 13. *If faith doth Iuſtifie, then much more charitie, which is called greater, for ſo ſaith the Apoſtle:* And now abideth faith, hope & charitie: *I anſwer that the reaſon is not good, becauſe charity is greater, that therfore it is more auaileable to Juſtifie men, no more then if a man ſhould reaſon thus: The King can hold the plow better then the husbandman, and make a ſhoe better then the ſhoemaker becauſe hee is more noble then them both: Likewiſe a man can runne faſter then a horſe, and carrie more then an Elephant, becauſe he is more excellent then they both: or the Angels can better giue light to the earth, then the Sunne and the Moone, becauſe they are more glorious. If the force of Juſtifying depended of the merit or vvorthineſſe of faith, peradventure they ſaide true; but wee will ſhew in the next queſtion, that faith doth not Iuſtifie becauſe it is the more worthie, or in the greater degree of honour, but becauſe it receiueth righteouſneſſe beeing freelie offered in the Goſpell. Therefore it is a deceitfull reaſon vpon the advantage of the worde: for charitie is there called by Paul the greater if either wee conſider the excellencie of it by the effectes, which there the Apoſtle reckoneth vp: or elſe if wee regard the vſe and long continuance of it: for euery mans faith and hope profiteth him ſelfe, but his charitie and loue reacheth to others: faith and hope are belonging to this our eſtate of imperfection, but charitie ſhall abide euen in our perfite ſtate. For if wee examine all the effectes of faith and compare them, faith ſhall be found to haue the vpper hande in many thinges: moreouer charitie it ſelfe, as the ſame Apoſtle witneſſeth, is an effect of faith, but the effect without all doubt is inferiour to the cauſe thereof: beſide, what greater commendation of faith can there be, then when* Iohn *commendeth it to be our victorie, whereby we ouercome the worlde, by which we are borne againe, are made the Sonnes of God, doe obteine euerlaſting life, and whereby Chriſt dwelleth in vs?*

How loue is greater then faith.

1. *Theſſ.* 1. 3.

Wherin faith is aboue loue

1. *Ioh.* 5 4. *Ioh.* 1. 12. *Ioh.* 3 16. *Eph* 3 17.

Which beeing ſo, who will mereuile, that when the Papiſt doe not rightlie vnderſtand the doctrine it ſelfe of Iuſtification, they can receiue no comfort thereby? For if with the true & ſound fruits of Iuſtification by faith, we compare the fruits of workes and of merits whereof they boaſt, truelie there would

appeare

appeare great diuersitie: For seeing that euen by their owne Iudgement, there workes are vncleane and vnperfite, for they are neuer certen when they haue done good works ynough: hereupon they are in a continuall wandring and doubting of Gods fauour toward them and of the certentie of their owne salvation, whereas all our salvation, and all the peace of our consciences dependeth of this Iustification which we haue by Christ.

Question.

61. Why doest thou say that thou art righteous by faith?

Answere.

Not because by the worthines of my faith I please God, but because the onely satisfaction, righteousnes & holines of Christ is my righteousnes in the sight of God: and I can lay holde vpon, and applie the same vnto my selfe by no other meanes but by faith.

The Exposition.

WE haue now sufficiently prooued that we are iustified by faith alone; but while we doe so much vrge the word *(Alone)* that we shut out works in the matter of Iustification, hereof some man might thinke that we doe aduance faith more then we ought, as if by the worthines therof a mā did please God: for meeting with such a doubt, it was requisite that the meaning of the word *(alone)* should be more exactly expounded. Now the *Catechist* bringeth two reasons wherefore we affirme out of *Paul* that we are iustified by faith alone: the one hath relation to Iesus Christ the obiect of faith, the other to the instrumental cause: For the former he precisely denyeth that mā pleaseth God for the worthines of faith, as if there were some vertue in it to Iustifie vs by, because so to say were to set faith in the place of *Iesus Christ*, who onely is our whole and perfite righteousnes: For the latter he teacheth that therefore I am called & am righteous by faith alone, because it is the onely instrument whereby I am able to receiue, and to take hold of Christ and all his merits vnto saluation: then which answer there is nothing more true.

The division. 1 *1. Cor. 1. 30. & 2. 2.* 2 *Joh. 3. 16. 1. Joh. 5. 10.*

For if the worthines of faith did commend vs vnto 3

Rom.5.1. God, Paul would not haue written that we are iuſtified by faith but for faith, or for other workes ioyned with faith: Beſides faith could neuer iuſtifie vs of it ſelfe: for

4 though it be neuer ſo true a faith, yet if it did iuſtifie of

Mark.9.24. 2.Cor.12.9. it ſelfe or by any inward vertue, beeing alwaies weake, it could not doe it but in part, and ſo righteouſnes ſhould alwaies be vnperfite, beeing able to giue vnto vs onely but a peece of ſaluation.

5 Laſt of all true faith beeing as a hand, whereby I receiue Chriſt vnto my ſelfe, it can no more be ſaid being conſidered in it ſelfe to deſerue at Gods hand righteouſnes & life, then the hand of a leprouſe man doth deſerue, that a man that is clean ſhould reach an almes vnto it. And as a medicin is a meanes of health, but health it ſelfe muſt come from the Lord; ſo is faith alſo a meanes, but receiueth all ſtrength from Chriſt the Mediatour, without whom it is not effectuall, and can doe nothing vnto ſaluation.

Our faith is like a leprous hand.

Faith in Iuſtification is a thing meerely paſſiue. Tit.1.1. 1.Cor.1.30. Eſa.63.3,5. Wherefore for Iuſtification it is certen that our faith is of no worthines or price, and a thing that onely receiueth, & bringeth nothing of our owne, whereby to procure the grace of God: which yet hindreth it not from iuſtifying vs by applying Chriſt vnto vs, as a pot full of treaſure doth inrich a man: Neither doth it therefore ceaſe to be a moſt excellent gift of God, and proper to the Elect, ſo that if any man glorie, he muſt glorie in the Lord.

The Vſe.

Rom.5.1. Rom.10.3. Rom.3.21, 24,28. *WE muſt at no hand let goe the difference of the word alone: 1. That in the matter of ſaluation due honour may be giuen to the Sonne of God. 2. That our conſciences may haue ſtedfaſt and ſound comfort. 3. That the difference betweene the Law and the Goſpell may be perceiued, becauſe theſe words,* freely, by faith, without the Law for the Mediatour, *do make a difference between the Law & the Goſpell: 4. That wee may vſe prayer rightly, which is hindred by the ſight of our owne infirmities; and that we may come vnto God hauing affiance in the onely Mediatour, according to that ſaying:* By him we haue entrance.

Eph.3.12.

The

The Arg. *That good workes are not righteouſnes, or any part of righteouſnes in the ſight of God, and therefore that the righteouſnes of works is gathered amiſſe from the reward: and yet that men are not by this doctrine made careles and profane.*

Queſtion.

24. Lords day.

62. Why can not our good works be righteouſnes or any part of righteouſnes in the ſight of God? Anſwere.

Becauſe that righteouſnes, which is able to abide the iudgement of God, muſt be moſt perfite, and in all points agreeing with the law of God, but our beſt workes that we doe in this life are imperfite, and euen defiled with ſinnes.

The Expoſition.

THat which before hath bin ſet downe concerning iuſtification by faith excluding al merite of workes, is now further confirmed by way of meeting with an obiection: and this is done becauſe of the Romaniſts, and the founder ſchoolemen of their ſide, who, as we touched a litle before, doe thus farre thinke aright of the beginning of iuſtification, namely, that a ſinner beeing freely acquited from condemnation, obteyneth righteouſneſſe, and that by forgiueneſſe of ſinnes: but herein they differ from thoſe that hold the right faith, that vnder the word of iuſtification, they conteine alſo our renewing, whereby we are by the ſpirite of God framed to the obedience of the Law, & do thus deſcribe the righteouſnes of a man regenerate, that a man being once reconciled vnto God by faith in Chriſt, is afterwarde accounted righteous in the ſight of God, for good works, and is accepted for the merite of them: ſo parting righteouſnes betweene Chriſt and vs, giuing to him the greater part, but yet ſome part and portion vnto our ſelues: which beeing contrarie to free iuſtification, the queſtion is now aſked, why our good workes, that is, ſuch as wee doe beeing iuſtified, and regenerate, cannot be righteouſneſſe or ſome part of righte-

Con. Trid ſeſſ. 6 cap. 7. 8.

What the iuſtification of a ſinner is.

The righteouſnes of a regenerate man according to the Romaniſts.

ouſnes, that is, deſerue righteouſnes or ſome part thereof in the ſight of God.

The which queſtion by ſetting the righteouſnes of God, that is, which God requireth, & which is able to content God, againſt the righteouſneſſe of our owne workes is briefly and plainly anſwered: for firſt the Catechiſt ſheweth what manner of righteouſnes, and how great that muſt be, which is able to ſtand before God; ſecondly how great, on the other ſide, the imperfection of our workes is.

1. What & how great the righteouſnes of God is.

Now the righteouſnes of God is ſuch, and ſo perfite, that nothing is accepted before him, but that which is in euery point whole and perfite, defiled with no ſpot nor blemiſh.

For the knowledge whereof, that no man might be deceiued, God hath giuen vs his law, whereunto he will haue that righteouſnes agree in euery point, which is able to ſtand before his iudgement ſeate: for God hath there ſo drawne out his owne nature, that if any man doe expreſſe in deeds that which is there commanded, he ſhal in a maner expreſſe in his life the image of god.

And leaſt we ſhould be ſlack in examining our life & all our doings, according to the rule of this Lawe, hee would awake vs thereunto with that fearfull ſentence:

Deut. 17. 26. *Gal.* 3. 10. *Curſed is euery one that abideth not in all things, that are written in the booke of the Law to doe them.*

Which perfection of righteouſnes, the Propher of God being truly taught by his ſpirit, did very well vnderſtand: *Pſal.* 103. 3. *If thou O Lord marke our iniquities, O Lord, who may abide it? but there is mercie with thee.* Againe, *Pſal.* 143. 2. *Enter not into iudgement with thy ſeruant, for no man liuing ſhall be iuſtified in thy ſight.*

Rom. 7. 14. And the Apoſtle: *We know that the Law is ſpirituall, but I am carnall, ſold vnder ſinne*: in reſpect whereof one giueth aduice, that in this argument, when the queſtion is about righteouſnes of workes, wee ſhould looke not vpon the worke of the Lawe, but the commandement it ſelfe.

Ser. 23. *Can.* 22. To conclude, *Bernard* ſaith: *Not to ſinne is the righteouſnes of God, but the righteouſnes of man is Gods pardon.*

Moreo-

Moreouer alſo beſides this righteouſnes which is in keeping of the Lawe, there is another more excellent righteouſneſſe of God, whereof *Job* ſpeaketh: *Can a man be more iuſt then God, or can a man be more pure then his maker? Behold he found noe ſtedfaſtnes in his ſeruauntes, and laid follie vppon his Angels: how much more in them that dwell in houſes of clay, whoſe fiundation is in the duſt, which ſhalbe deſtroyed before the moth?* The kinds of the righteouſnes of God. *Job* 4. 17, 18.

Becauſe, although a man could ſatiſſie the Law (which noe man can doe) yet could he not ſtand to be tried by that righteouſneſſe which paſſeth all vnderſtanding whereof the ſame *Iob* ſpeaketh more plainly: *What is man that he ſhould be cleane? or he that is borne of a woman that he ſhould be iuſt? Behold he founde noe ſtedfaſtnes in his Saints and the heauens are not cleane in his ſight: how much more is man abominable and filthie, which drinketh iniquitie like water?* *Job* 15. 14, 15. 16. & 25. 4. 5, 6.

2. But letting this righteouſnes goe, let vs compare with that righteouſnes whereof the Law is the rule euen our beſt workes, and let vs heare what and how much the Scripture giueth vnto them. 2.

And what better & more meet witnes and Preacher of this can be alleadged, then the Prophet Eſa: *All wee haue beene as an vncleane thing, and all our righteouſnes is as filthie cloutes*, that is, what ſoeuer good workes we do pretend, if they be examined by thee) *& we all doe fade like a leafe, and our iniquities like the winde haue taken vs away?* *Eſa.* 6. 4 6.

By which place it is manifeſt, that euen our moſte choiſe workes being examined by the rule of Gods will (that is, his Lawe) are iniquities and ſinnes, not ſuch ſinnes as thoſe which are vtterly contrarie to the Law, as adulteries, theſts, lyes, but becauſe they come ſhorte of that degree of goodnes, which the Law doth require of man. What maner of works, the works of the faithfull are being tried by the law.

Which Iob conſidering doth freelie & frankly confeſſe of himſelfe: *If I would iuſtifie myſelfe, mine owne mouth ſhoulde condemne mee: If I would be perfite hee ſhall iudge me wicked.* *Job.* 9. 20. *Prou.* 20 9. *Ecc* 7. 20.

And the Apoſtle: *I am not guiltie to my ſelfe of anie thing* 1. *Cor.* 4. 4.

thing, (to wit concerning the righteouſnes which may
2. Cor. 4. 4. beare out it ſelfe at mans barr) but *I am not hereby iuſtified* (to wit, before God,) *but he that iudgeth me is God.* And
Rom. 7. 24. againe: *O miſerable man that I am, who ſhall deliuer mee from the body of this death?*

Neither is it contrarie to this that wee reade in the Scriptures, that the good workes of men regenerate, howſoeuer they are vnperfit, doe pleaſe God: becauſe they haue not this for any worthines of them, but of the mere grace of the Father, forgiuing that which is wanting to perfect righteouſnes, and acknowledging that which proceedeth of his owne Spirite.

For what the good workes of all the faithfull do pleaſe God.

After which ſort that of *Peter* is to be vnderſtoode: *In euerie nation he that feareth God, and worketh righteouſnes, is accepted before him:* and that to the *Hebrewes: Such* Act. 10. 35. Heb. 13. 2. *ſacrifices pleaſe God, and are acceptable to him.*

But wee muſt not hereof gather, that wee may by any meanes impute our righteouſnes and ſo life euerlaſting vnto theſe workes, as to a cauſe, howſoeuer of his meere grace God is pleaſed vvith them: for that muſt ſtill be true: *The iuſt ſhall liue by faith:* and, *euerlaſting life is* Rom. 1. 17. Rom. 6. 23. *the gift of God.*

The Vſe.

WHich being ſo, we are here put in minde, to giue wholly to God the glorie of our ſaluation, and to learne to 1. Pet. 5. 5. *humble our ſelues vnder his mightie hand* of vvhome *Peter* In Pſal. 45. ſaith moſt truelie, *God reſiſteth the proud and giueth grace vnto the humble:* vvherunto *Auguſtine* ſpeaketh agreably. *The more weake thou art in thy ſelfe, the more doeth God care for thee, &c.* For as our humilitie is exalted before him, ſo the confeſſion of our humilitie hath his mercie readie to ſuccour vs.

Queſtion.

63. Howe ſayeſt thou that our good workes deſerue nothing, whereas God promiſeth that he will giue vs a rewarde for them, both in this life, and in the life to come?

Anſwere

Anſwere.

That rewarde is giuen, not of deſart, but of grace.

The Expoſition.

HEre is a further preſſing of the former obiection: For I confeſſe, will ſome man ſay, that our good workes being compared with the righteouſnes of Gods Law, do not attaine vnto it: yet not in vaine is there a rewarde promiſed vnto them: whereby it appeareth that they deſerue ſomewhat in the ſight of God: to which obiection the anſwere is verie fitly made, that the conſequence is not good from rewarde to merite, as they vſe to ſpeake in the Schooles.

Wherefore that wee may alſo vntye this knotte.

1. Let vs prooue out of the holy Scriptures, that there is a rewarde promiſed and giuen to good workes.

2. Let vs diligently conſider howe the ſame is promiſed and giuen.

1. And firſt that there is a rewarde promiſed to thoſe that are giuen to good workes, both in this preſent life, and in the life to come, Chriſt witneſſeth in many places: as, *Loue your enemies, and doe good vnto them and lende, looking for nothing againe, and your rewarde ſhall be great.* 1. That a reward is promiſed to good workes. Luke 6.35.

Whoſoeuer ſhall giue but a cuppe of colde water to any of theſe little ones, in the name of a diſciple, verely I ſay vnto you, he ſhall not loſe his rewarde. Mat. 10.42.

Againe: *When thou makeſt a feaſt call the poore, the maimed, and the lame, and thou ſhalt be bleſſed: for they can not recompence thee, but thou ſhalt be rewarded in the reſurrection of the iuſt.* Luk. 14.14.

So ſaith Iohn: *Looke to your ſelues, that we looſe not the things which we haue done, but that we may receiue a full reward.* 2 John 8.

And Paul: *Who ſhall rewarde euery man according to his workes, to them that continue in well doing, glorie, honor, and immortalitie, that is, to them who ſeeke life euerlaſting.* Rom. 2.6,7.

Laſt of all, Chriſt him ſelfe by this ioyfull ſentence doeth confirme, that a rewarde ſhall be certenly giuen to good workes: *Come ye bleſſed of my Father, poſſeſſe the kingdome prepared for you from the foundation of the worlde: for I was hungrie, and you gaue me meate, I was*

thirſtie,

thirſtie, and you gaue me drinke, &c.

2. By theſe and other like places it is apparant, that a rewarde is promiſed and giuen to workes: therefore nowe we muſt ſee and conſider, in what ſort & in what reſpect a rewarde is promiſed and giuen vnto them of God: to witte, not of mercie and deſert, but of grace and fauour.

The latine diuines haue improperly vſed the word of Meriting.

For firſt for the worde (Meriting) it is certen that the olde Latine Divines did vſe it improperly, for (to attaine) and the worde (Merite) for (good worke) which is no where found in the holy Scriptures, ſo that he did greatly hurt the ſinceritie of faith, who did firſt applie it to mens workes being compared with the iudgement of God.

What merite is.

Viguer. cap. 9. Inſt. 55. 3. 1. & 55. v. 1.

Secondly, if you take *Merite* as the Schoolemen doe, for a iuſt proportion betweene the worke wrought, and the rewarde: or as *Viguerius* defineth it: *Merite is called that which is a mans debt or recompenſe of his worke and labour, as it were a certaine rewarde ordenied by God:* in this ſignification no creature can deſerue any thing of God. Therefore ſaith the *Pſalmiſt*: *My well doing extendeth not to thee:* that is, nothing can proceede from me, which may pleaſure thee, and much leſſe deſerue any thing, and leaſt of all eternall life.

Pſal. 16. 2.

Rom. 11. 35.

And the Apoſtle ſaith to the Romanes: *Who hath giuen vnto him firſt, and he ſhalbe recompenſed?* If man did pleaſure God in any thing, then might he be ſaid to deſerue or to deſerue wel of him, as by perfourming good turnes one to another, we endeuour to deſerue well one of another: but Paul ſaith plainely: *Who hath giuen to him firſt*, ſo taking from euery man all rewarde, recompenſe or merite. And in the firſt Epiſtle to the Corinthians: *What haſt thou that thou haſt not receiued? and if thou haſt receiued it, why doeſt thou boaſt, as if thou hadſt not receiued it?*

1. Cor. 4 7.

Obiect.

But they obiect, that the workes of the Regenerate haue and receiue power, and ſtrength to deſerue forgiueneſſe of ſinnes, adoption, ſaluation, and euerlaſting life, not of them ſelues, but of Chriſt to whome they are regenerate, and from the holy Ghoſt, by whoſe renewing

ing thoſe workes are wrought. I anſwere: what their power and ſtrength is, we muſt iudge not by ſuch reaſons as we can bring, but by the Scriptures. Secondly, *The Lawe of ſinne, which is in the members of the regenerate in this life, doeth ſo fight againſt the Lawe of their minde*, that they can not bring to paſſe that good, which by the working of the Spirite they deſire to doe. Anſwer. Rom. 7. 23.

Wherefore that neuertheleſſe God promiſeth a reward, and is ſaid to recompenſe our good workes, that doeth rather commend his mercie, that he vouchſafeth to giue the name of a rewarde to a recompenſe that is not due vnto vs, but is giuen of meere fauour in Chriſt: to which effect there is a notable ſaying of Auguſtine, which that holy man doubted not often to rehearſe, as moſt worthie to be remembred: *God is faithfull who hath made him ſelfe a debter vnto vs, not by receiuing any thing at our handes, but by promiſing all things vnto vs.* In Pſal. 132. 109. & often elſewhere.

Which manner of Gods dealing with his children, by one example out of the Scripture ſhall plainly appeare: *Before Iſaac was* borne, there was a ſeede promiſed to *Abraham*, in whome all the nations of the earth ſhould be bleſſed, and an increaſe of ſeede, that ſhould be like the ſtarres of heauen, the ſand of the ſea, and other ſuch like things: many yeeres after as he was commaunded by oracle, he addreſſed him ſelfe to ſacrifice his ſonne: hauing perfourmed this obedience, he receiued the promiſe: *By my ſelfe haue I ſworne, ſaith the Lorde, becauſe thou haſt done this thing, and haſt not ſpared thine onely begotten Sonne, I will bleſſe thee, and will multiplie thy ſeede as the ſtarres of heauen, and the ſand of the ſea, and thy ſeede ſhall poſſeſſe the gates of their enemies, and in thy ſeed ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voice.* What heare we? Did *Abraham* at this time deſerue that bleſſing by his obedience, of which he had receiued a promiſe before that commaundement was giuen? No truely: But rather without going about the buſh, we holde that God doeth rewarde the workes of the faithfull with thoſe giftes, which he gaue them before they had once thought of or intended thoſe workes: hauing as yet no cauſe, why he ſhould do them good, but onely his

An example. 1. Gen. 17. 1. That good workes deſerue nothing although God promiſe them a reward is proued by three notable arguments and by the fathers. Gen. 22. 3. See Calvin. inſtitut. lib. 3. cap 17. ſ. 2, 3.

his owne mercie: the like argument to this the Apoſtle handleth to the *Romanes*, by oppoſing workes and faith, grace & reward of debt, when he ſpeaketh of the ſame *Abraham*.

Rom. 4. 4. 5.

2. To the ſame ende Chriſt propoundeth a parable, wherein he ſheweth him ſelfe to be the goodman of the houſe, who whomſoeuer he meeteth, he ſendeth them to labour in his vineyarde, ſome at the firſt houre of the day, ſome at the ſecond, ſome at the thirde, ſome alſo at the eleuenth, and at night he gaue vnto them all equall wages, to wit, that euen they who haue ſweat with long trauaile, receiuing no more then they that came laſt in, may vnderſtād that they haue receiued a gift of grace, and not a reward of workes.

Matth. 20. 1.

Whereby it is manifeſt, that when a reward is giuen to good workes, it is not becauſe they deſerue it, but becauſe the bountifulneſſe of God hath of it ſelfe ſet them this rewarde: for what could they deſerue of whome Chriſt affirmeth: *When you haue done all thinges ſay, we are vnprofitable ſeruants, we haue done that we ought to doe?* To ſay it in the ſight of God, is not to faine, or lye, but to ſet downe that whereof thou art certenly perſwaded with thy ſelfe.

Matt. 25. 24. 2. Tim. 4. 8. Luke 17. 10.

The kingdome of heauen is the inheritance of Sonnes. *Ephe.* 1. 18. *Gal.* 4. 30. *Gen.* 15. 1. *Rom.* 4. 4. 5. 1. *Pet.* 1. 9.

And if good workes deſerue any thing, howe is the kingdome of heauen called not the wages of ſeruants, but the inheritance of children, which they onely doe enioy, who are adopted of the Lorde to be his ſonnes? And in this ſort *Abrahā* the father of the faithful, whoſe reward God ſaid he would be, was iuſtified: whereupon *Peter* alſo ſaid wel, that *euerlaſting life is the reward of faith*. Beſides we muſt looke into the drift of the holy ghoſt, for what cauſe he ſaith that God doeth recompenſe that vnto good workes, which he gaue freely before workes, which by no meanes is to puffe vs vp, or to encourage vs by an opinion of merite, but by this meanes to meete with our weakeneſſe, which otherwiſe woulde ſtraightwayes faint, and fall downe, vnleſſe it did vpholde it ſelfe by this exſpectation, and by this comfort did aſſwage the many prouocations that it hath to be wearie.

For

For whereas there can be nothing deuiſed more hard then to forſake and denie not onely al that a man hath, but him ſelfe alſo (with the which firſt ſchooling notwithſtanding Chriſt doeth enter his diſciples, that is, all the godly, and ſo doeth teach them all their life long vnder the diſcipline of the croſſe, that they ſhould not ſet their hart, either to deſire, or to truſt in the goods of this life, briefely he doeth ſo intreat them, that whitherſoeuer they caſt their eyes throughout this wide world, they ſee nothing before them but matter of deſpaire) in theſe ſo great ſtraightes that we ſhould not faint, and be diſcouraged, God doeth comfort vs with promiſe of reward, and withall admoniſheth vs to lift vp our head, and to caſt our eyes farther off, to finde that bleſſednes with him, which in the world we can not ſee, which bleſſednes he calleth a reward and recompenſe, not weighing the deſart of our vvorkes, but ſignifying that it is a recõpenſe for our ſuffrings, our afflictions & reproches. 1. Cor. 15. 9.

Seeing then that the holy Ghoſt hath reſpect to this in ſuch promiſes, vve muſt imagine nothing leſſe, then a mutuall relation betvveene deſart and revvard, vvherein the *Sophiſters* doe importunately ſticke, againſt the meaning both of the Scripture and the Fathers: For ſo ſaith Auguſtine in a certaine place: *Let mans merits here keepe ſilence, which are loſt by Adam and let the grace of God raigne by Ieſus Chriſt.* Againe, *The Saintes giue nothing to their owne merites, they wil giue all to thy mercie, O God.* De Predeſt. Sanctor. In Pſal. 88. vid. Aug. in hom. 50. hom. 14. Sup. Cantic. Serm. 68.

And Bernard: *For what ſhould the Church be carefull for merites, which hath a more ſound matter of reioycing, & more voide of care, to wit, of the purpoſe of God: God can not deny him ſelfe, he will doe that he hath promiſed.*

The falſe doctrine.

THerefore it is a vaine and ridiculous deuice of the ſchoolmen, who make two ſortes of merites, the one of congruitie, the other of condignitie, and doe applie the merite of congruitie to theſe workes, which of their owne nature deſerue not ſaluation, but ſo farre as promiſe is made vnto them by the goodneſſe of God, and ſuch they will haue to be all moral works done before iuſtification. And the merit of condignitie they deſine to be that, for which a reward is wholly due, & Viguer. cap. 93. v. 3.

ſuch

The definition and refutation of the merite of congruitie.

See Muſc. in locis lib. de Merit. pag. 255.

Rom 8.18.

2.Cor.4.17.

ſuch they will haue thoſe workes to be which the faithfull doe after regeneration: which diſtinction of theirs they haue drawen out of a place of the Apoſtle miſunderſtoode by them, when he ſpeaketh of the perſecutions which the Martyrs of Chriſt did endure: The ſufferings of this preſent time are not worthie of the glorie which ſhall be reueiled: *for Paul doeth not there compare the worthineſſe of the croſſe and of glorie as they meane, but onely doeth mitigate the grieuouſneſſe of the croſſe, by comparing it with the greatneſſe of glorie, & that to confirme the mindes of the faithfull with patience. And for the merite of* Congruitie, *as if the promiſes of God were onely therein regarded, and not the worthineſſe or nature of the worke, what hath God euer promiſed to thoſe workes which are done out of the faith and religion of Chriſt: as though the Scripture did lye when it ſaith, al they are in death, who haue not taken poſſeſſion of the Sonne: If they be in death, howe can they bring foorth matter of life: as though that ſentence were in vaine:* whatſoeuer is not of faith is ſinne,

1. John 5.12.

Rom.14.23.

Mar. 7.17,24.

or as though an euill tree could bring foorth good fruites. Beſides, that is a fonde manner of ſpeaking, for to whom in right and ſounde iudgement any thing is due of congruitie, they are to be iudged worthie thereof.

Queſtion.

64. Doeth not this doctrine make men ſecure and profane?

Anſwere.

No: for it can not be, but they, who are ingraffed into Chriſt by faith, ſhould bring forth fruites of thankefulnes.

The Expoſition.

ANother obiection of the *Romaniſtes* againſt free iuſtification is this: That if good workes deſerue nothing, by this meanes the way to righteouſneſſe is made too eaſie, and that by this inticement men are allured to ſinne, who are otherwiſe of their own accord too much prone vnto it: To which cauilling obiection, the *Catechiſt* doth rightly anſwer, that it cannot be but they who are ingraffed vnto Chriſt, that is, are planted & growen vp with him to the ſimilitude of his death, ſhould alſo bring foorth fruites of thankefulneſſe: ſignifying that

The vſe of the doctrine of iuſtification by faith.

this

this is the proper effect of Iuſtification by faith, to haue withall the grace of the holy Spirite as an inſeperable companion ioyned with it, whereby we may be regenerated vnto newnes of life, leaſt we ſhould deuide Chriſt from himſelfe, whome by faith we receiue whole, beeing made vnto vs of God righteouſnes and ſanctification. *Rom.6.5.* Regeneration is a companion of Iuſtification by faith. *1.Cor.1.30.*

Of both the benefits thus ſpeaketh Chriſt him ſelfe: *Abide in me, and I in you, as the branch cannot beare fruite of it ſelfe, except it abide in the vine, no more can yee except yee abide in me: I am the vine, you are the branches: he that abideth in me and I in him, the ſame bringeth foorth much fruite.* *Ioh.15.4.5.*

Againe: *Euery good tree bringeth forth good fruit, but a corrupt tree bringeth forth euill fruit: a good tree can not bring forth euill fruit, nor a corrupt tree good fruite.* *Mat.7.17, 18.*

But the Apoſtle Paul, *Rom.6.* moſt plainely laboureth to ſhew that the benefite of Iuſtification and Sanctification doe alwaies vnſeparablie goe togither, and that the Law is not ouerthrowne, as he had ſaid before, but eſtabliſhed by faith. *Rom.3.31.*

For faith in Chriſt is the root from whence ſpring al good workes, ſo that he which pronounceth a man iuſt by faith, whoſe life is euil and wicked, & who is delighted in ſinne, he truly ſeemeth to be beſide him ſelfe. Faith is the root of good works.

Now as it is plaine by this that hath beene ſaide, that the worke of *Regeneration* is alwaies ioyned to Iuſtification by faith: ſo by the ſame we vnderſtand in what reſpect the applying of them ſelues to good workes is neceſſary in thoſe that are iuſtified, namely not as a merit of Iuſtification, but as a fruit of faith, to the end that we ſhould ſhew our ſelues thankfull vnto God, & approoue our ſelues vnto him in vprightnes and innocency of life, & loue toward our neighbour, which are the true fruits of thankfulnes, in which reſpect Paul writeth that *we are debters vnto God: Therefore brethren we are debters not to the fleſh, to liue after the fleſh: but to the Spirit:* whereto alſo belongeth his admonition to the *Romanes.* Why good works are neceſſarie. *Heb.13.16.* *Rom.8.12.* *Rom.12.1.* *1.Pet.1.4.5.* *6,10.*

OF

OF THE SACRAMENTS.

The Arg. *By whome and by what meanes faith is begotten & confirmed in vs: Of the Sacraments in generall what they are, & of the vse or ende of the Word & Sacraments, and of the number of the Saeraments of the new Testament.*

Question.

25. Lords day.

65. Seeing then faith alone maketh vs partakers of Christ, & all his benefits: from whence proceedeth this faith?

Answere.

From the holy Ghost, who by the preaching of the Gospell doth kindle the same in our harts, and doth confirme it by the vse of the Sacraments.

The Exposition.

Hitherto hath beene declared the meanes how to receiue the grace of Christ.

THat we are Iustified by faith alone, and not by any works either before, or after regeneration, we haue hitherto shewed: Now because it is manifest, that by it we are made partakers of Christ & al his benefits, therefore it is here demanded from whēce this pretious faith (as Peter calleth it) doth come & is gotten: for it is great wisdom (as he saith) to know from whence a gift cōmeth.

2. Pet. 1.4.
Wisd. 8.21.

Now 1. the giuer and worker of this faith is said to be onely the holy Ghost: next is shewed by what meanes & helps he kindleth & confirmeth the same in vs, which is the preparation to the treatise of the Sacraments.

Eph. 2.8.
Phil. 1.29.
Galat. 5.22.
2. Cor. 4.13.

Of the first speaketh the Apostle to the Ephes. When putting them in minde of the grace of God bestowed vpon them he saith: *By faith ye are saued, and that not of your selues, it is the gift of God:* and in another place; *to you it is giuen in the matter of Christ, not onely to beleeue in him, but also to be afflicted for him:* but especially in the latter Epistle to the Corinths: where he calleth faith it self *the Spirit of faith*, because it is giuen vnto vs of the Spirit, and

we haue it not of nature.

To the *Theſſ. We ought to giue thanks to God alwaies for you brethren beloued of the Lord becauſe God hath choſen you from the beginning vnto ſaluation, by the ſanctification of the Spirit, and faith in the truth.* 2. *Theſſ.* 2. 13.

Laſt of all Chriſt him ſelfe doth expreſſely call faith the worke of God: *This is the worke of God, that ye beleeue in him, whome he hath ſent.* *Joh.* 6. 28. 1. *Pet.* 1. 22.

Whereby it appeareth how exceeding great the gracious kindnes of God vnto man is, who doth not onely promiſe euerlaſting life & ſaluation to miſerable ſinners; if they beleeue in him: but alſo giueth vnto them power to beleeue in him: ſo that in this matter there is nothing of our owne, whereof fleſh may boaſt.

Two meanes to beget faith. The perpetuall relatiõ betweene faith & the word.

Now for the meanes which the holy Ghoſt vſeth to beget faith in vs, & to confirme the ſame, they are two: to wit, the preaching of the Goſpell, and the vſe of the Sacraments: for there is a perpetual relatiõ between faith, and the word, and it can no more be ſeparated from it, then the beames from the ſunne, from whence they ariſe: ſo that, take away the worde, there can be no more faith.

Rom. 10. 17. *Act.* 8. 31, 34. *Act.* 9. 6. and 16. 14. *Act.* 17. 20.

But we muſt marke that faith is created in vs by the holy Ghoſt, not ſimplie by the Goſpell, but by the preaching of the Goſpell, whereupon Paul ſaith: *Faith is by hearing, and hearing by the word of God.*

For as in the old Teſtament, God not content vvith the Law alone, gaue the Prieſts to be expounders of it, from whoſe lippes the people might fetch the true meaning of the Law: ſo at this day alſo, he vvil not only haue vs exerciſe our ſelues in reading, but hath alſo alſo appointed miniſters to expound his vvorde, that by their paines vve may be helped, and taught in thoſe thinges vvhich are neceſſary to be knovven vnto ſaluation. *Eph.* 1. 11, 12, 13.

Euen as *Eſay* alſo did in time paſt make this to be a note of the Church: *My ſpirit which is in thee, & the words which I haue put in thy mouth, ſhall neuer depart neither from thy mouth, nor from the mouth of thy ſeede and poſteritie.* *Eſa.* 59. 21. In deed, God vvere able vvithout this meanes, to inſpire faith into his elect: but here vve ought to vvay not vvhat

Whether god could do not giue vs faith without the word.

he is able to doe, but what he will do: & his will is, that by this meanes we be brought vnto the knowledge of Iesus Christ in the schoole of his Church, & therefore with a meeke & pliable Spirit we must yeeld our selues to be ruled and taught by them that are better learned, & are thereunto appointed by him.

Act. 10. 6. 33.

In like manner he would not haue *Cornelius* being indued but with small knowledge of saluation to be further taught by an Angel, but commaunded him to send for *Peter*, who should declare vnto him, what hee ought to doe: And no otherwise did he deale with *Paul*, whom when he had bereaued of his sight, and was able also to restore it vnto him againe, did it not immediatlie, but

Act 9. 17.

caused it to be done by *Ananias* a minister, thereby to confirme the authoritie of the ministerie.

By what meanes faith is cherished & confirmed.

Gen. 17 10. *Exod.* 12. 13. *Mat.* 26. 26, 27. 1 *Cor.* 11. 23.

Last of all, as by the preaching of the Gospell, the holy ghost doth kindle faith in vs: so he increaseth, feedeth, cherisheth, and confirmeth the same by the vse of the Sacraments.

To this ende God did of old adde to his promise the signe of circumcision, that *Abraham* might be out of doubt thereof, so oft as he looked vpon the seale of the promise giuen vnto him of God: to this end also was the vse of the Passeouer: the same office also the Sacraments of the new Testament haue and doe performe, which God had hanged as seales vnto his word.

A Rule.

And in this behalfe also we must consider the goodnesse of God toward vs, that he doth not onely giue vs faith by his word that necessary instrument, but hath also added vnto his word, Sacraments or seales of promise and grace, that by the lawfull vse of them (for but in respect of the vse there is no Sacrament) he might vphold and increase our faith by his Spirit.

The false doctrine.

The errer of Zwenckfeldius.

THeir vnthankfulnesse is to be condemned, who do teare & rent in sunder those things which God hath coupled together, to wit, the worde preached, and the working of the holy Ghost, as *Zwenckfeldius*, who triflingly affirmeth that faith is not giuen vnto vs by meanes of the word, but instilled into vs from the essence of God, wheras we haue prooued that faith is the gift of God, and not God himselfe, or any part of his essence, which cannot be rent or deuided.

Question.

Question.

66 What are Sacraments?

Answer.

They are holie and visiblie signes and seales ordeined of God to that end, that he might thereby the more fully declare and seale vnto vs the promise of the Gospell: to wit, that he doth freelie giue forgiuenes of sinnes and life euerlasting, not onely to all in generall, but euen to euery one that beleeueth, & that for the only Sacrifice of Christ offered vpon the crosse.

The exposition.

THat the holie Ghost doth beget faith in our hearts by means of the word, & doth confirme the same by the vse of the Sacraments, we haue heard a litle before: it followeth next to shew what Sacraments are in generall: 2. who is the author of them, and to what end they were ordeined: 3. To whome the promise sealed by the Sacraments doeth belong.

The word sacrament is not in the Scripture

Now albeit the name of the Sacraments be not in the Scriptures, yet becauſe the things which the Sacraments doe signifie, were ordeined by God in the Scriptures, it is altogether needles to cõtend about words.

Why the Græcians cal sacraments misteries.

The Christian Churches first planted in *Greece*, called those *Mysteries*, which the *Latines* afterward called *Sacraments*: whereupon the writers of the church haue reteined the same worde, to make a difference betweene those holy ceremonies, & christian doctrine, when it is alone without them: for this is plaine & open, but these ceremonies haue an hidden signification, beeing one and teaching another.

Whence this word sacrament hath his begining

And their opinion is not amisse, who therefore would haue these ceremonies ordeined by God, to be tearmed *Sacraments*, becauſe as *Sacramentum* was a forme of a solemne oth in warre, whereby the souldier did vowe & destinate him selfe to serue his Generall, & the General in like manner did binde him selfe to his souldiers: so also by the vse and institution of these holy ceremonies, after that God hath promised that he will be our God, & giue vnto vs saluation, he doth in like manner bind vs as it were with a solem oth, before him selfe, before Angels, and men, that we wil serue him, & none other.

Tertull.

Which cõiecture is not voide of reaſon, for that in *Tertullian* a moſt ancient and learned writer, there are to be ſeene euident traces of ſuch a matter: where writing to the *Martyrs*, hee ſaith: *Wee are called to the warfare of the liuing God, euen then, when wee anſwere to the words of the Sacrament.*

Ierom.

The ſame alſo is apparant out of *Ierome* to *Heliodorus*: *Remember the day when firſt thou dideſt beginne to be a ſouldier, wherin being buried with Chriſt by Baptiſme thou were ſworne to the wordes of the Sacrament.*

The ſacraments are ſignes and what manner ſignes.

Sacraments in the Catechiſme are defined and ſaide to be firſt ſignes, and that in generall, becauſe they ſignifie ſome thing, which *Auguſtine* thus defineth: *That a ſigne is a thing, which beſide the ſhew which it bringeth to the ſenſes, maketh another thing to come into our mindes.*

I.

Gen. 17. 11. *Auguſt. lib. de doct. Chriſt. cap.* 2.

Next becauſe there are diuerſe kindes of ſignes, they are defined to be holy ſignes, & are hereby diſtinguiſhed from natural ſignes, from ſtrange & foretelling ſignes, and from ſignes inſtituted and ordeined by the will of man: Alſo they are called viſible ſignes, and ſuch as may be diſcerned by the eyes, ſuch as of olde were the ſigne of *circumciſion*, and the Sacrament of the *Paſſeouer*.

Gen. 17. 11. 13. *Exod.* 12. 1, 2, 3, 4. & 5.

And if they were not viſible, they were not ſignes, becauſe they are vſed to this end to be as it were a viſible Sermon: & as the words that we heare, do edifie and inſtruct the minde by the eares, ſo doe theſe ſignes by the eyes: ſo that *Auguſtine* rightly ſaide and defined: *A Sacrament is a viſible ſigne of an inviſible thing, or a viſible forme of inviſible grace*: and againe, *The Sacraments were ordeined viſible, becauſe we conſiſt of fleſh, that men might be conueied from thoſe thinges which they ſee with the eye, to thoſe thinges which they conceiue by vnderſtanding, as is were by the ſtaires of the Sacraments.*

De ciuit. Dei. lib. 10. 5. *De conſecrat. diſtinct. can. ſacrif. Rom.* 11. The ſacraments are ſeals of Grace.

Thirdlie, Sacraments are ſuch manner of ſignes, as that they are alſo ſeales, to wit, as pledges and do ſignifie that ſome thing is promiſed, and withall doe aſſure vs of it. For a ſeale is a ſigne, ſealing vp a thing promiſed, or a Print whereby a thing promiſed by couenaunt, is ſigned: both which the Sacraments doe performe vnto vs, and which they haue not of themſelues

ſelues, either by miracle, or by vttering of certain words, but by the ordinance of God.

For God is the ordeyner & author of the Sacraméts: becauſe as it belongeth onely to God, to teſtifie what he meaneth, and what is his will, and what hee is readie to giue vnto vs: ſo it belongeth to him alone, and hee will haue that authoritie reſerued to him ſelfe, to declare and ſeale vp his promiſe by vvhat ſignes it pleaſeth him. The author & end of the ſacrament.

The promiſe of the Goſpell plainly preached by the Miniſter, is this: That God for that onely ſacrifice of Chriſt wrought vpon the croſſe, doth freely promiſe and giue vnto vs that beleeue, forgiueneſſe of ſinnes, & life euerlaſting. The promiſe.

And this is the cauſe why Sacramentes are ſayde to conſiſt of the word, and the outward ſigne, becauſe a Sacrament can neuer be without a promiſe going before, and then, when both theſe are preſent in the lavvfull vſe of the Sacrament, there God doth not mock vs with emptie ſignes, but what he hath promiſed, that he giueth in deede, to wit, forgiueneſſe of ſinnes, and ſaluation, for Chriſtes ſake: who once offered him ſelfe vpon the croſſe for our ſinnes, yet not by vertue of the vvorke vvrought, but freelie vvithout any deſart of ours. A ſacrament conſiſteth of two parts.

Hereupon the Sacraments of the new couenant, doe herein differ from the Sacraments of the old Teſtamét, becauſe theſe did ſeale vp the promiſe of ſaluation by him, who was to come, and whome the godly looked for to be the *Redeemer* of *Iſrael*: the other doe ſeale vp the promiſe of God, receiuing vs to fauour, for that onely propitiatorie Sacrifice once offered vpon the Croſſe. *Leu.6.25. Heb.9.8,9,24. Eſa.66.7.*

Moreouer, the force of theſe ſeales is not onely to expreſſe and ſeale vp ſimplie the promiſe of God, but alſo more effectually to declare and ſeale the ſame, then we are able to attaine, or vnderſtande it by the worde of God: not that God is more true, when he ſpeaketh with vs by geſtures, or by ſignes, then when hee ſpeaketh by his vvoorde: but becauſe by the Sacramentes, hee How we muſt vnderſtand it, that the ſacraments do more ſeale vp the promiſe thé the word.

repreſenteth the promiſes of God, as it were painted in a table, & ſetteth them liuely, and as in a picture before our eyes.

In Ioh. hom. 59. l. 19. contr. Faust. A ſacrament is a viſible word.

In which reſpect *Auguſtine* calleth a Sacrament a viſible word, and in which conſideration the Sacraments may be called the pillars of our faith: for as a building ſtandeth and leaneth vpon the foundation, but is more ſurely vpheld by pillars ſtanding vnder it: ſo faith reſteth vpon the word of God, as vpon a foundation, but when the Sacraments are hereunto added, it ſtayeth it ſelfe more ſoundly vpon them, as it were vpon pillars.

The ſacraments are pillars of faith, and glaſſes wherein to beholde the riches of the grace of god.

Thirdly, they are called glaſſes, wherein we may behold the riches of the grace of God, which he beſtoweth vpon vs, namely, becauſe he doeth therein reueile himſelfe vnto vs, ſo much as our dulnes is able to conceiue, & doth more expreſſely teſtifie his good will and loue toward vs then by the word.

Briefly, the promiſe of the Goſpell is therefore ſaid to bee more effectually declared, & ſealed by the Sacraments, then by the ſimple, plaine, and bare worde, not for the matter it ſelfe, but for the manner of teaching: which is here more full and more effectuall, as that which wee perceiue by many ſenſes, as both by hearing and by ſight, is more ſure vnto vs, then that we perceiue by hearing alone.

Salvation is not tied to the ſacraments.

Now by this end of the Sacraments, we gather that ſaluation is not tyed nor ſhut vp within them: for if it be their office to ſeale vp in vs the promiſe of the Goſpell, forgiuenes of ſinnes, & euerlaſting life, for the only ſacrifice of Chriſt, that is, to witneſſe & ratifie vnto vs the good will of God toward vs: truly, who ſeeth it not to be againſt reaſon, to ſay that ſaluation is giuen by them?

3. For whome the ſacraments were ordeyned. 1. *Cor.* 11. 28, 29, 30.

Moreouer, in that the promiſe of forgiuenes of ſinnes & euerlaſting life is ſealed vnto vs, not only to all in generall, but euen to euery one of the faithfull, thereby is firſt declared for whom the Sacraments were ordeyned, namely for thoſe who beleeue in Chriſt, & do ſeeke for forgiuenes of ſinnes, righteouſnes, & life in his holy Sacrifice. For faith (as we haue ſaid before) is the only inſtrument, whereby we lay holde vpon Chriſt, in the

word

worde and in the Sacraments vnto ſaluation, & without faith, the promiſes is neither receiued, nor ſealed: ſecondly the full perſwaſion of faith is thereby noted, whereby euery one ought to apply vnto themſelues the promiſe of ſaluation in the worde, and in the lawfull vſe of the Sacraments.

Laſt of all, although the principall end of the Sacraments, be to ſeale vp the promiſe of God, (by which argument againe, the opinion of the worke wrought is ouerthrowne, for that faith alone is ſufficient to attaine the grace of Gods promiſe) yet the ſame are alſo ſignes vnto vs of teſtifying our duty, that is, of perfourming thankefulnes to God, that we in like maner may make knowne our religion towards him, as well before himſelfe and the Angels, as before men. 1.Cor.1.14. Other endes of the ſacraments.

Secondly, that by theſe, as it were by markes of one and the ſame faith and confeſſion, we may be diſcerned from all other ſectes: For (as he ſaith) *Men can be gathered togither into no name of religion, either true or falſe, vnleſſe they be tyed togither by ſome communion of viſible ſeales or Sacraments.* 1.Cor.10.20, 21. Exod.12.44. Aug.li.9. contra Fauſt. Manich.Cap 11. 1.Cor.10.17.

Thirdly that by the ſame, and by the vſe of them, we may be bound and ſtirred vp to foſter & maintaine mutuall loue vnder one head, which is Chriſt.

The falſe doctrine.

LOMBARD and the fathers of the Councill of *Trent*, doe wickedly, that I ſay not ſacrilegiouſly, make the Sacraments the cauſes of righteouſnes and ſaluation: whereas the Sacraments be the ſame vnto vs by Gods appointment, which meſſengers of ioyfull things are from men, or the earneſt penny in ſtriking vp a bargaine, foraſmuch as of themſelues they do not giue vnto vs any grace, but onely do make report thereof, and as they are tokens and pledges, doe confirme the ſame things vnto vs, which are giuen vnto vs of Gods liberalitie: Neither doe the *Anabaptiſts* rightly thinke, that the principall vſe and end of the ſacraments is, to be badges of one and the ſame confeſſion and of faith & of brotherly loue and fellowſhip, paſſing by that more excellent vſe, whereby Paul deſcribeth them vnder one kinde, namely circumciſion, which hee calleth *the ſeale of the righteouſnes of faith.* Lib.4.Sentent. diſt.1. Con.Trid.ſeſſ. 7.Can.3. Rom.4 11.

And whereas the Sacraments were ordeined of God for the faith full, they doe corrupt the lawfull vſe of the Sacraments, who ſay that the vngodly and vnbeleeuers doe receiue the things ſignified by the ſignes: whereas the Sacraments, without

1.Cor.11.17. out their lawful vſe, are not Sacraments, that is, ſignes of grace, ſpeaking properly, but ſeales of condemnation.

Queſtion.

67. What then, doe both theſe, as well the word, as the ſacraments tend to that end, to lead our faith vnto the ſacrifice of Chriſt offered vpon the croſſe, as to the onely foundation of our ſaluation? Anſwere.

Yea truly: For the holy Ghoſt teacheth by the Goſpell, and confirmeth by the Sacraments, that all our ſaluation ſtandeth in the onely ſacrifice of Chriſt offered for vs vpon the croſſe.

The expoſition.

The vſe of the worde & Sacraments.

WE haue hitherto deliuered that the holy Ghoſt doth breed faith in vs by the means of the word, & by the vſe of the Sacraments confirmeth the ſame, & withall we haue ſet downe a definition of Sacraments: Now the Catechiſt paſſeth to declare the vſe both of the word & of the Sacraments, & affirmeth that it is, to lead our faith vnto the onely ſacrifice of Chriſt once offered vpon the croſſe, as to the only groundworke and foundation of our ſaluation.

And truly for the word, it is cleere inough & ſeemeth to need no proofe, the Apoſtle writing plainely to the Corinths. 1.Cor.2.2. Gal.6.14. *For I eſteemed not to know any thing among you but Chriſt Ieſus, and him crucified.*

Of the Sacramentes the ſame Apoſtle witneſſeth: Rom.6.3. Gal.3.27. *Know ye not that all we, that are baptized in Chriſt Ieſus are baptized into his death:* & in another place, *All you that haue beene baptized into Chriſt, haue put on Chriſt.*

So in the inſtitution of the Supper: 1.Cor.11.26. Joh.6.51. *So often (ſaith he) as you eate this bread declare the Lords death.*

Of both in the epiſtle to the Galath. Gal.3.1.& 6.14. *Yee fooliſh Galathians, who hath bewitched you, that you ſhould not obey the truth, to whome Ieſus Chriſt, before was deſcribed in your ſight, and among you crucified.*

Therefore this is common both to the word, & to the Sacraments, that the holy ghoſt by both teacheth, confirmeth, & offereth vnto euery beleeuer, to his ſaluation, one and the ſame thing, to wit, Chriſt with al his merits.

Wherof

Whereof alſo we conclude, that ſeeing in the word the ſame ſaluation is offered, we may fully obteine ſaluation out of the word without the Sacraments.

For which purpoſe maketh that of Auguſtine: *That inuiſible ſanctification may be without the viſible ſigne, and againe the viſible ſigne without true ſanctification.* So *Cornelius* the *Centurion* was inuiſibly ſanctified before he receiued the Sacraments: Contrariwiſe *Simon Magus* receiued the viſible ſigne, that is, the water of Baptiſme, without true ſanctification. *In Leuit. Quæſt. 84. lib. de queſt. V. T. & lib. 5. de baptiſ. contra Donatiſt. c. 24. Act. 10. 2. Act. 8. 21.*

For the holy Ghoſt muſt confirme in our ſoules, that which the Sacraments doe ſhadow & witnes, leaſt that be drawne to corruptible elements, which God chalengeth to himſelfe alone, as to mooue and affect the hart, to enlighten the minde, to quiet the conſcience, which indeed is onely proper to the holy Ghoſt, and ought to be accounted his peculiar worke. It is peculiar to the holy Ghoſt to mooue the heart.

The falſe doctrine.

THe Romaniſts not content with one onely propitiatory ſacrifice, againſt the word of God, and the purpoſe both of it, and of the Sacraments, haue deuiſed other meanes of ſatisfactions, as the popes pardons & ſatisfactions, which are nothing elſe but the prophaning of the blood of Chriſt, and the mockerie of Satan, to leade away Chriſtian people from the grace of God, and from that life which is in Chriſt, & to turne them out of the true way of ſaluation. *Con. Trid. ſeſſ. 25. tit. Decreto de Indulg.*

Queſtion.

68. How many Sacraments hath Chriſt ordeined in the new Couenant?

Anſwere.

Two: Baptiſme, and the holy Supper.

The Expoſition.

HAuing laid open the definition of the Sacraments in generall: Seeing it is manifeſt that in the old Teſtament there were many Sacraments ordeined by god, all vvhich ceaſed ſo ſoone as Chriſt the Sunne of righteouſnes did ariſe, the queſtion is now asked, hovv many Sacraments Chriſt did ordeine in the nevv couenant: (for ſo it is better called, then the new Lavv:) It is anſwered that he ordeined only 2. in number: *Baptiſme*, which came *Con. Trid. ſeſſ. 7. can. 1. 1. Cor. 11. 25. Gen. 17. 4. Exod. 12. 6, 13. 26. 27.*

Onelie two ſacraments of the new teſtament.
Coloſſ. 2. 11.
1. *Cor.* 5. 7.
Act. 2. 41, 42.
1. *Cor.* 10. 2.
2. *Cor.* 12. 13

came in the place of *Circumciſion* & other waſhing of the Law, and the ſupper of the Lord, which came in place of the Paſſeouer: The reaſon is this, becauſe the Lorde would haue ordeined more, if he had thought it to bee good for the Church: For meaning by the ſacraments to call vs, and to lead our faith (as hath bene ſaid) to his onely ſacrifice, he him ſelfe beſt knew, how many ſacraments were neceſſary for his Church, whereby to ſignifie, ſeale and offer this his grace.

Ioh. 1. 33.
Mat. 21. 25. & 28, 19.

And for the firſt Sacrament it is *Baptiſme*, the authour whereof to be God, both the Baptiſt & Chriſt him ſelfe beare witnes: the one when he ſaith that he was ſent of God to baptize; the other when he affirmeth that the baptiſme of Iohn is from heauen: which afterward he him ſelfe by the commandement of the Father confirmed, & therby commanded the Gentiles to be receiued & adopted into one couenant by his Apoſtles.

Mat. 26 26.
1. *Cor.* 11, 23,

The holy ſupper he him ſelfe alſo did firſt obſerue with his moſt deere diſciples, and the Apoſtle plainely teacheth that he is the authour thereof, ſaying: *I haue receiued of the Lord, that which I deliuered vnto you.*

Epiſt. 118.

And that Chriſt did not ordeine mo Sacraments when he might haue done it, he did partly to haue regard of vs, who are by nature prone to idolatry, partly thereby to amplifie and commend vnto vs the grace of the new Teſtament, as Auguſtine very well vnderſtood, and expounded it writing to *Ianuarius*.

See Muſc. in loci li. Quelia ſacram. inſtituerit Dns. p. 297. *in fol.*

Firſt therefore I would haue you hold that which is the head of this diſputation; That our Lord Ieſus Chriſt, as him ſelfe ſpeaketh in the Goſpell, hath laid vpon vs an eaſie yoke and a light burthen, *Whereby he hath tied together the fellowſhip of his new people by Sacraments few in number, eaſie to be obſerued, & moſt excellent in ſignification: as baptiſme hallowed in the name of the Trinitie, the Communion of his bodie and blood, & if any other be commanded in the Canonicall Scriptures.*

De doct. Chr. lib. 3. *c.* 9. *in Iohan tract.* 120.

And in another place: *After the reſurrection of the Lord, the Lorde him ſelfe, and the Apoſtolicall diſcipline deliuered ſome few ſignes for many, & the ſame in doing moſt eaſie, in vnderſtanding moſt holy, in keeping moſt pure; as are baptiſme*

and

and the celebration of the bodie and blood of the Lord.

Where Auguſtine ſheweth a threefold difference betweene the Sacraments of the Olde and Newe Teſtament. 1. They differ in eaſineſſe, for the ceremonies of the Iewiſh people were painefull. 2. In number. 3. In meaſure of ſignification, becauſe theſe haue a more plentifull ſignification then had the Olde: for that theſe doe ſhewe that Chriſt both is come, and hath perfourmed all things, which were required for our redemption. Whereto may be added that the other were ordeined onely vntill the comming of Chriſt, but our Sacraments ſhall haue no ende ſo long as the world endureth, whereupon Paul commanded to celebrate the ſupper according to Chriſtes inſtitution, *vntill his comming againe.* The difference of the Sacraments of the olde and new Teſtament. 1. Cor. 11. 26.

More Sacraments to haue bene ordeined by Chriſt we reade not: ſo that if without the warrant of Gods worde, we heare or read of any Sacraments beſide theſe vve ought to reiect them, as brought into the Church not by Chriſt but by men.

And that vve may doe this vvith iudgement, al counterfeit Sacraments are to be examined by the Lavves and rules of true Sacraments. Rules and lawes of Sacraments.

The firſt rule is to knovve vvhether that vvhich goeth for a ſacrament, vvere ordeined vnder the nevv Teſtament, by God or by Chriſt: becauſe here vve ſpeake of the ſacraments of the nevve Teſtament. 1.

The ſecond rule or Lavve is, that the Sacraments haue certain rites, or ceremonies, vvhich may ſeale the promiſe of grace & ſaluation: according to that ſaying: *The word is added to the element, & it becometh a ſacrament.* 2. *Auguſt. Tract. in Johan. 13.* 3.

The third rule is that the thing be ſacramentally vnited to the ſigne in the lavvful vſe thereof, by reaſon of the promiſe of the vvord, & that not becauſe the vvorde is ſpoken, but becauſe it is beleeued.

The falſe doctrine.

IF the Sacrament of *Penance* and *Matrimonie* among the *Romaniſtes* be tried by the firſt rule, they ſhall both be founde falſe: for firſt howe can *Penance* be called a Sacrament of the newe Teſtament, ſeeing it was both before the Lawe and vnder the Lawe, and ought to continue al our life long? which account

Conc. Trid. ſeſſ. 7 can. 3. Matrimonie and penance are no Sacraments. *Gen. 2. 23, 24.*

account also is to be made of the Sacrament of *Matrimonie*, which was ordeined of God in Paradise, euen from the beginning before the fall: & the vse thereof belongeth to all nations of the whole worlde, and no sort of men can be debarred from it: whereas the Sacraments of the Church were left only for the faithfull.

Gen. 2. 23, 24.

2. And if you trie the rest of the Sacraments vsed among them by the second lawe, they will be found failing partly in the outward signe or ceremonies: partly in the principal note, that is, in sealing of the free promise.

The Sacrament of confirmation.

For as for the sacrament of *Confirmation*, which they wil haue to be wrought by anointing, & by this forme of words: *I seale thee with the signe of the holy crosse, & I confirme thee with the anointing of saluation in the name of the Father, the Sonne, & the holy Ghost*: surely all is faitely & handsomly handled. but where is any word of god, that promiseth here the presence of the holy Ghost? If they haue no cõmandement for it, they can not excuse their boldnes in robbing God of his honour. Neither will it helpe them to alleadge for them selues the laying on of hands, which we reade was in vse among the Apostles, for that power of working miracles, and those manifest giftes which were distributed by laying on of hands, are nowe ceased, and were onely to be for a time.

The Sacrament of order.

As for the Sacrament of *Order* in their opinion so fruitfull, that of it are bred seuen other petie Sacraments (for there are *Dorekeepers, Readers, Exorcists, Acolytes, Subdecons, decons, Priests*) seing they can here shew no ceremony added to a promise, nor any promise whereunto the ceremonie hath relation, there can be no Sacrament.

Extreme vnction is no Sacrament of the newe Testament.

3. By the third rule if you examine the popish *Extreme vnction*, which is done by none but the Priest, whereof they make two parts, forgiuenesse of sinnes, & ease of the bodily disease, if it be so expedient, if not, the saluation of the soule, it shalbe found to be no true Sacrament, for that their Priests haue not the gift of healing, whereof this anointing was an outwarde signe in the Primitiue Church, which custome afterward did weare away, when the gift of healing, which God had graunted vnto the Church to bring credite to the Gospel, was ceased. And that which is more against reason, and more blasphemous, when the Popish sort cal their oile the oile of saluation, they are both iniurious to the holy Ghost, whome and whose giftes it is common and vsuall to haue signified by oyle, and they do forsweare the saluatiõ which is in Christ, denie Christ, and haue no part in the kingdom of God: for oile is for the bellie and the bellie for oyle, & God will destroy both. Finally they depart from the trueth of the text of the Scripture. Iames would haue all that are sicke to be anointed: these men lay their grease not vpon sicke men, but vpon carkeises halfe dead. when life is now striuing to get out at their lips. Iames would haue the sicke man to be anointed by the Elders of the Church. these men admit none to anoint but the priest. Iames

1 Cor. 6. 11.

Contrarietie betweene the anointing that Iames speaketh of, and popish anointing.

speaketh

ſpeaketh only of the common oyle. theſe men vouchſafe not to vſe any oyle, but halowed by a Biſhop, that is, heated with much breathing vpon it, charmed with much murmuring, and with nine times bowing the knees ſaluted, thriſe, *haile holy oile*, thriſe, *haile holy ointment*, thriſe, *haile holy balme*. Therefore ſo long as theſe rules or lawes doſtand, which are taken from the verie definition of Sacramentes: it followeth that there are only two ſacraments of the Church vnder the new Teſtament, which are *Baptiſme*, and the *holy Supper of the Lord*.

OF BAPTISME.

The Arg. The application of the former doctrine of Sacraments vnto Baptiſme. 2. Of ſpirituall baptiſme. 3. And of the confirmation thereof.

Queſtion.

69. Howe art thou put in minde and confirmed in Baptiſme, that thou art partaker of that only ſacrifice of Chriſt? Anſwere. 26. Lords day.

Becauſe Chriſt hath cõmãded the outward waſhing with water, adding this promiſe, that I ſhal no leſſe aſſuredly be waſhed by his blood, and by his Spirit, from the ſpots of my ſoule, that is, from all my ſinnes, then I am outwardly waſhed with water, wherwith the ſpots of the body vſe to be waſhed away

The Expoſition.

BEcauſe in ſpeaking of the vſe and end of ſacraments in generall, this was ſaid to be it, namely, to lead our faith to the ſacrifice of Chriſt offered vpon the croſſe, as to the only ſanctuarie of our ſaluation, it was in the firſt place to be handled, how I am put in mind, and confirmed in baptiſm, that I am partaker of that only ſacrifice.

The worde *Baptiſme* is a greeke worde, and commeth of βαπτίζειν, and ſignifieth properly dipping into water, & conſequently waſhing, of which there were many kinds in the law, which for that they were ſhadowes of Chriſt to come, and appurtenances to the ſacrifices for ſinne, and the often repeating of them declared their imperfection: therefore it was neceſſarie, that in ſtead of them ſhould come another waſhing neuer to be repeated, to wit, a ſacrament of that waſhing done once for euer, which is called *Baptiſme*, to wit, that ſacrament wherein we are openly ſworne the ſouldiers of Chriſt, which you may thus rightly define. Baptiſme is a greeke word

Baptiſme is an outward waſhing with water, commãded by Chriſt, to ſignifie, that I am no leſſe aſſuredly waſhed

The definition of Baptiſme.

ſhed by his blood, and by his Spirit from the ſpottes of my ſoule, that is, from all my ſinnes, then I am outwardly by water, wherewith the ſtaynes of the body vſe to be waſhed away: and alſo to binde vs, that we ſhall afterward by our workes and in deede declare newneſſe of life, which is the ſecond part of the couenant in the Sacraments.

In this definition there is to be handled: 1. That Chriſt commanded this outward waſhing of water, and what it ſignifieth. 2. What is the thing ſignified in Baptiſme. 3. The proportion betweene the ſigne & the thing ſignified. 4. Howe the thinges ſealed in Baptiſme, are imputed vnto vs. That Chriſt or God is the author of this Sacrament, we haue taught before, and therefore neede not to repeate it: but by the name of outward waſhing of water, is ſignified both the element, the ſigne of Baptiſme, and the verie eſſentiall ceremonie: the ſigne or element is ſimple water, for that which is ſeene in the adminiſtring of Baptiſme, is water, the ceremonie or rite is declared by waſhing or ſprinckling with water, in that the bodie of him that is baptized, is ſprinckled with this water.

Matt. 28. 19. Act. 2. 38. Epheſ. 5. 26. For this is the ende why water is vſed, not to be idle, but to be applied to the body, to ſprinkle it or to waſh it, according to the commaundement of Chriſt: Hereof the Apoſtle defineth Baptiſme: the waſhing of water by the worde, *wherewith Chriſt ſanctifieth, and purgeth his Church.*

Beſides theſe rites and ceremonies about Baptiſme, we reade of no other in the whole Scripture, and that the ſame ſimplicitie was receiued in the Church in Auguſtines time, appeareth by that ſaying of his: *Adde the worde to the element, & it will become a Sacrament.* Where Auguſtine, as we alſo doe, calleth the word of God in Baptiſme, the commandement or ordinance of Ieſus Chriſt, ioyned with the promiſe of euerlaſting life.

Homil. in Johan. 13.

2.

The thing ſignified in *Baptiſme*, which Chriſt promiſeth, and which is ſhadowed by the vſe of the outwarde ceremonie, that is, the outward ſprinckling, is: 1. The ſprinckling of the blood of *Ieſus Chriſt*, for the forgiue-

Matth. 6. 16. Mar. 3. 11.

neſſe

neſſe of all ſinnes: 2. That inward waſhing, which is by the Spirit of Chriſt, killing in me & burying my naturall corruption, by the power of his death and buriall. 1. Pet. 1. 2. Rom. 6. 3.

Thirdly, the riſing againe of the new man, in certen hope of the reſurrection of Chriſt, which in times paſt was repreſented, by tarrying vnder the water ſo long, till he that was baptized came out of the water againe, as it is to be ſeene in the baptiſme of Chriſt, and of the *Eunuch* ſteward to *Candaces* Queene of *Ethiopia*, whom *Philip* did baptize: which ceremonies becauſe at this day they are not vſed among vs, for the circumſtance of places, the ſame miſtery by a part in ſteade of the whole, is ſignified by once or thriſe ſprinckling of water. Act. 8. 39. Mar. 1. 10. Rom. 6. 3.

3

The proportion or agreement of the ſigne with the thing ſignified, is expreſſed by an argument drawn from a cõpariſon: That I am no leſſe aſſuredly waſhed by the bloud of Chriſt, and by his Spirit, from the ſpottes of my ſoule, that is, from all my ſinnes, then outwardly a man can be waſhed with water.

In which words, by the way, the vſe of the Sacrament of Baptiſme is declared, to wit, that the water is not only a ſigne, whereby the myſterie of ſaluation is more plainly expreſſed vnto me, which Chriſt hath purchaſed for me, by the ſhedding of his bloode: but alſo a ſeale, wherby is ſealed vnto me, that my ſoule is purified from all vncleanneſſe, as ſurely as the element of water hath power to waſh mens bodies, and to cleanſe them from all their ſpottes, Mar. 1. 10. Act. 3. 39. Rom. 6. 3.

4

Now how theſe thinges are imputed vnto vs, is here declared, but more fully taught in the next queſtion: namely in reſpect of God, that giueth them by his Spirit alone, who worketh freely in the Elect, yet ſo, that the matter both of our clenſing and of our regeneration, muſt be required and ſought in Chriſt alone, by whoſe blood and Spirit we muſt be cleanſed and waſhed. Mat. 3. 11. How the matter of Baptiſme is imparted vnto vs,

Queſtion.

70. What is it to be waſhed by the blood & Spirit of Chriſt?

Anſvvere.

It is to receiue at the hãds of God, forgiuenes of ſinnes, freely for the blood of Chriſt, which he hath ſhed for vs, in his ſacrifice vpon the Croſſe: & next to be rẽnued alſo by the ſpirit of Chriſt, & being ſanctified by him, to becõ a mẽber of Chriſt, to the ende we may more & more die vnto ſinne, & liue holily, & without blame.

The Expoſition.

WHat it is to be dipped in vvater, & to be vvaſhed vvith outvvard Baptiſme, there is no mã but vnderſtandeth: but vvhat it is to be vvaſhed by the blood of Chriſt, & by his Spirit, that hath need more perfectly to be expounded, as vvherein the povver of invvarde Baptiſme doth conſiſt.

Two things ſignified by waſhing which is by the blood & ſpirit of Chriſt.
Heb. 12. 24.
1. *Pet.* 1. 2.
Zach. 13. 1.
Ezec. 36. 25, 26
Mat. 3. 11.
1. *Ioh.* 1. 7.
1. *Pet.* 2. 21.

To be vvaſhed vvith the blood of Chriſt, doth ſignifie to receiue forgiuenes of ſinnes, as it is freely offered vnto vs, for the blood of Chriſt once ſhed for vs vpon the altar of the Croſſe: but to be vvaſhed by the Spirit of Chriſt, is to be renevved by the holy Ghoſt, by vvhome beeing ſanctified I am made a member of Chriſt, that I may more and more die vnto ſinne, and vvalke holily & vvithout blame, and in the feare of God.

Of the firſt ſignification of vvaſhing, that of *Iohn* is to be vnderſtood. *The blood of Ieſus Chriſt his Sonne doth cleanſe vs from all ſinne.* And that vvhich *Peter* ſaith: *That Baptiſme doth ſaue vs*, vvhich ſaluation is an effect of the invvarde vvaſhing, vvhich is by the blood of Chriſt, the ſigne and ſeale vvhereof is Baptiſme.

Coloſ. 1. 14.

And *Paul* in another place: *In whom we haue redemption by his blood, that is, forgiuenes of ſinnes*: vvhere he maketh the matter of our ſaluation, to be Chriſt the Sonne of God, vvho by offering vp him ſelfe, hath obtained for vs forgiuenes of ſinnes.

Eph 5. 26.

Of the ſecond ſignification of vvaſhing, that is, of renuing and ſanctifying of our nature by the holy Ghoſt, the Apoſtle to the *Epheſians* ſpeaketh, vvhen hee ſaith: *That the Church is ſanctified by Chriſt her ſpouſe, and cleanſed by the waſhing of water in the word of life.*

Ioh. 3. 5.
Tit. 3. 6.

And Chriſt himſelfe: *Except a man be born of water & of the Spirit, he cannot enter into the kingdom of God*: And *Paul* againe: *Not for the works which we haue done, but of his mercy*

be ſaued vs, by the waſhing of the new byrth, and by the renewing of the holy Ghoſt.

Both ſignifications Chriſt ſeemeth to include in one word of *Waſhing*, when vnto *Peter* refuſing the outward waſhing of his feet, which he offered him, he anſwered: *Vnleſſe I waſh thee, thou ſhalt haue no part with me:* Againe: *Hee that is waſhed needeth not to waſh any thing ſauing his feet, but is wholly cleane, and you are cleane, but not all:* Ioh. 13. 10.

But *Paul* ſpeaketh diſtinctly of both, in the firſt Epiſtle to the *Corinths: And theſe things ſome of you were, but ye are waſhed, but ye are ſanctified, but ye are iuſtified in the name of the Lord Ieſus, and by the Spirit of our God.* 1. Cor. 6. 11.

For there he vſeth the word *Waſhed:* ſaying: *Yee are waſhed:* of the which waſhing, he maketh two kindes: the one he calleth *Iuſtification*, that is, forgiuenes of ſinnes, the other *Sanctification*, which is vnperfectly begunne in vs. Two kindes of waſhing.

And he ſaith, that we doe attaine vnto and inioy both in the name of the Lord *Ieſus*, and by the Spirit of our God, who alſo by the blood of Chriſt doeth cleanſe vs from ſinnes, and maketh vs partakers of his righteouſnes and ſanctification, and euen of whole Chriſt, and all his benefites, becauſe hee hath purchaſed vs by his death.

Wherby it appeareth how excellent benefits are ſealed vnto vs by the Sacrament of Baptiſme: 1 Forgiueneſſe of ſinnes, ſo that they neuer come into the ſight of God, neyther are imputed: 2 Sanctification, becauſe Chriſt hath ingraffed me into him ſelfe, by his ſanctifying Spirit, in ſo much that I haue as it were put him on in Baptiſme: which two things to be ſignified in this Sacrament thereby alſo may be prooued, that for this cauſe it vſeth in the Goſpell to be deſcribed and called, *The Baptiſme of repentance for forgiuenes of ſinnes.* *Gal.* 3. 27. *Ioh.* 1. 33. *Rom.* 6. 4. *Col.* 2. 12. *Mark.* 1. 4. *Mat.* 3. 6. 11. *Luk.* 3. 16. 1. *Cor.* 10. 2. *Exod.* 14. 21.

Whereupon a double fruite redoundeth to vs by the Sacrament of Baptiſme. For firſt we are not onely by Baptiſme aſſured that all our ſinnes are forgiuen vs, ſo that as oft as we ſinne of infirmity, we neither may, nor ought to doubt of it, vnleſſe we wil cal the truth of God in doubt, and be enemies to our owne ſaluation: but The Vſe.

alſo we are by the ſame put in minde, what we owe vnto
Rom 6.4,14. Coloſ.2.12. Tit.3.5. God, that, forasmuch as by the Spirit of ſanctification he hath made vs his members, we doe more and more die vnto ſinne, and doe labour for vprightnes and innocencie of life, that ſo Baptiſme may ſerue to order and rule our vvhole life, which is the ſecond ende of Baptiſme.

The falſe doctrine.

1 The Anabap. VVHerefore they that think Baptiſme to be nothing elſe but a badge and note, whereby we profeſſe our religion before men, as ſouldiers are wõt to beare their Captaines colours for a marke of their profeſſion: they haue neuer conſidered the chiefeſt point in Baptiſme, namly, that it is the ſeale of forgiuenes of ſinnes for the bloud of Chriſt ſhed for vs vpon the croſſe, and of the righteouſnes of faith vnto ſaluation.
Rom.4.11.

2 Con.Trid.ſeſſ.7. can.10.14 Cap. 1.Vigner.Inſt. cap.16.1.v.12. l.3 ſent.diſt.9. 1.Pet.3.24. 2 Whereas Baptiſme is the Sacrament of repentance, the Romaniſts doe very ill, who teach, that we obtaine remiſſion of ſinnes after Baptiſme by the help of Penance: For their maſter, after that hee had confeſſed that Chriſt did vpon the croſſe pay the puniſhment of ſinne according to the doctrine of Peter, by and by, by this exception correcteth that ſaying, that in Baptiſme all the temporall puniſhments of ſinnes are releaſed but after Baptiſme they wax leſſe by the help of Baptiſme; ſo that the blood of Chriſt, and our repentance do work together: But the Scripture ſpeaketh farre otherwiſe, which ſo often as the godly throughout the whole courſe of their life are troubled with the conſcience of their ſinnes, calleth them backe to remember their Baptiſme, that thereby they may confirme themſelues in the aſſurance of that onely and perpetuall waſhing, which we haue by the blood of Chriſt freely, without any deſart of ours.

3 Lombard. l.4. ſenten. diſt.5. Con.Trid.ſeſſ. 5.ſect.4. Thirdly & laſtly herby it is manifeſt how falſe that is, which the ſame popiſh ſort haue now this long time taught, that by Baptiſme we are by and by and throughly ſet free from originall ſinne, and from the corruption which was ſpread from Adam to all his poſteritie, and that the reliques thereof are not in any reſpect ſinne vnles their come conſent vnto thē. whereas the faithfull by Baptiſme are onely aſſured, that condemnation is taken out of the way and remooued from them, & that perfect righteouſnes is imputed vnto them by the mercie of God, & ſanctification onely begun in them in this life, & made perfect by little & little & in the laſt of the ten cõmandements euen the leaſt thought againſt the Law of God is condemned.

Queſtion.

71. Where doth Chriſt promiſe that he will as certenly waſh vs with his blood and with his Spirit, as we are waſhed with the water of Baptiſme?

Anſwere.

Anſwere.

In the inſtitution of Baptiſme, the words whereof are theſe: Go and teach all nations, baptizing them in the name of the Father, & of the Sonne, and of the holy Ghoſt, he that beleeueth & is baptized ſhalbe ſaued: he that beleeueth not, ſhalbe condēned: This promiſe is repeated, when the ſcripture calleth baptiſme the waſhing of the new birth, & the waſhing away of ſinnes. *Mat.* 28.19. *Mar.* 16.16.

The Expoſition.

NOw followeth the Confirmation of thoſe thinges, which were before ſpoken of the promiſe in Baptiſme, to wit, that Chriſt wil as certenly waſh vs with his blood & with his Spirit, as we are waſhed with the water of Baptiſme, which is confirmed by the authority of Chriſt, and by other teſtimonies of Scripture.

1. The authoritie of Chriſt is this, that in the inſtitution of Baptiſme he promiſed both theſe benefits: wherin three things are to be marked: 1. The forme of Baptiſme: 2. The promiſe added vnto Baptiſme 3. A threatning againſt the vnbeleeuers: And firſt for the inſtitution or forme, it is not ſo to be taken, as if baptiſme were then firſt ordeined when Chriſt gaue that commandement vnto his Apoſtle: *Goe & teach*: For *Iohn* (therefore called the *Baptiſt*) before that ſending doeth adminiſter Baptiſme: but is ſo ſaid, becauſe when God was about to adopt a new people, that is, all the Gentiles into his couenant, by the preaching of the Goſpell, as he had from euerlaſting decreed, Chriſt commaunded Baptiſme to be imparted with the Gentiles, 1. As a pledge of grace, & of the couenant & of their receiuing into the Church: 2. that by that ſigne of grace & ſeale receiued they might be put in mind, forſaking the ſuperſtition of their countries, to ſerue, worſhip & cal vpon this God alone, and to bind themſelues vnto him only, who is one in Trinity, & three in vnitie, in whoſe name they were baptized. When Baptiſme was ordeined.

Where that alſo is to be noted that the doctrine of Chriſt ought to goe before baptiſme in thoſe that were at yeeres of diſcretion: according as Chriſt commaundeth: *Teach & baptize*: ſignifying that the doctrine ought to be ioyned with the ſignes of baptiſme: 1. Becauſe it was requiſite that thoſe nouices, and greene Chriſtians, firſt denying their old ſuperſtition, & making confeſſion Doctrine ought to goe before in mē that are at yeares of diſcretion.

of their true faith in Chriſt, ſhould ſo be gathered into the Church, which they could not do vnleſſe they were before inſtructed: 2. Leaſt it ſhould be onely a dumbe & empty ſigne (which it had beene, leauing out the doctrine) & ſo the adminiſtration of baptiſme be altogither vnprofitable to the hearers that were preſent. Moreouer out of the ſame wordes it is gathered that the office to baptize is not permitted to euery one, but onely to them who haue receiued authoritie to teach: Laſtly wheras Chriſt addeth, in the name of the Father, of the Sonne, & of the holy Ghoſt: in theſe wordes he openeth & maketh plaine the miſtery of the Trinitie, which had lyen hid from the beginning of the world, becauſe it was the abridgement, or foundation of Chriſtian faith.

The vſe of the forme of Baptiſme.

Baſil. Wherero maketh that ſaying of *Baſil: We muſt be baptized, as we haue receiued, beleeue as we are baptized, glorifie as wee haue beleeued, the Father, the Sonne, and the holie Ghoſt.*

2. 2. Furthermore as touching the promiſe Chriſt propoundeth it, when as he ſaith: *He that beleeueth, & is baptized, ſhalbe ſaued*: which promiſe muſt bee expounded conditionally: for it is not the purpoſe of Chriſt, there to teach, who ought to be baptized or not baptized, whether infants or men of diſcretion (as the *Catabaptiſts* doe abuſe this place to ſhut out infants from baptiſme) but as being now of that age, which was capable of doctrine, of inſtruction and of faith, Chriſt will not haue baptiſm adminiſtred vnto them vnles they firſt beleeue.

The promiſe of Baptiſme expounded.

Wherfore this commaundement, and the condition; *he that beleeueth*, was added by Chriſt, for men being at yeres of diſcretion: becauſe the Sacraments without faith doe nothing profite men of thoſe yeres, as neither the word of God doth, as the holy ghoſt teacheth in the Epiſtle to the *Hebrewes: For the Goſpell was preached vnto vs, as alſo it was vnto them, but the worde which they heard did not profite them, becauſe it was not mingled with faith in them that heard it.*

1.Cor.1 1.27.

Heb.4.2.

Thirdly it is to bee obſerued, that Chriſt promiſeth ſaluation to him that beleeueth & is baptized, that is, willeth & commandeth him to be aſſured of his ſaluation

tion, vpon the receiuing of baptiſme as a pledge of ſaluation, from the miniſter, by the will of God, and doth euen pronounce that he is already ſaued.

Laſt of all there is alſo a threatning added againſt vnbeleeuers: *Hee that beleeueth not ſhall be condemned:* where we muſt vnderſtand, *although he be baptized*, as *Simon Magus* was according to that rule: *The Sacraments without their lawfull vſe are no Sacraments:* as on the other ſide, he that beleeueth, for want of Baptiſme, if he had not opportunity to receiue it, is not condemned.

3. The threatning. *Act.8.22.*

A rule belonging to the ſacraments.

For which cauſe we ſee that the one part was left out by Chriſt; *he that is not baptized:* & this ſet downe and repeated, *he that beleeueth not:* for faith is alwaies neceſſarie: but baptiſme is not neceſſarie to ſaluation, when it can not be had, & receiued, as it was ordeined by the Lord; ſo that *Bernard* ſaide very well, *That not the want of Baptiſme, but the contempt of it doth condemne.* *Epiſt.77.*

Moreouer the ſame promiſe is alſo repeated by Paul to Titus, where he calleth baptiſme the *waſhing of the new byrth*, and in the Acts; where *Ananias* ſaith to Paul being conuerted: *Now therefore why tarieſt thou? ariſe & be baptized & waſh away thy ſinnes by calling vpon the name of the Lord:* defining baptiſme to be the waſhing away of ſinnes: And for the place of Paul, he doth very fitly and truly call Baptiſme, the *waſhing of the new byrth:* for he there ſpeaketh to the faithfull, in whome becauſe Baptiſme is alwayes effectuall, hee doeth with good reaſon ioyne it with the trueth & effect thereof: ſignifying by this ſpeech, that God doth not play with vs in emptie figures, but doth by his power inwardly performe that, vvhich by outvvard ſigne he promiſeth & repreſenteth. *Gen.17.14.* *Tit.3.5.* *Act.22.16.*

Likevviſe in the Acts, by that maner of ſpeech, *And waſh away thy ſinnes*, the Scripture doeth expreſſe the ſtrength & fruit of Baptiſme, as if it had ſaid *waſh away thy ſinnes by baptiſm*: not that God taking any thing away from his Spirit or from the blood of Chriſt, incloſeth the ſame in the element, but becauſe he vvill haue the very ſigne to be a ſtay to vphold our vveaknes: ſo that this vvathing, vvherof Luke ſpeaketh, doth not note the cauſe, but is referred to Paules feeling, vvho after the

receiuing of this outwarde ſigne, knewe better that his ſinnes were waſhed away.

The concluſion.

By theſe teſtimonies therefore it is made plaine, and prooued to be moſt true, that by Baptiſme I am no leſſe aſſured, that by the blood of Chriſt, & by his ſpirite, I am waſhed from the ſpots of my ſoule, that is, from all my ſinnes, then outwardly by water the ſteines of the body are vſually waſhed away.

The falſe doctrine.

SEeing Chriſt commanded to be baptized with water; and the Apoſtles did vſe water alone, putting too no other ceremonies or rites: it is neceſſarily gathered, that thoſe ceremonies of the Romaniſts about baptiſme, as are hallowing or rather charming of the water, tapers, coniuring, creame, ſpittle, are to be thought to haue beene brought in rather to the diſhonour, then to the honour, or ornament of Baptiſme.

The Arg. *That Baptiſme is not the very waſhing away of ſinnes, and yet that the holy Ghoſt doth not without cauſe ſo ſpeake, and of the baptiſme of children.*

Queſtion.

27. Lords day. 72. Is then Baptiſme the waſhing away of ſinnes?

Anſwere.

It is not: For onely the blood of Chriſt, and the holy Ghoſt doth cleanſe vs from all ſinne.

The Expoſition.

THis queſtion is brought in vpon the words or teſtimonies before alledged, wherein Baptiſme is called the waſhing of the ſoule, & the waſhing away of ſinnes: for ſo the aduerſaries gather of ſuch places of Scripture: If baptiſme hath this commendation that it waſheth away ſinnes, therefore it is the very waſhing away of ſinnes, that is, of ſuch ſtrength, that of it ſelfe it is able to waſh away ſinnes, which how it ſwarueth from the Scripture, ſhall be declared. 1. out of Peter, 2. out of the Catechiſme it ſelfe.

Con. Trid. ſeſſ. 7. can. 2. de Baptiſm.

1.

The outward water doeth not cleanſe vs from ſinnes 1. Pet. 3. 21.

The Apoſtle Peter doth expreſſely teach, that ſinnes can not be waſhed away by that outward water, ſaying: *To which alſo the figure that now ſaueth vs, euen Baptiſm*

agreeth

agreeth (not that whereby the filth of the fleſh is put away, but whereby a good conſcience maketh requeſt vnto God) by the reſurrection of Ieſus Chriſt.

For the Apoſtle there compareth Baptiſme with the preſeruation of Noe in the waters, which was a figure of our baptiſme, ſaying that by it we are all at this daie ſaued, not as if the materiall water of Baptiſme did ſaue vs, as thoſe waters bearing vp the arke did ſaue Noe: but becauſe Chriſt by his inward working, which the outward Baptiſme doth ſhadow, doth ſaue vs beeing waſhed, ſo that we may with a good conſcience call vpon God.

And although Peter ſo ſpeaketh of the outward Baptiſme whereby the ſpots of the fleſh are done away, this maketh nothing to the diſgrace of it: but onely ſheweth that there is no vertue in this water to ſaue or to regenerate. There is no force in outward Baptiſme to ſaue.

And this not without reaſon; for if the very outward water were the waſhing away of ſinnes, two abſurdities would follow thereof, that whoſoeuer were dipped in it receiued forgiuenes of ſinnes, and the gift of ſanctification, whether he beleeued or not beleeued, which the Apoſtle plainly reproueth, taking vp *Simon Magus* who was newly baptized in theſe words: *Thou haſt neither part nor felowſhip in this buſines for thy hart is not right in the ſight of God, repent therfore of this thy wickednes, and pray vnto God, if happilie the thought of thy hart maie be forgiuen thee.* Acts 8. 21.

The ſecond abſurditie is, that hereof will follow, that they are by no meanes Chriſtians, nether can be ſaued, who depart this life before they are baptized, as if our condition were worſe then the Iewes in times paſt was, and the grace of God were now more reſtrained, then it was vnder the Lavv, and as if Chriſt him ſelfe had not come to fulfill, but to diſanull the promiſe: for that promiſe vvhich vvas then effectual to ſaue children of it ſelfe before the eight day, without the help of the ſigne, the ſame at this day ſhould not be auaileable: laſt of all vvheras to the waſhing away of ſinnes is required an infinite povver in reſpect of god, vvhom vve haue offended incom-

incomprehenſible and infinite, how can we be cleanſed from ſinnes by a corruptile element?

Furthermore that Baptiſme cannot be the very waſhing away of ſinnes, the Catechiſt proueth by two reaſons: one that the Scripture aſcribeth wholy the vertue to waſh away ſinne, to the bloud of Chriſt as the materiall cauſe: the ſecond, that it aſcribeth the ſame to the holy Ghoſt, as to the formall cauſe.

1. Ioh. 1. 7. Why onely the blood of Chriſt is ſaid to cleanſe vs from our ſinnes.

For ſo ſaith *Iohn: The bloud of Ieſus Chriſt cleanſeth vs from all ſinnes:* and becauſe where al ſinne is taken away, no other ſacrifice is required, therefore the word *(Only the bloud)* is very well added.

Eph. 5. 27. Apoc. 1. 5.

Therefore this onely hath cleanſed vs from ſinnes which are the ſpotes of the ſoule, and therefore coulde neuer be waſhed away by a corruptible element, that ſo we might be made cleane and vndefiled in the ſight of God: And in the *Reuelation: Hee that hath loued vs and waſhed vs from our ſinnes by his bloud.*

Heb. 10. 5.

Alſo the ſame bloud onely is ſayd to cleanſe vs in reſpect of the figures of that bloud, that is, the bloud of bulles and goates, which could not take away ſinnes.

Mat. 3. 11.

Of the holy Ghoſt, who alſo doth apply vnto vs that waſhing and who doth regenerate vs by Baptiſme, and make vs members of Chriſt: thus ſpeaketh the *Baptiſt, I truely baptize you with water vnto repentaunce, but he that commeth after me, is ſtronger then I, whoſe ſhoes I am not worthie to beare, he ſhall baptize you with the holie Ghoſt and with fire:* And *Paule to Titus: Hee hath ſaued vs by the waſhing of the newe birth, and the renewing of the holy Ghoſt.*

Tit. 3. 5.

Joh. 3. 5. 1. Cor. 6. 11.

And Chriſt himſelfe: *Except a man be borne of water and of the ſpirite, he cannot enter into the kingdome of heauen:* by which manner of ſpeach he doth not tye ſaluation partelie to water, partelie to the ſpirite, but by the element of water vnderſtandeth the holie Ghoſt, as it is taken in the ſame ſignification, in the *Epiſtle* to the *Hebrewes: And hauing our bodies waſhed with pure water, let vs hould faſt the confeſſion of our hope without wauering:* In which ſenſe the *Baptiſts* compareth the holie Ghoſt to fyre by reaſon of the office, and working thereof.

Heb. 10. 23. Mat. 3. 11.

The

The falſe doctrine.

WHich being ſo, by this doctrine is ſtrongly reproued the ſhameful errour of baptizing by Midwiues at this day, who thinke vnles they baptize their infants, being at the point of death, that their ſaluation is out of hope: which errour it is certen, did ſpring of nothing elſe, but of an opinion of the neceſſitie of Baptiſme vnto ſaluation: & which was long ago worthilie condemned by the *Councel of Carthage, Canon* 100. *Let not a woman preſume to baptize.* *Catech. Rom. part. 2. ſect. 18. pag. 135.* *Conc. lib. 4. can. 100. de conſ. diſt. 3.*

For whereas they go about to excuſe them ſelues, by the example of Zippora the wife of Moſes, truly that is verie weake: not onely becauſe it is not yet fully determined, whether ſhe did wel or ill, that being angry and in the preſence of her huſband a Prophet, ſhe circũciſed her ſonne: but becauſe althogh this were commended in the Scriptures, yet are we to leane not to priuate and ſpeciall examples, euen of moſt holy men, but rather vpon the expreſſe commandement of God, and to obey it: which forbiddeth to be buſie in othet mens matters, or to vſurpe another mans office. *Exod. 4. 25.* *1. Pet. 4. 15.* *1. Cor. 14. 34.*

To conclude, hereby alſo is their errour manifeſt, who think that infants are then firſt reckoned in the number of Gods children, after they are baptized, as if before Baptiſme they were like to the children of Iewes or Turkes, ſtrangers from the Church of God: whereas rather by this outwarde ſigne they are receiued into the Church, becauſe before they belonged to the body of Chriſt, by reaſon of the promiſe: ſo that great iniurie ſhalbe done to the couenant of God, if we reſt not in it, as if it were of it ſelfe weake: whereas the fruite thereof dependeth not either vpon Baptiſme, or any other additions: afterwarde commeth the Sacrament as a ſeale, not to giue ſtrength to the promiſe, as being weake of it ſelfe, but onely to confirme it vnto vs. *Act. 2. 39.*

Queſtion.

73. VVhy then doeth the holy Ghoſt call Baptiſme the waſhing of regeneration, and the waſhing away of ſinnes? Anſwere.

God doeth not without great cauſe ſo ſpeake, to wit, not onely to teach vs, that as the ſpots of the bodie are cleanſed with water, ſo our ſinnes are purged by the blood & Spirit of Chriſt: but much more, that by this heauenly token and pledge he may aſſure vs, that we are as truly waſhed inwardly from our ſinnes, as we are waſhed with outward and viſible water.

The Expoſition.

HAuing refuted the opinion of the *Romaniſts* concerning Baptiſme, the *Catechiſt* goeth forward to ſhew the proportion betweene the outward ſigne of Baptiſm and the thing ſignified, whereby the Sacramentall kindes of ſpeach are expounded, and ſheweth that theſe

are not contrarie, that although the Scripture call Baptiſme the waſhing away of ſinnes, yet the outward waſhing of water is not the very waſhing away of ſinnes, but that the holy Ghoſt would more plainely ſignifie another myſterie by ſuch ſpeaches.

I. An expoſition of the Sacramentall kindes of ſpeach. Baptiſme is the waſhing of the new birth, &c.

Now he alleadgeth two reaſons, why the holy Ghoſt doeth ſo ſpeake, the one is, becauſe ſuch manner of teaching is more convenient and fitte to declare ſpirituall things: the other is, becauſe it is more forcible to perſwade our mindes, and to repreſent the things themſelues, ſo that by the ſigne we may not onely beholde the thing ſignified, but be as it were put in poſſeſſion of it.

And touching the former, for more plaineſſe: becauſe there is no element more fitte to waſh away the ſpottes of the bodie, then water: therefore Chriſt to declare, that onely his blood which he ſhed for vs, is the moſt fitte matter to wipe away the vncleanneſſe of our ſoule, hath hallowed the ſame to this end: in the vſe of Baptiſme.

Pſal. 51. 9. In this myſticall ſenſe the Prophet long ago did vſe theſe wordes of purging and waſhing: *Purge me with hyſſope, and I ſhall be cleane, waſh me, and I ſhall be whiter then ſnowe.*

1. *Cor.* 6. 11. *Apoc.* 1. 5. and 7. 14. So the Apoſtle vſeth the worde *waſh*, in a borrowed ſenſe, ſignifying that the inward waſhing is wrought by the blood and ſpirite of Chriſt.

How great the vertue & force is of the proportion betweene the ſigne and the thing ſignified. And this proportion or agreement of the ſigne and the thing ſignified, is of ſo great force, that oftentimes the ſigne borroweth the name of the thing ſignified: which rule if it had bene obſerued in the doctrine of the ſacraments, ſurely there had neuer bene ſo many errours, and ſo great trouble and contention raiſed in the Church of Chriſt.

Auguſt. in Levit. cap. 57. *In Pſal.* 22. *Epiſt.* 23. *ad Bonifac.* And this is that which is ſo often found in Auguſtine: *The thing which ſignifieth, is vſually called by the name of that which it doeth ſignifie*: and againe, *If ſacraments had not ſome reſemblance of thoſe things whereof they are Sacraments, ſurely they were at all no Sacraments*: and he addeth, *and for this reſemblance for the moſt parte they receiue the*

names

names of the verie things: therefore as after a ſorte the Sacrament of Chriſtes blood, is the blood of Chriſt: ſo the Sacrament of faith is faith.

And according to this rule, it is verie well gathered and ſaide, that the *Sacraments* conſiſt of thinges of two kindes, whereof the firſt is earthly, to wit, the viſible elements, as in Baptiſme water, in the Supper bread and wine: the other heauenly, to wit, the inviſible grace. *Irenæus.*

2. The ſecond reaſon why God ſo ſpeaketh, is this, to wit, that by this heauenly token and pledge, he may much the rather aſſure vs, that we are no leſſe truely cleanſed from our ſinnes by inward waſhing, then we are waſhed by outward and viſible water. 2. *Matth. 16. 16. Gal. 3. 27.*

For that alſo we attaine by this proportion, that whatſoeuer God hath promiſed vs in his worde, and hath ſet as it were before our eyes, that we beholde as in a glaſſe, by theſe outwarde ſignes: that, I ſay, by theſe ceremonies, offering them ſelues to our outward ſenſes, our minde is brought, firſt to conſider the things ſignified; ſecondly, through the power of the holy Ghoſt, more and more to applie the ſame by faith vnto it ſelfe.

For as to the prophecies of *Jeremie*, that girdle about his loynes which he hid at *Euphrates* in the cleft of the rocke, did bring great weight: alſo the earthen bottell which he bought of the potter, and brake in the ſight of the men: alſo the bonds and yokes put vpon the necke of the Prophet: whereunto after the wordes of the Prophet, expounding thoſe viſible things, were added, the people of the Iewes might much more certenly knowe the deſtruction ſent from God & hanging ouer their heades: ſo much more in the ſacraments, when vnto the promiſe of god viſible things with their names are added, there ſeemeth no more to be required to ſeale vp the effect of the promiſe. *Jerem. 13. 4. Jerem. 19. 2, 10. Jerem. 27. 2.*

Wherefore not vvithout good cauſe is this ſigne whereby we are aſſured of the promiſe of God, called an heauenly token and pledge, becauſe it is meete to be hereof certenly perſwaded, that it is Chriſt who ſpeaketh vnto vs by the ſigne, who purgeth vs and waſheth

Water is an heauenly token.

vs, and doeth not only feede our eyes with a bare ſighe, but preſenteth vnto vs the verie thing it ſelfe: and as by a ring the plighting of troth for marriage to come, and by deliuerie of the key, putting in poſſeſſiō of the houſe, is not onely ſignified, but alſo made ſure: ſo muſt we vnderſtand that in Baptiſme by the ſprinckling of water, the waſhing which is wrought by the blood of Chriſt is not onely figured, but alſo is at the laſt indeede fulfilled in the elect by Chriſt.

A ſimilitude.

Queſtion.

74. Ought infants alſo to be baptized?

Anſwere.

Yea truly: For ſeeing they belong to the couenant & Church of God, as well as thoſe that be at yeres of diſcretion, & ſeeing vnto them is promiſed by the blood of Chriſt, forgiueneſſe of ſinnes, & the holy Ghoſt the worker of faith, no leſſe then to the other: they ought alſo by Baptiſme to be ingraffed into the Church of God, and to be diſcerned from the children of infidels, as they were in the Olde Teſtament by circumciſion: in p'ace whereof was ordeined Baptiſme in the newe Teſtament.

The Expoſition.

BEcauſe the *Anabaptiſtes*, out of the wordes of Chriſt *(He that beleeueth, and is baptized, ſhalbe ſaued)* do thus conclude: They that are at yeeres of diſcretion, muſt firſt be inſtructed to beleeue, before they be baptized: Therefore it is not lawfull to make Baptime common to infants, it was a neceſſarie labour by ſome reaſons drawen out of the worde of God, to prooue the contrarie, that is, that infantes ought to be baptized no leſſe then thoſe that are at yeeres of diſcretion: The ſumme of all the reaſons is this.

1. That they belong to the Couenant and Church of God, as well as the other.

2. That forgiueneſſe of ſinnes, and the holy Ghoſt the worker of faith, is promiſed vnto them.

3. The third from the ende, that there may a difference be made betweene them and the children of infidels: & as in times paſt the children of the *Jewes* from all ſtrangers by the ſigne of circumciſion: ſo at this day by the

ſigne

ſigne of Baptiſme, the children of *Chriſtians* may be diſcerned from the infants of *Turkes* and *Iewes*.

4. Becauſe baptiſm came in the place of Circumciſion.

And firſt, that infants do no leſſe belong to the couenant and Church of God, then thoſe that are at yeeres of diſcretion, is plaine by the promiſe made to Abraham: *And I will ſet my couenant betweene me and thee, and between thy ſeed after thee, in their generations for an euerlaſting Couenant: That I will be thy God and the God of thy ſeede after thee.*

4. Infants do no leſſe belong to the Church of God, then thoſe that are of yeeres of diſcretion. *Gen.17.7.*

The ſelfe ſame promiſe doth Peter rehearſe and expound: *For to you is the promiſe made, and to your children, and to all that are a farre off, euen as many as the Lorde our God ſhall call.* *1.Cor.12.13. Actis.2.39.*

1.

Therefore from theſe Teſtimonies vve may reaſon after this ſorte: vvhoſoeuer are in the Couenant and Church of god, to them belongeth the very ſeale of the Couenant, vvhich is Baptiſme: But infants are conteyned in the Couenant, and are in the Church: Therefore as vvell to them, as to thoſe that are at yeres of diſcretion, ought Baptiſme to be adminiſtred.

Againe: To vvhome the promiſe (to vvitte, of the Couenant) appertaineth, they may & ought to be baptized: But the promiſe vvas made to infantes, as vvell as to thoſe that are at yeres of diſcretion: therefore they ought to be baptized: for ſo Peter being asked of the Ievves, vvhat they ſhould doe, ſaith, *Repent and be baptized euery one of you in the name of Ieſus Chriſt: for to you was the promiſe made and to your children.*

Where vve muſt diligently marke, that after the Apoſtle hath commanded euery one of them to be baptized, he fetcheth the reaſon of that commandement, not from their age, not from repentance, but from the promiſe of God, made not onely to them that are at yeres of diſcretion, but euen to their children, ſignifying, that the ſigne of the Couenant perteineth to them alſo as beeing partakers of the common ſaluation in Chriſt vvith others. *See Epiſt. Cypr. 59. de infantibus baptizandis eò quod Deus vt perſonam non accipit, Sic nec etatem, &c.* Alſo *Auguſt. Epiſt.28. Eph.5.26.*

So may vve reaſon from the definition of Baptiſm; *Baptiſm is the waſhing of water ordeined by the lord to ſanctifie his Church;*

Church: but the children of the faithfull are part of the Church: therefore the ſigne of ſanctification ought not to be denyed them.

If any man here ſay that the Apoſtle addeth, *by the worde*: but infants neither heare it, nor beleeue: I anſwere; becauſe ſanctification is promiſed vnto them, no leſſe then vnto thoſe that are at the yeeres of diſcretion, they ought not to be debarred from the ſigne thereof: As in times paſt the infants of the Iewes were not ſhut out from the circumciſion, and yet it was (as Paul vvitneſſeth) *the ſeale of righteouſneſſe of faith*, although they for their age were not yet capable of faith.

Rom. 4. 11.

Novv after this reaſon commeth the ſecond, vvherein, the intereſt and priuiledge graunted of God to infants, for their outvvard ingraffing into the Church by Baptiſme is more fully expreſſed, the forme of vvhich reaſon is this.

To vvhome forgiueneſſe of ſinnes and the Holy Ghoſt is promiſed and giuen, vvhich are thinges farre the greateſt and moſt pretious, they ought by no means to be denyed the outvvarde ceremonie, vvhich is the leaſt part: but forgiueneſſe of ſinnes, and the Holie Ghoſt is promiſed to infantes and giuen vnto them: Therefore infants ought not to be kept from the *Element* of vvater.

Mat. 19. 14. *Mar.* 10. 12, 16. The firſt part of this reaſon is confirmed by the doing and ſaying of Chriſt, vvhere he doeth louingly embrace infants brought vnto him, rebuking his diſciples vvho vvent about to forbid them, becauſe they kept them backe, to vvhome the kingdome of heauen belonged, from him; by vvhome onely an entrance into heauen is opened.

For there are three thinges in this hiſtorie of Chriſt, vvorthie to be noted: 1. That he commandeth infants to be brought vnto him. 2. That he addeth a reaſon, ſaying: *for to ſuch belongeth the kingdome of heauen.* 3. That by his doing he maketh knovven his vvill, vvhen embracing them, by his prayer and bleſſing he commendeth them vnto his Father.

And from hence vvithout doubt may be gathered, that

that not onely the promiſe of his fatherly fauour, grace, forgiuenes of ſinnes, & life euerlaſting belongeth vnto infats: but alſo that regeneratiō is incidēt vnto that age.

For if according to that ſaying of Chriſt: *Except a man be borne againe of water and of the Spirit, he cannot enter into the kingdome of God:* and the kingdome of heauen belongeth vnto infants, therefore infants muſt be regenerate or borne againe, before they can enter into it: for (as the Apoſtle ſaith) *fleſh and blood can not poſſeſſe the kingdome of God.* Ioh. 3. 5. 1. Cor. 15. 50.

Therfore let ſome enemy of the baptizing of infants anſwer me here, whether they that be regenerate, are not to be baptized, ſeeing baptiſme is a badge of regeneration: but infants and the children of Chriſtians are regenerate: Therefore they ought to be baptized. The Infants of the faithfull are regenerate, and therefore to be baptized.

And then, ſeeing regeneration can not be without the holy Ghoſt, according to that ſaying of Chriſt: *Except a man be borne againe of the Spirit*, it followeth that infants are alſo indued with the holy Ghoſt, whereof the Lord would leaue particular examples in ſpeciall perſons, as *Moſes, Samuel, Jeremie, Iohn Baptiſt*, to declare in theſe what he was able to doe in the reſt. Ioh. 3. 5. Exod. 2. 6, 11. 1. Sam. 2. 21. 1. Sam. 3. 10, 11, 12. Jerem. 1. 5. Luk. 1. 14, 15. Pſal. 22. 11. Eſa. 44. 1, 2, 3.

Hereof therefore I thus conclude: Whoſoeuer haue the holy Ghoſt, they ought to be baptized: but the children of the faithfull haue the holy Ghoſt: therfore they ought to be baptized: The firſt part of this reaſon Peter confirmeth: *Can any man forbid water, that theſe men ſhould not be baptized, who haue receiued the holy Ghoſt as well as wee?* the ſecond part was prooued in the perſons before rehearſed. Act. 10. 47.

And if the aduerſaries except, that they of whō *Peter* ſpeaketh did alreadie beleeue, before they were baptized: the anſwer is readie out of the *Catechiſme*, that the holy Ghoſt is the worker of faith, who in due time is able to beget faith as well in Infants, as in men of riper yeeres, whereof we haue experience daily in our ſelues and in our children. The holy Ghoſt is the worker of faith.

The third argument, why the infants of the faithfull ought to be baptized was, that there might be a difference betweene them and the children of Turks or Infi- 3

dels: for seeing the Lord made so great account of the outward signe in the old Testamẽt, that whosoeuer were not circumcised were accounted vncleane, & strangers frõ the couenãt of God, & without God: surely what iniurie were this, seing Baptisme was ordeined also for the same end, to deny it vnto children, & to set them in order with the vncleane seed of the infidels? which whosoeuer do, first they greatly dishonor *Christ*, who would not that by his cõming the grace of god shou'd be more obscure, & lesse assured vnto vs, then it was before time vnto the very Iewes: Secondly they charge the Apostle also with a lye, who calleth them holy, who are borne of any one side, either father or mother beeing a beleeuer, as whom the Lord hath sanctified euen from the wombe, and discerned from the children of Infidels.

Gen. 17 14. Infãts ought to be baptized, that they may be discerned from the children of Turks and Infidels.

1. *Cor.* 7. 14. Hereupon *Paul* also reasoneth that all the offspring of *Abraham* is holy, because God did make with him the couenant of life: *If the root* (saith he) *be holie, the branches also are holie.* And God calleth al his children who are borne of *Israel.* But now, since the partitiõ wal was pulled down, the same couenant of saluation which vvas made with the seed of *Abraham*, hath also beene imparted vnto vs: vvherefore if the children of the faithful be priuiledged aboue the common sort of mankinde, why should vvee forbid them the vse of the signe? If the Lord admit them into his Church by his word, by what right can the signe be denyed them?

Rom. 11. 16.

4. *Argum.* Baptisme came in place of circumcision: therefore the children of the faithful ought to be baptized. Wherin Baptisme & Circumcision agree.

Wherefore as God in the time of the old Testament ordeined *Circumcision* to confirme his couenant: so when that was repealed (wheras yet, the same meanes to confirme the couenant remaineth, & is common to vs with the Iewes) he also ordeined that Baptisme should come in place of circumcision.

Which wilbe more cleere then day light, if we diligẽtly & alwaies cõsider, what is common to vs both, & what they haue seuerall from vs: The promise is the same to both, to wit, of the fatherly fauour of God, of forgiuenes of sinnes, and euerlasting life: Secondly the thing figured is one and the same, to wit, regeneration: The foundation, whereon the accomplishment of these things re-

ſteth is one and the ſame, to vvit, Chriſt: Laſt of all both are for confirmatiō, though the means be diuerſe, to thē by circumciſiō, to vs by baptiſme, as cōming in the place of the former Sacrament; which ſetting of it in place of the other is a commandement flat ynough, ſo that there vvas no neede to repeat infants by name, but the whole Church doth eaſilie vnderſtand, that ſeeing of all nations vvhoſoeuer beleeue are commaunded to be baptized, euen their ſeed alſo & offſpring is conteined in this commaundement: as when Chriſt biddeth all Chriſtians to the holy ſupper, vvho are fit to remember the death of Chriſt, no man dare deny that women are here included, although the Scripture doth not expreſſe thē by name. Therefore ſeeing the aduerſaries are conſtrained to confeſſe, vvhither they wil or not, that the reaſon is good here, vvhy ſhould not the ſame alſo be good in the behalfe of infants? 1.Cor.11.28.

5 The fift Argument of baptizing of infants.

Beſides it is ſo true, that the ſame things are ſealed to vs in Baptiſme, which of old Circumciſion did confirme vnto the Iewes, that for this agreemēt of the ſame truth both of circumciſion and of baptiſme, Paule ſaith that Chriſtians are *Circumciſed with circumciſion made without handes*, which he alſo calleth the circumciſion of Chriſt, and in another place hee ſaieth that the Ievves vvere baptized: vvhereby againe it appeareth, that Baptiſme came in the place of circumciſion, to ſerue to the ſame end among vs: and this argument vvas neuer anſwered by any *Anabaptiſticall* ſpirit, and it is certen, can neuer be anſwered. Col.2.11. 1.Cor.10.2.

The vſe of baptizing of infants.

Out of this defence of baptizing of infants ariſeth a double doctrine and comfort: the one to the parentes, when they ſee, that the Lord wilbe not onely their God, but the god of their ſeed, which is confirmed vnto them as it were by a ſeale printed vpon thē, according to that ſaying: *We are all baptized in one bodie*: The other to the children, that they know they are ingraffed into the bodie of the Church, and therfore are ſomevvhat the better commended to the reſt of the members, that is, to the faithfull: and vvhen they are grovvne to yeeres of diſcretion, may thereby be pricked forvvarde not a 1.Cor.12.13.

little, to an earneſt indeuour to ſerue god, by whom they were receiued for ſonnes by a ſolemne pledge of their adoption, before by their age they were able to acknowledge him for their Father.

The falſe doctrine.

Mat. 16. 16. NOw for the ſophiſtrie of the *Anabaptiſtes* concluding out of theſe words: *He that beleeueth & is baptized, &c.* after this ſott: *Onely beleeuers are to be baptized: therfore they are not to be baptized*: Mat. 16. 16. this their fraud, I ſay, in reaſoning is declared by this ſimilitude: If any man would cauill that infants were to be kept from food by this pretenſe, becauſe the Apoſtle will haue none to eate but ſuch as labour, ſhall not he be worthie to be 2. Theſſ. 3. 10. ſpit at by all men? becauſe hee ſnatcheth indifferently to all men, that which was ſpoken of a certaine kinde, and certaine age of men: ſo they draw to infants that which euery man ſeeth belongeth onely to men of diſcretion, making this age alſo ſubiect to that rule, which was made for none but men growne.

Secondly, if they ſtand ſo ſtifly vpon the order of the words, & will thereby gather, that becauſe he is ſaid: *He that beleeueth and is baptized*, therefore men muſt be preached vnto before they be baptized, why may not we alſo come vpon them with the like reaſon to prooue that we muſt firſt baptize, before we teach to obſerue thoſe things which Chriſt hath commanded? namely for that it is ſaide: Mat. 28. 19. *Baptize, teaching them to obſerue all things whatſoeuer I haue commaunded you.*

OF THE SVPPER OF THE LORD.

The Arg. The application of the former doctrine of Sacraments to the ſupper of the Lord: 2. A deſcription of the Spirituall ſupper: 3. The confirmation thereof.

Queſtion.

28. Lordes day. 75. How art thou put in minde, and aſſured in the ſupper of the Lord, that thou art partaker of that onely ſacrifice of Chriſt offered vpon the croſſe and of all his benefits?

Anſwere.

Becauſe Chriſt hath commaunded me and all the faithfull, to eat of this bread beeing broken, and to drinke of this cup being deuided among vs, in remembrance of him, & hath added this promiſe: firſt that his bodie was no leſſe aſſuredlie offered and

broken

broken for me vpon the croſſe, and his blood ſhed for me: then with mine eyes I ſee that the breade of the Lord is broken vnto me, and the cup reached vnto me. Secondly that my ſoule is no leſſe aſſuredly fed vnto euerlaſting life by him with his body that was crucified and his blood that was ſhed for vs, then I doe with my bodily mouth receiue bread and wine, the tokens of the bodie and blood of the Lord, beeing deliuered vnto me by the hand of the miniſter.

The Expoſition.

THe ſecond Sacrament of the newe Teſtament is the ſupper of the Lord, ſo called of the Author and ſubſtance thereof, as the Apoſtle witneſſeth to the *Corin.* *Therefore when yee come together in one place, this is not to eate the Supper of the Lord:* better then of ſome it is called the *Sacrament of the Altar*: which tearme although it be auncient, yet was it vnknown to the Apoſtles, & brought in by the ſingular ſubtiltie of Satan: not that they who firſt vſed it, did thinke of any ſuch matter, whereas it is moſt certen, that they called by the name of *Altar*, any table or high place, whereupon that was ſet, which was ſet apart to celebrate the ſupper of the Lord of their offerings, or louefeaſtes and oblations. *Mat.* 26 27. *Mar.* 14. 22, 23 1. *Cor.* 11. 20. What the Fathers ment by Altar.

Now, how by the vſe of this Supper I am brought vnto Chriſt, and am put in minde, & aſſured by theſe outward ſignes, that he with all his benefits belongeth vnto me, that is very well and plainly laid open: firſt, by ſetting downe the definition of the ſacramentall Supper: ſecondly, by opening the promiſe, by ſhewing the proportion betweene the bread broken, & the cuppe deuided, and the eating of that, and the drinking of this, that is, the cuppe or the wine, and the things hereby ſignified. The diuiſion.

The definition of the holie Supper, may after a ſorte be thus gathered out of the text of the *Catechiſme*, namely, that it is an holy action ordeined by Chriſt, wherein the bread broken, and the wine powred in the cuppe is deuided to all the faithfull, that they may eate of that bread & drink of that cup in remẽbrãce of his death, &c. The definition of the Lords ſupper.

In which definition of the Lordes Supper, are to be conſidered: firſt, the outward ſignes and ceremonies, or

essentiall rites: 2. The promise.

Two signes of the holy supper.

Now there are two signes ordeined by Christ, (as also our cõmon suppers vse to consist of these two) to wit, bread and wine, or the cup into which the wine is powred, which are necessarily required to signifie that which we receiue of Christ, and whereof if any one be taken away, there is a corruption and profanation of the Lords Supper, with robberie of God.

What this bread & this wine signifie.

Secondly, this bread & this wine differ in this respect from common bread & common wine, because they are the bread & wine of the Lord, and therefore are taken to signifie a farre more excellent thing, then any thing that toucheth this present life: according to the common rule of Sacraments, which are one thing, and teach or signifie another thing.

Thirdly, this Supper hath these ceremonies or essentiall rites, whereto nothing may be added, nor any thing taken away: as that the Minister is cõmanded to breake this breade, and hauing broken it, to deuide it in order to euery one, and in like manner afterwarde the cuppe.

And for the breaking of bread, that is so necessarie, that if it be left out, the proportion betweene this Sacrament and the death of Christ is taken away, as the *Papistes* them selues beare witnes.

De Consec. dist. 2.

For hitherto belongeth that: *When the hoste is broken, and when the blood is powred out of the cup into the mouthes of the faithfull, what else is hereby signified, but the offering of the Lords bodie vpon the Crosse, and the shedding of his blood out of his side?*

The end of breaking of bread.

Moreouer, as the end of breaking of bread is, that it may be deuided, and communicated to be meat for the hungrie: so also we must make account in this Supper, namely, that the breaking of bread is no such thing, which ought to be done for it self, but for some other end: as in speaking of the proportion we wil afterward shew.

Breaking & distributing of bread differ.

Whereby is vnderstood, that seeing to breake & to distribute are two sundry things, although they alwaies go together, that by the name of breaking can not be vnderstoode the distributing of breade, because the text

is

it ſelfe witneſſeth of Chriſt, that *he brake and gaue to his diſciples*: vvhich is no vaine repetition, *he gaue & he gaue.*

And that vvhich vve haue ſaid of diſtributing of bread, muſt alſo be vnderſtood of reaching or diſtributing the cup, to vvit, that both muſt be diſtributed to the communicantes and to them that come to this holy ſupper, according to the commaundement of Chriſt and of the Apoſtle: *Drinke ye al of this*, although the *Councill* of *Trent* decreed the contrarie: *That the lay people are not bound by the law of God to receiue the communion vnder both kindes.*

Mat. 26. 27.
1. Cor. 11. 25, 27.
Con. Trid. ſeſſ. 21. cap. 1.

And as it is not ſufficient, that the ſupper be furniſhed vvith things neceſſarie, as vvith bread and vvine, and that the good man of the houſe do diſtribute his bread, vnles the meat & drinke be receiued alſo of the gueſts: ſo alſo vve muſt thinke that in this ſupper bread & wine are reached and diſtributed, that they that ſitte at table may eat bread, and drinke of the cup, that ſo the ſupper maie atteine his perfection: for ſo the vvordes of Chriſt doe import, *Doe this:* vvherein he ſpeaketh not onely to the Apoſtles, but to all the faithfull, ſhewing what he would haue each of them to doe.

1. Cor. 11. 26.

The end of his holie Supper is, that the faithfull may celebrate the ſame in remembrance of Chriſt vntill he come: vnto which end they neuer attayne, who date affirme, that ſo many as come vnto it, doe therein receiue the bodilie preſence of the fleſh and blould of Chriſt: Firſt, becauſe to this end the Lord would ordeine a memoriall of him ſelfe in this Sacrament of the nevv Teſtament, that he might call avvay our mindes from that bodily preſence, vnto heauenly things: & that he might lift them vp and direct them from all the tribulations of this life, to him ſelfe in heauen, vvhether he vvas to aſcend, vvhereupon that vvas ſaide, *Liſt vp your hearts:* Secondly, becauſe he hath ordeined this Supper, not for euerie one, but for the faithfull, that is, for them, vvho know how to trie them ſelues, according to the commaundement of the Apoſtle.

The end of the celebration of the ſupper of the Lord is in remembrance of him,

Liſt vp your hearts.

2. Now hauing laid downe and ſhewed the ceremonies, & aſſentiall rites of his holie Snpper, and the verie end for which it was ordeined: the promiſe followeth

2. The promiſe.
1. Cor. 11. 25.

which Chriſt addeth vnto it, whereof the faithfull muſt haue ſpeciall regarde: becauſe for the obtaining of the effect of this promiſe, the Lorde commanded them to celebrate the ſame,& to be partakers thereof: That promiſe is very well expounded by the proportion of the ſigne and the thing ſignified.

For exãple: as in the vſe of the Supper bread is broké; ſo by this ceremony is called to our remẽbrãce, that our Lord Ieſus Chriſt was broken with the paines & anguiſh of death, & of the Iudgement of god for our ſinnes.

The proportion of the ſigne & thing ſignified.

So when bread being broken for a token of Chriſts body is giuen vnto vs to be eaten, by & by this compariſon is to be conceiued: as bread feedeth, maintaineth, & vpholdeth the life of our body: ſo the body of Chriſt being crucified, is the only food to cheriſh & quické our ſoule: yea it doth no leſſe aſſuredly feed my ſoule vnto ſaluation, then the pledge thereof is by me receiued at the hands of the miniſter with my bodily mouth.

Againe: as in the ſame Supper, wine is openly ſhewed when it is poured into the cup: ſo by the ſame is repreſented vntovs, how Chriſt did once ſhed his blood vpon the altar of the croſſe for our ſinnes: Secondly, when the ſame wine is offered in token of his blood, & is receiued & drunke of vs, then are *we put in mind*, that looke what profit wine bringeth to the body, the ſame we beleeue & be certenly perſwaded that the blood of Chriſt being ſhed vpon the croſſe doth bring vnto our ſoules: as to cheriſh, to refreſh, to ſtrengthen & to cheare our ſoules, & to feed them vnto euerlaſting life.

The concluſion, with a repetition of the drift of the Lordes ſupper.

Which being ſo it appeareth by this proportion to be moſt true, that the Supper of the Lord leadeth me to the only ſacrifice of Ieſus Chriſt, once offered vpon the altar of the croſſe, wherein by faith I obtaine forgiueneſs of ſinnes, righteouſnes, and life euerlaſting.

Queſtion.

76. What it is to eate the bodie of Chriſt crucified, and to drinke his bloode that was ſhedde?

Anſwere.

It is

It is not onely with certen affiance of minde to lay holde of the whole paſſion and death of Chriſt, and thereby to obtaine forgiuenes of ſinnes, and life euerlaſting: but alſo by the ſpirite of Chriſt, which dwelleth at one time both in Chriſt & in vs in ſuch ſort more and more to be vnited vnto his holy body, that although he be in heauen & we vpon earth, yet notwithſtanding we are fleſh of his fleſh and bone of his bone: & as all the members of the body are quickened and gouerned by one ſoule: ſo are we all by one and the ſame ſpirite.

The Expoſition.

BY thoſe things which haue beene handled in the former queſtion it is manifeſt that two ſorts of meat & drinke are offered in the holy ſupper: the one, namelie bread and wine, which are giuen by the hand of the Miniſter, and are receiued of the communicant by the mouth of the body: the other, the body of Chriſt crucified, and his blood ſhed, which are giuen by Chriſt our Lord through his Spirite: and this is the ſpiritual ſupper, whereby God after he hath once receiued vs into his houſhold, doth feed our ſoules vnto true and bleſſed immortalitie, to which end he hath giuen the ſacramentall ſupper as a pledge vnto vs by the hand of his onely begotten ſonne: the meat of which ſupper being the fleſh of Chriſt crucified, the drinke his blood ſhede for vs vpon the croſſe, it was neceſſarie to expound out of the word of God: 1. What it is to eate the bodie of Chriſt crucified, and to drinke his blood ſhed, namelie firſt ſteadfaſtly to beleue in Chriſt, & with certen affiance to lay hold vpon him withal his merites: ſecondly to be more and more vnited vnto his moſte holy body, & ſo vnto whole Chriſt.

The ſpirituall ſupper of the Lord.

The order.

1.

2. How or by whoſe power it commeth to paſſe, that athough the bodie of Chriſt be now in heauen and we in earth, that yet notwithſtanding we eat it and drinke his blood, and are truely and effectually vnited with him.

2.

3. What effect there is of the ſpiritual eating of the bodie of Chriſt, & of ſo nere vniting with Chriſt, & what fruit or comfort redoundeth thereby vnto the faithfull.

3.

And firſt it is to be marked, that theſe words, *to eate, and*

1.

and to drinke, are borrowed from the naturall & bodily vſage of eating & drinking, to declare, & more cleerly to ſet before our eyes the maner of receiuing this ſpirituall meate, and this miſticall Supper.

Neither do we here thus ſpeake of our ſelues, but we follow our Maſter the Lord Ieſus Chriſt, who thus ſpeaketh: *Verily, verily I ſay vnto you, except ye eate the fleſh of the Sonne of man, and drinke his bloode, yee haue no life in you.* Ioh. 6. 51.

Whereby it appeareth, how hard a matter it is, both to vnderſtand this ſpeach, & to performe it: for the queſtion is not, what it is to eate bread, & to drinke wine, whereof no man hauing the vſe of reaſon is ignorant, but, to eate the body of the Lord, & to drinke his blood, which is beyond the eies & vnderſtanding of man, before he be inſtructed.

What it is to eat the crucified body of Chriſt.

Therefore to eate the crucified body of Chriſt, & to drinke his blood, doth ſignifie, firſt to lay hold vpon the whole paſſion & death of Chriſt, with certen aſſiance of minde, & thereby to obtaine forgiuenes of ſinnes, & life euerlaſting.

In which words, both the maner it ſelfe of eating & drinking Chriſt is expreſſed, namely, by faith, and the fruit & effect thereof, forgiuenes of ſinnes & life euerlaſting.

This promiſe is confirmed by Chriſt him ſelfe in other wordes, to the ſame effect: *I am that bread of life, hee that commeth to me, ſhall neuer hunger, & he that beleeueth in me ſhall neuer thirſt.* Ioh. 6. 35. Ioh. 6. 40.

There Chriſt calleth his body, in reſpect of that it was crucified, the bread of life, giuing this interpretation of *eating* & *drinking*, that it is, to come vnto him, to beleeue in him, & afterward to ſee him, ſaying: *That euery one that ſeeth the Sonne, & beleeueth in him, may haue euerlaſting life.* For that theſe are wordes of one meaning, *to eate the crucifiid body of Chriſt, and to drinke his blood, to come vnto Chriſt, to ſee the Sonne, and to beleeue in him*, is hereby gathered, that the ſame effect is aſcribed to the doing of theſe things, & to the eating of his fleſh, namely, life euerlaſting.

So

So did *Auguſtine* alſo vnderſtand this ſaying: *Except ye eate the fleſh of the Sonne of man:* it is a figure, ſaith he, commaunding vs to be partakers of the Supper of the Lord, & ſweetly & profitably to lay vp in our memorie, that his fleſh was crucified, & wounded for vs. *Lib. 3. de doct. Chriſt. hom. 12 Ioh. 13 40.*

Againe, when he ſaith that the three thouſand men, who were conuerted by *Peters* Sermon, did by beleeuing *drinke the bloode of Chriſt, which in fury they had ſhedde.* *Act. 2. 41. Hom. in Ioan. 40.*

Laſt of all, when he writeth: *that he eateth not the body of Chriſt, who is not in the body of Chriſt: & that heretikes who are out of the Church, may indeed haue a Sacrament, but not the thing ſignified by the Sacrament.* *Aug. de Civit. Dei. lib. 21. 25. Ioh. 6. 56.*

The ſecond thing that is ſignified by the wordes of eating the crucified body of Chriſt, & drinking his blood, the *Catechiſt* expoundeth to be, that we are more and more vnited to his holy body, which neceſſarily followeth the eating of the body of Chriſt. 2.

Of which communion or vniting of vs with Chriſt, Chriſt himſelfe ſpeaketh in the ſame Sermon ſaying: *He that eateth my fleſh & drinketh my blood abideth in me and I in him.* *Ioh. 6. 56.*

Which dwelling & vniting of one within another is very wel expounded by the proportion of natural meat and drinke: becauſe as that abiding without vs doth not nouriſh vs, but being taken abideth in vs & vpholdeth vs: ſo is it between vs & Chriſt who being receiued by faith abideth in vs & we in him: although he is not changed into our ſubſtance as bread and wine are, but after a ſort we are chãged into his nature, ſo that, that ſaying of Auguſtine may very well be brought to this purpoſe, where he bringeth in Chriſt ſpeaking vnto him: *I am meate for men: grow & thou ſhalt eate me, neither ſhalt thou change me, as thou doeſt the nouriſhment of thy fleſh, but thou ſhalt bee changed into me.* *Aug. li. 7. confeſ. cap. 10.*

2. Moreouer how or by whoſe power it commeth to paſſe, that although the body of Chriſt (as hath beene before declared) be now in heauen, and we on earth, yet neuertheleſſe we doe trulie and effectually eate it, and are vnited with him, this is ſhewed very well to bee wrought 2. *Act. 1. 9. & 3. 21. 1. Cor. 11. 26. Gal 4. 6.* We are vnited to the body of Chriſt by the bond of the ſpirit.

wrought by his Spirit, who dwelleth at once in Christ as our head, and in vs as his members.

For the holy Ghost is the authour of this vnion, by whose bonde the flesh and blood of Christ, and euen Christ in the whole nature of his manhead is imparted vnto vs, and we vnited with him, whereupon this eating of the flesh of Christ, and our coniunction with Christ is commonly called spirituall, not as if this coniunction were in imagination alone, and in conceite hauing no matter or substance in it, neither as if in respect of agrement onely we were said to be one with Christ, as Luke writeth, that *the beleeuers were of one heart and one minde*: but because this whole matter of taking hold on Christ belongeth to the minde and to faith, and dependeth of the onely almightie power of the holy Ghost, which is altogether secrete, and not to be comprehended by vs, which maketh things absent to be present.

Iob.1.16. *Heb.1.9.* *Eph.4.4.* *Act.4.32.* *Ioh.6.63.*

The same Iohn confirmeth: *By this we knowe that we abide in him, & he in vs, because he hath giuen vs of his Spirit*: When he saith, *his Spirit*, he meaneth, which is his & in him; when he saith, *he gaue vs his Spirit*, he signifieth that his Spirite doeth also dwell in vs: and there is the same manner of dwelling of Christ, and of God the Father in vs by the same Spirit, according as Paul ioyneth them both togither: *For the Spirit of God dwelleth in you.* And, *If any man haue not the Spirite of Christ, he is none of his*: to conclude, he that is fast tyed vnto the lord is one Spirit, that is, the Spirite which is in Christ dwelleth also in him, and so he hath one Spirit with Christ, and is by the same Spirite vnited vnto his most holy bodie.

1.Ioh.4.13. *1.Ioh.3.24.* *Rom.8.9.* *1.Cor.6.16.*

A similitude of Irenæus lib. 3.cap.19.

And no otherwise did Irenæus vnderstand this mysterie vvhen he vvriteth: *For as of drie wheate one lumpe can not bee made without moysture, nor one loafe: so neither coulde we that are many become one in Christ Jesus without water, which is from heauen, that is, without the Holy Ghost.*

Therefore thus we must vnderstand it, that Christ is our Spirituall head & we his members: & as the natural head is tyed to his members by ioynts, so are wee tyed with Christ our head, by the bond of the Spirit, (who is letted

Eph.4.1,3,14,15,16.

letted by no distance of place or time) and by the secret & incomprehensible power of the same Spirite are ingraffed vnto him, & are more & more vnited to his most holy bodie because the faithfull must daily growe in this vnion. 1.Cor.12.13.

Hereupon Paul saith, that *the faithfull haue bene all made to drinke into one Spirit*, signifying that we do drinke the quickening blood of Christ, when he liueth by his Spirite in vs. 3. The fruite of eating Christs bodie and of our vnion with him.

Last of al, for the effect of this spiritual eating of the bodie of *Christ* &c. & of our vniō with *Christ*, it soloweth herof, first that we are flesh of his flesh & bone of his bone: next, that as all the members of the body are gouerned by one soule, so we are gouerned & quickened by one & the same Spirit for euer. Of the first the Apostle, hauing before witnessed to the faithfull Ephes. *that he boweth his knees to the father of our Lord Iesus Christ for thē, that Christ may dwell by faith in their heartes*: a litle after saith, that the *faithfull are members of Christes bodie, that is, flesh of his flesh, and bone of his bone*, which he affirmeth to be a great mysterie, and gathereth and setteth downe thereof a double doctrine: 1. That because we are his flesh, Christ doeth cherish, feede and loue his Church: for howe can a man hate his owne flesh. 2. From hence also writing to the Corinths, he taketh occasion to exhort them to holinesse of life: *Knowe ye not* (saith he) *that your bodyes are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.* Ephe.3.17. and 5.29,30. 1.Cor.6.15.

The latter, Christ repeateth and beateth vpon often: *I am the bread of life that came downe from heauen, if any man eate of this bread, he shall liue for euer, and the bread which I will giue is my flesh, which I wil giue for the life of the worlde: he that eateth my flesh and drinketh my blood, hath life euerlasting, and I will raise him vp at the last day. As the liuing Father sent me, and I liue by the Father: so he that eateth me shall also liue by me.* Our quickening. Joh. 6.51, &c. and 15.1,2, 3,4,5,6.

In which wordes he declareth, that as bread when it taken to nourish, giueth strength vnto the bodie: so by this true communicating of him selfe with vs, his life passeth

passeth into vs and becommeth ours.

Rom.8.10,11. Whereto belongeth that of Paul: *The Spirite is life for righteousnesse sake.* Againe, *If the Spirite of him that raised Iesus from the dead dwell in you, he shall also quicken your mortall bodies by his Spirite that dwelleth in you.*

Gal.2.20. But specially in the Epistle to the Galat. *I liue, but not I nowe, but Christ liueth in me, and that I nowe liue in the flesh, I liue by faith in the Sonne of God, who hath loued me, and giuen him selfe for me.*

With this our quickening is ioyned a continuall gouernment of vs by the same Spirite, according to that

Rom.8.14. saying of the Apostle: *For so many as are led by the Spirite of God, they are the sonnes of God.* And that of Iohn, *He that*

1.Iohn 2.6. *saith he dwelleth in him, ought to walk as he hath walked.*

Last of all we are mooued by the same coniunction, brotherly to affect and to loue one another, and to persourme one towardes another all dueties of charitie:

1.Cor.10. Eph.4.4. *because we being many are one bread, and one bodie.* Againe, *we are one bodie and one Spirite.*

The false doctrine.

THe *Capernaites* of our time are deceiued, who when they heare that the faithfull are vnited with the holy bodie of Christ, doe straitway imagine a grosse eating with the mouth, and a mingling of our substance, with the substance of Christ in vs: whereas Christ is not the meate of the bellie, but of the minde, not of the bodie, that is, such as wee bodily receiue, but of the beleeuing soule: as *Augustine* very well derideth

Decret.3.p.de consecr.dist.2. August.in Iohan.tract.25. ad 6.cap. such men. *Woy prepareſt thou thy teeth, and thy bellie? thou shalt eate meate for the bellie, but for the minde: beleeue, and thou hast eaten:* and the holy Ghost is the onely bonde whereby our substances are spiritually ioyned with the substance of Christ, without any such mingling, which is directly contrarie both to the spirituall life, and to the trueth of Christes bodie, and to the verie proportion of faith.

A similitude. Moreouer not all things that are vnited one to the other, are straightway mingled: for so often as the light is ioyned with the ayre, and the sunneshine with the windowes, no wise man will therefore thinke they are mingled.

Againe although betweene the husband & the wife too & fro there is such a coniunction, that they are two in one flesh, yet do they not cease to be diuers persons, and to reteine sundrie substances, although by couenant they are one flesh, and haue all thinges common betweene them: to which coniunction that Spirituall couenant & wedlocke is not vnlike, which is betweene Christ and vs, so that we are indeede vnited with the

the flesh of Christ, and are flesh of his flesh, and bone of his bones, yet without any mingling, or growing together of our persons and substance or of the flesh of Christ this whole coniunction being mysticall, and agreeable vnto Spirituall marriage.

Besides as the vnion of the faithfull one with another, as membres of one bodie is not by any reall mingling, or growing of their persons together, but by the bond of the Spirite, so must we reeken of our coniunction with Christ, vnlesse we will carnally vnderstande and iudge of those thinges that are spiritually to be discerned. 1.Cor.2.14.

And so at the last is the errour of *Osiander* choked, who teacheth that this vnion can not stande, vnlesse the substance of Christ be mingled with ours.

Question.

77. VVhere hath Christ promised, that he will as certenly giue vnto the beleeuers his body and his blood in this manner to be eaten and drunke, as they doe eate this bread being broken, and drinke this cup?

Answere.

In the institution of the Supper, the wordes whereof are these: Our Lord Iesus Christ, the same night he was betrayed, tooke bread, and when he had giuen thankes, he brake it, and said: Take, eate, this is my bodie which is broken for you: this do ye in remembrance of me. Likewise after supper he tooke the cup: saying, This cup is the newe Testament in my blood: This do as oft as ye drinke it in remembrance of me: For as often as ye eate this bread, and drinke this cup, ye shew the Lords death till he come. This promise is repeated by Paul, when he saith: The cuppe of thankesgiuing, wherewith we giue thankes, is it not the communion of the blood of Christ? The bread which we brake, is it not the communion of the Lordes bodie? because we being many are one bread, and one bodie, for we are all partakers of one bread. Exod.24.8. Heb.9.20. 1.Corinth.10. 16,17.

The Expositon.

THe promise of this manner of eating the flesh of Christ, and drinking his blood by faith, is prooued: 1. By the wordes of the institution set downe by Paul, and by another testimonie of the same Apostle. In the institution of the Supper, three thinges are especially 1.Cor.11.26. Mat.26.26.

The diuision

cially to be obserued: the description of the supper in respect of the outward forme thereof, the proise, and the ende, or vse of the Lordes Supper.

The author of the holy Supper.

The holy Supper is described first by the autor who did ordeine it, that is, *Iesus Christ*, whereby we are taught that it belongeth not to men to ordaine sacraments, but to God, for seeing they doe principally belong the matter of faith, they must haue God for their autour, and be drawen out of the holy Scriptures.

The time when the Supper was ordained.

Next the Apostle noteth the time, when the Lorde ordained the Supper, to wit, the same night that he was betrayed, which Christ therefore did, that he might shewe that the *Passeouer* the figure or type of the true Lambe, was now to be fulfilled with the rest of the promises of the Old Testament. 2. That by this circumstance of time, he might put vs in minde of the ende of this mysterie, which the disciples very well vnderstood, when a litle after they sawe that to be fulfilled in his bodie, which he had figured vnto them in bread and wine.

The ceremonies; breaking of bread and distributing it, and reaching of the cup. *Mar.* 14. 23.

Thirdly he rehearseth the ceremonies or rites, which the Lord did vse in celebrating of his Supper; which are these. 1. That he tooke first the bread, then the cup, that when he had giuen thankes he brake the bread, deuided it among them when he had broken it, that his disciples might take and eate it; and that in like manner he gaue them the cup, that they might all drinke of it.

Therefore Christ vsed two signes in his Supper, to wit, bread and wine, and not without good cause, that he might thereby signifie, that we ought to seeke our whole life in him alone, who was to minister heauenly foode and heauenly drinke vnto the worlde, by the offering of his bodie, and the shedding of his blood.

Thankesgiuing.

Now in that he vsed not these signes but with thankesgiuing, he would thereby teach vs, not onely that whatsoeuer gift we receiue at the hãds of God, it is sanctified vnto vs by the word of God & by prayer: But especially by giuing thankes to his Father, for his mercie towarde mankinde, and the inestimable benefites of mans redemption, he would by this example prouoke vs, that so often as we come to the holy table, we may be stirred

vp

vp to acknowledge the infinite loue of God toward vs, and be inflamed vnto true thankfulneſſe. 1.Tim.4.3.

The ceremonies alſo of breaking & diſtributing the ſame bread to be eaten and cuppe to be drunke, hath no ſmall myſterie; for therby was then ſignifyed, both what was ſhortly after to followe in the bodie and ſoule of Chriſt, & the ſame did repreſent vnto the diſciples their incorporating into Chriſt, and did admoniſh them to maintaine mutuall loue among them ſelues, becauſe they were all partakers of one bread and one cuppe.

Againe, thoſe words, *take ye, eat ye, drinke ye*, do briefly and liuely teach, that the Supper is then truely and duly celebrated according to the commaundement of the Lord, when the table is ſpred not for one Prieſt in ſome corner of the Church, but is common to all the godly, where al are bidden to the common breaking of bread, finally when the faithfull are partakers one with an other both of the bread and wine: for *what God hath ioyned together, let no man ſeparate.* The publique celebration of the ſupper. Mat.19.6.

2. Furthermore the promiſe, wherein Chriſt promiſed, that hee would as certenly giue vnto the beleeuers his body and blood to be eaten and drunke, as they doe eate this bread beeing broken and drinke this cuppe, is conteined in theſe words: *This is my bodie, which is broken for you: this cuppe is the new Teſtament in my blood.* The promiſe of the holy ſupper. 1.Cor.11.24. Exod 24.8. Heb.9.20.

Which manner of ſpeaking is ſacramental, whē *Chriſt* calleth the bread his body, giuing to the ſigne the name of the thing ſignified, not only becauſe it is a figure therof, as the image of *Cæſar* is called *Cæſar*: but rather becauſe this bread is a token or pledge, whereby the thing it ſelfe is giuen, or becauſe the Lord in reaching vnto vs that viſible token, doth withall giue vs his body alſo: for Chriſt is no deceiuer to mocke vs with vaine ſignes.

This figuratiue ſpeach *Chriſt* more plainly expreſſeth, when he calleth the cuppe *the new Teſtament in his blood*, that is, which by the ſhedding of his blood he ratified: as alſo he might very well haue called the bread the Teſtament in his bodie, for the breade is therefore called his bodie, becauſe it ſerueth to confirme the Teſtament in his bodie, that is, the couenant which was once confir- Why the bread is called the body.

med by the offering of his bodie, that is, by his death, & is now fulfilled by eating it, namely when the faithfull do eate of that ſacrifice, and ſo doe receiue forgiueneſſe of ſinnes, & life euerlaſting according to the promiſe of the couenant: *I will be mercifull to their iniquitie, and to their ſinnes, and I will remember their tranſgreſſions no more.*

Ier 31.33. Heb 8.12.

Therefore by this manner of ſpeaking it appeareth that Chriſt doth not barely promiſe that he wil giue vnto the faithfull his body to be eaten, and his blood to be drunk, but doth alſo confirme the truth of that promiſe with certen ſignes and ſeales, inſomuch that he nameth them Teſtaments, for the office which they haue receiued, becauſe they performe thoſe things which are promiſed.

Exod. 13.9. The ende of the Lordes ſupper.

3. Laſt of all, Chriſt him ſelfe ſheweth the end & vſe of the Supper, who commaundeth to celebrate the ſame in remembrance of him, by declaring his death.

An Obiectiō.

Therefore the Supper is a memoriall to helpe our infirmitie, as all Sacraments are helpers of our weakenes.

Neither doth it therefore folow that we celebrate the ſupper without Chriſt, becauſe memory and remembrance is of a thing abſent, & Chriſt commanded vs in the ſupper to keep the memory of him: for we muſt thus diſtinguiſh, that in this reſpect that the ſupper is a remembrance, Chriſt is abſent from it: but in what manner? becauſe he is not viſibly preſent, nor ſeene with the eyes, as the ſignes are, which by repreſenting him doe ſtirre vp our memorie: Finally he changeth not place to be preſent with vs, but ſendeth downe from heauen the preſent vertue of his fleſh into vs.

What it is to declare the Lords death.

But what a memory of him ſelfe he meant to haue kept, him ſelfe expoundeth, ſaying: *ſhew the Lords death*: which when we publiquely confeſſe with one mouth, that our whole affiance for life and ſaluation is ſurely ſet in the Lords death, to the end we ſhould glorifie him by our confeſſion, & exhort others by our example to giue glory vnto him, becauſe the death of Chriſt is our life: whereupon alſo it is called the *Euchariſt*, that is, thankſgiuing.

As for the ſecond teſtimonie, whereby the ſame promiſe

miſe is confirmed, it is taken out of the former epiſtle to the Corinth. wherein we muſt marke that the Apoſtle doth there make mention of two ſorts of communion: the firſt is this: *The bread which we breake is the communion of the bodie of Chriſt:* And the cup *of thankeſgiuing is the communion of the blood of Chriſt.* Two kindes of communion in the ſupper. 1.Cor.10.16.

Of which words this is the meaning: The bread is a ſigne & ſeale, that they who lawfully vſe the holy ſupper of Chriſt, are ioyned or vnited vnto whole Chriſt: to wit, by the bread ſacramentally, & by the ſpirit effectually: by which ſpirit vve are vnited vnto the moſt holy manhead of Chriſt.

The ſecond communion is contained in theſe words; *Becauſe we, that are many, are one bread and one bodie: for we are all partakers of one bread*: this is to be vnderſtoode of that communion, vvhich the members haue one vvith another, who receiue meat & drinke frō the ſame table, profeſſe them ſelues to be of one & the ſame houſhold, & in this ſolemne ceremonie promiſe their help one to another, of which communiō one bread made of many cornes is a ſigne and teſtimony: as our coniunction with Chriſt is figured and ſealed by ceremoniall eating and drinking: whereupon *Auguſt.* ſo often calleth this ſacrament the bond of charitie. 1.Cor.10.17. The communion of the faithfull one with another. *Auguſt. tract. 26. in Johan.*

Each of theſe is ſpiritual, which the very meanes of the coniunction ſheweth: for as we are vnited vnto *Chriſt* our head by no meanes, but by the Spirit of Chriſt: ſo alſo we are truly made one among our ſelues by the ſame Spirit, as Paul witneſſeth: *We are all made to drinke into one Spirit.* 1.Cor.12.13.

The Arg. *Tranſſubſtantiation of breade and wine in the vſe of the ſupper diſproued, and the true expoſition and meaning of theſe words: bread is the bodie of Chriſt.*

Queſtion.

78. What then, are bread and wine made the very bodie and blood of Chriſt? 29.Lordes day.

Anſwere.

No trulie: But as the water of Baptiſme is not turned into the blood of Chriſt, neither is the very waſhing away of ſinnes, but onely a token and pledge of thoſe things which are ſealed vnto vs in Baptiſme: no more is the bread of the Lords Supper the very bodie of Chriſt, although after the nature of Sacraments, & the manner of ſpeech which the holy Ghoſt vſeth in ſpeaking of theſe things, the bread is called the body of Chriſt.

The Expoſition.

Catech. Rom. p. 2 Sect. 34. Con Trid. ſeſſ. 13. cap. 14.

THe *Catechiſt* now paſſeth to the popiſh doctrine of Tranſſubſtantiation, which they gather and frame out of the words of Chriſt, *This is my bodie, &c.* but how faſlie he now ſheweth: 1. by an argument taken from Baptiſme. 2. from the common manner of ſacraments: And firſt he ſaith, that there is no Tranſſubſtantiation of the bread & wine into the bodie and blood of Chriſt: which to be moſt true euen therby appeareth & is prooued, becauſe in the ſcripture, euen after conſecration (as the Romaniſtes them ſelues note in their Catechiſme) the ſacrament of the body of Chriſt is called bread: *The bread which we breake*, ſaith the Apoſtle, *is the communion of the bodie of Chriſt:* And, *whoſoeuer ſhall eat this bread and drinke this cup of the Lord vnworthilie, ſhalbe guiltie of the bodie & blood of the Lord: Let a man examine himſelfe, and ſo let him eat of that bread & drinke of that cup:* to conclude: *we are all partakers of one bread.*

Catech. Rom. pag. 189.

1 Cor. 10. 27. 1 Cor. 11. 27. 1. Cor. 10. 17.

Hitherto adde, that Chriſt calleth the wine after conſecration, *the fruit of the vine: I ſay vnto you, I will not drink henceforth of the fruit of the vine, vntill I drinke it new with you in my fathers kingdome.*

Matth. 26. 29.

Surely a more ſignificant, and ſtrong teſtimony could not be giuen & alleadged, both for the bread, that in the vſe of the ſacrament it abideth bread indeed, or for the wine that nothing decayeth of the ſubſtance thereof, or any of the ſubſtance of the body and blood of Chriſt is by miracle added to either.

The definition of a ſacrament.

For this purpoſe it maketh, that the old writers haue defined a ſacramẽt to be a viſible ſigne of inuiſible grace: therefore it beeing ſet downe and graunted that the bread is turned into the body of Chriſt, the definition

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of a ſacrament ſhalbe ouerthrowen, and the proportion or ſimilitude which ought to lead vs from viſible to inviſible things ſhall be quite taken away.

For the Lord ordeined bread wherewith the bodie is fed, to ſignifie that his fleſh is the true and holeſome meate of our ſoules which when the ſubſtance of bread is gone, & the accidents only remaine, how can it be ſealed vnto vs by an emtie appearance of bread? for our bodies muſt be nouriſhed not with accidents, but with ſubſtance: yea by this meanes the fleſh of Chriſt ſhall ſeme to be no true and ſound meat, but onelie phantaſticall hauing no true nouriſhment in it.

Beſides how ſhall the bodie and blood of Chriſt be ſaide to be vnder the ſhew of bread and wine, when as accidents haue no ſubſtance of them ſelues but be in another, how, I ſay, can the bodie of Chriſt be hid vnder them. Accidents haue no ſubſtance of them ſelues.

Neither did Chriſt ſay, vnder this appearance or ſhew is my bodie, vnder this appearence is my blood *but this*, that is, bread, *is my bodie. this*, that is wine, *is my blood of the new teſtament.*

But that the *Romaniſts* conceiued this errour of a miraculous tranſubſtantion of the bread into the body and blood of Chriſt came partly hereof, that they thought conſecration of the ſignes in the Supper to be a coniuring kinde of inchantment, whereof ſhould ſuddenlie come a ſtrange and a ſecret change of the ſignes.

Partly alſo that reading ſometime in the fathers the word, changing, to be vſed, they ſtaightway drewe it to their groſſe imagination, as if the bread by this change were turned into the bodie of Chriſt, whereas the fathers vnderſtood this chãging after this ſort, to wit, that in the vſe of the ſupper bread and wine are now otherwiſe to be accounted of then common meates which are appointed onely to feed the bellie, whereas in thoſe ſignes the ſpiritual meat & drinke of the ſoule is offered The worde changing.

2. Now that Tranſubſtantiation is contratie to the naturall meaning of Chriſt is confirmed in the *Gatechiſme* by a reaſon or ſimilitude taken from Baptiſme: which it is a wonder that it could not deliuer the aduerſaries

ſaries from their errour.

Mat. 26. 29. 1. Cor. 11. 26. For as there water is not turned into the blood of Chriſt, neither is the very waſhing away of ſinnes, but onelie a token and pledge of thoſe thinges, which are ſealed vnto vs in baptiſme, ſo neither can the bread of the Lords ſupper be called indeed the verie eſſentiall bodie of Chriſt.

And yet in Baptiſme the Fathers make alſo a maruelous change, when they ſay that of a corruptible element is made a ſpiritual water to waſh the ſoule: and yet none of them euer denied that water ſtill remaineth.

For how can water be the verie waſhing away, or forgiueneſſe of ſinnes, ſeeing that is in the minde and in the will of God, who forgiueth them to whome hee will, and to whome he hath promiſed? and ſecondly ſeeing forgiueneſſe of ſinnes is a gift or a qualitie imputed vnto vs, but water is a ſubſtance or corruptible element applied to our bodie.

Obiect. But there is no ſuch thing, ſay they, read in Baptiſme, as that is in the Supper: *This is my bodie, this is my blood:* therefore the water is not tranſſubſtantiated: but they ſeeme not to remember that *Paul* ſaith that thoſe *who* *Gal. 3. 27.* *are baptized with water doe put on Chriſt, and are graffed into him by baptiſme, and are made fleſh of his fleſh, and bone of his bone.*

Secondly I would aske them this queſtion, whether they thinke it a greater thing to regenerate & to make a member of him, or with the fleſh & blood of Chriſt as it were with meate and drinke to feed and ſuſtaine, as if Chriſt for the more worthineſſe of the thing ſignified had ſo ſpoken in the Supper rather then in Baptiſme.

For there is the ſame matter of both Sacraments, baptiſme and the ſupper, and they differ one from another, partly in their proper elements and ceremonies, partly not in the verie thing ſignified, but in the qualitie of it: becauſe the ſame Chriſt is offered vnto vs, in Baptiſme at our firſt entrance into the Church to waſh vs, in the ſupper as the heauenly foode of thoſe that are entred: that is, in baptiſme we are firſt ingraffed into *Chriſt*, *1. Cor. 12. 13.* in the ſupper we are fed in him: therefore *Paul* ioyned both

both togither, for he ſaid, that *we haue beene baptized by one Spirit into one bodie, & made to drinke into one Spirit.*

3. Laſt of all that this maner of ſpeaking, *Bread is the body of Chriſt*, is both agreeable to the nature of Sacraments, & vſed by the holy Ghoſt, whenſoeuer the Scripture ſpeaketh of Sacraments, is very well & truly ſaide by the *Catechiſt:* The names and properties of the things giuen to the ſignes

The common maner of Sacraments is this, that to declare the force & truth of the ſignification of Sacraments, the names of the very things are giuen vnto the ſignes. *Gen.* 17 10.

So in the olde Teſtament *Circumciſion* is called the *Couenant*, that is, the ſigne or true pledge of the couenant, as *Moſes* him ſelfe doth expound it: The ſacrifices of the Law are called *Reconciliation:* the Sabbaoth, *the couenant of God:* the couer of the Arke, *the mercy ſeat:* the blood of ſacrifices, *the blood of the couenant:* the Arke, *the king of glorie and Iehoua:* the two tables of the Lawe, *the couenant of God:* the cloud, *the glorie of Iehoua.* *Exod.* 12.27. *Acts* 7.8. *Exod.* 29.36. *Numb.* 28 30. *Exod.* 31.16. *Eſay* 6 07. *Exod.* 24 8. *Leuit.* 16.10. *Pſal.* 24.8, 10. *Numb.* 32. 20. *1. King.* 8.11.

So the Lambe is called the *Paſſeouer*, where God forbid that any man ſhould thinke that the *Paſſeouer* hath fleſh & bones: therefore the Lamb is the *Paſſeouer* ſacramentally, becauſe it figureth, ſignifieth, or repreſenteth the paſſing ouer of him, who did ſlay the firſt born. *Titus.* 3.5. *Acts* 22.16. *1. Pet.* 3.21. *1 Cor.* 10.1. *Exod.* 12.11.

As the rock in the wildernes is Chriſt, becauſe it did truly & effectually repreſent Chriſt, although his fleſh were not yet in nature, ſo certen is the preſence euen of things that are abſent, which reſteth vpon the worde of God & faith: which Paul hauing reſpect vnto faith: that *the fathers did eate the ſame meate, & drinke the ſame drinke, that is Chriſt:* & Chriſt him ſelfe ſaith: *Abraham ſaw my day & was glad:* & *Auguſtine* vpon the 77. Pſalme writeth, that there was the *ſame meate and drinke in the myſterie in the time of the fathers & in our time, but the ſame in ſignification not in kinde.* *1. Cor.* 10. 3. *John* 8.56. *Auguſt. in Pſal.* 77.

So in the new Teſtament, the cup is called the new Teſtament, that is, a certen and true token of the new Teſtament, that was confirmed by the ſhedding of the blood of Ieſus Chriſt.

And in Paul, the bread is called *the cõmuniõ of the body of Chriſt*, & the cup *the cõmuniõ of the blood of Chriſt*, becauſe

The ſacramental phraſes expounded.

they are certen tokens & ſeals of our communion with Chriſt: So to conclude in our daily cuſtome of ſpeech there is nothing more common, then to call monuments, tokens, or pledges by the name of thoſe things, which they doe repreſent or confirme vnto vs, as when the day of the Paſſeouer or aſcentiõ, is called the Paſſeouer or aſcenſion of Chriſt, or when we call the right hand, or a ring, or any other token of faith giuen, by the name of faith, or the writing that declareth the laſt will of the Teſtator, by the name of his Teſtament, or his will: euidences or bills by the name of houſe, land, rent, debt, or ſumme of mony due.

For whereas ſome doe obiect that the Supper of the Lord hath a certen proper & eſſentiall forme of difference, which maketh that we can not thinke of it as of the reſt of the Sacraments, & conſequently, whereby it is diſtinguiſhed from baptiſme, & much more from theſe kinds of ſpeach borowed from common vſe, that we do not deny: but we ſay that eſſentiall forme hindreth not but that the Supper may remaine a true Sacrament, & be vnder the Lawes of Sacraments: as that man hath an eſſentiall forme whereby he differeth from other liuing things, this doth not exempt him from the common nature of liuing things.

Secondly if a difference or proper quality, did vtterly deſtroy the general nature, how I pray you could the definition conſiſt of the generall nature & the difference? how could the Supper be defined to be a Sacrament?

Which being ſo, this figuratiue interpretation, which we vſe in the words of the Supper, is not deuiſed by vs, or ſwaruing from the cuſtome of the Scripture, but altogither agreeing with the word of God, & with the nature of Sacraments: as alſo the myſterie of the Lords Supper was neuer otherwiſe expounded of the ancient and ſound writers of the Church.

Ioh.6 35. Mat.26.26.

Theodorite in deliuering of theſe myſteries calleth the body bread, & the blood wine: *Our Sauiour hath changed the names to and fro, and hath giuen to the body the name of the ſigne, and to the ſigne the name of the bodie.*

And a litle after: *He alſo hath honoured the ſignes that*

we ſee with the name of his body and blood, not chaunging nature, but adding grace vnto nature. He alſo called bread the figure, & the body the paterne of that figure: & in his third Dialogue: *And if the fleſh be changed into the nature of the Godhead, wherefore are they partakers of the ſignes that repreſent the bodies? for the figure is vaine, where the truth is denied.* 2. Dialog. & 3.

Macarius thus writeth: *In the Church is offered bread & wine ſeruing as a figure to repreſent that fleſh and blood.*

The falſe doctrine.

TO this errour of the Tranſſubſtantiation of the bread into the body of Chriſt, the other errour of Conſubſtantiation commeth very neere, which was in vſe euen in the time of *Peter Lombard*: for theſe are the words of *Lombard*: *that the body of Chriſt which in it ſelfe is viſible, ly eth hid and is couered vnder the appearance of bread after conſecration*: Againe, that *the eating of the fleſh of Chriſt is a Sacrament, and that contained vnder bread*: Wherof in our time hath riſen a falſe interpretation of ſacramentall eating, and the ſame error is brought againe into the Church of God, to wit, that the bread of the Supper abideth indeede the ſubſtance of a corruptible element, and earthly, but hath incloſed vnder it the body of Chriſt, and ſo is the ſacrament of eating Chriſts fleſh vnto ſaluation: which being flat contrary to the nature of Chriſts body, is of vs vtterly to be abandoned. Lib. 4. ſenten. diſt. 11. & 12. & lib 4. diſt. 8.

For whereas the Aduerſaries ſay that it followeth of the wordes of Chriſts and the Apoſtle, whome wee muſt beleeue ſetting aſide all ſcanning of the matter by Philoſophy, we wil graunt it when they haue prooued that Chriſt ſerueth downe their meaning: which becauſe they could hitherto neuer do, but alſo doe ouerthrowe the articles of faith, & the truth of his bodie to maintaine this their opinion, we doe iuſtly reiect and abhorre it as being againſt all reaſon.

And as for the tranſſubſtantiation of the Romaniſts, their owne Canon doth diſprooue them, as when they ſing:

Res nulla ſit ſciſſura. *There is no renuing of the thing.*
Tantum ſigni fit ruptura. that is, *But onely of the ſigne breaking.*

If the ſigne, that is, the bread, the token of Chriſts body be broken, there muſt needs be no tranſſubſtantiation.

Queſtion.

79. VVhy then doeth Chriſt call the bread his bodie, and the cup his blood, or the new Teſtament in his blood: & Paul calleth the bread and wine the communion of the body & blood of Chriſt?

Anſwere.

Anſwere.

Chriſt not without great cauſe ſo ſpeaketh, to wit, not onely to teach vs, that as bread and wine ſuſteineth the life of the bodie: ſo alſo his bodie crucified, and his blood ſhed is indeede the meate and drinke of our ſoule, whereby it may be nouriſhed vnto life euerlaſting: but much more by this viſible ſigne and pledge to aſſure vs, that we are no leſſe truely made partakers of his bodie and blood by the working of the holy Ghoſt, when we doe with the mouth of the body receiue theſe holy ſignes, in remembrance of him. Secondly, that his paſſion and obedience is as certenly ours, as if we our ſelues had payed the puniſhment of our ſinnes, and made ſatisfaction vnto God.

The Expoſition.

TWo reaſons are here brought, wherefore Chriſt called the bread his body, and the cup his blood, and likewiſe the Apoſtle called the bread and wine the communion of the bodie and blood of Chriſt.

The firſt is, becauſe this manner of ſpeaking is more plaine and more eaſie for teaching, then that plaine, naked and common kinde of ſpeaking, as if Chriſt had ſaid: My fleſh being crucified and my blood being ſhed, ſhall truely be meate for your ſoule, whereby it may be nouriſhed vnto euerlaſting life. *Iohn 6. 51, 55.*

For when Chriſt calleth the bread his bodie, he doth by a notable proportion of things like, expreſſe his purpoſe and his meaning. For who is ignorant what bread perfourmeth to our bodie? therefore when any man heareth that it is called the bodie of Chriſt, foorthwith it maketh this to come into his minde, that as bread and wine doe ſuſteine the preſent life, ſo the bodie of Chriſt crucified, and his blood ſhed are meate and drinke for our ſoules vnto euerlaſting life.

Wherefore Chriſt when he had excellently diſputed of the eating of his fleſh and drinking of his blood, and ſaw that his ſermon being miſvnderſtood was miſliked by ſome of his diſciples, he would by the ſacramentall ſupper of bread and wine, more fully declare that ſpirituall banket of his fleſh and his blood, as hath bene before ſaid, in the 75. queſtion.

2. The ſecond reaſon why Chriſt did rather ſo ſpeake

is

is this, to wit, that he doeth much more by these visible signes and pledges assure vs, that we are no lesse partakers of his bodie and blood, by the effectuall working of the holy Ghost, then we doe with the mouth of the body receiue these holy signes in remembrance of him. Which kinde of signification, Bernard expoundeth by a similitude of a ring, which the husband deliuereth to his espoused wife not onely for her to remember her husband who hath deliuered it, but that by this pledge of his promise he may as it were deliuer him selfe vnto her. *See quæst. 73.* *Bernard. in Serm. de cœna Domini.*

After the same manner Christ, when we take & eate bread and wine reached vnto vs by the Minister, doeth not onely as it were by these pledges promise him selfe vnto vs, but much more doth by the same seale vnto the faithfull, that he doeth withall deliuer his bodie and his blood to be wholesome meate and drinke for the soule vnto life euerlasting: and therefore he did not onely say: *this is my bodie*: but added also, *take eate.*

Therefore he assureth vs that both his passion & his obedience, which he performed to his Father euen to the death of the crosse, is as certenly ours, as if we our selues had paid the punishment of our sinnes, and made satisfaction vnto God, that so often as we take vnto vs that bread broken, and that wine powred into the cup, and do eate and drinke the same, we may euery one of vs truely say: This thing, that is, Christ the Sonne of God manifested in the flesh, who was crucified, and suffered death for many, is mine, by the gift and liberalitie of the Father so that I may freely take it and vse it, wherupon also whatsoeuer he hath done and deserued, that is, his whole suffring and obedience, they are all become mine by imputation, so that I may freely boast with the Apostle: *He that spared not his owne Sonne, but gaue him for vs all, to death, how shall he not with him giue vs al things also?* *Phil. 2. 8.* *Esay 9 5.* *Rom. 8. 32.*

And whereas it is here said, that these things are done by the working of the holy Ghost, here againe their opinion is met withall, of whome we made mention a litle before, who thinke that they can not be made partakers of the body & blood of Christ, & euen be vnited with his flesh, vnles his body be giuē vnto vs shut vp in the bread, *Rom. 8. 9.*

and

and vnder the bread, ſo that whoſoeuer eate the bread, doe withall receiue in the bread the bodie of Chriſt, and do eate it with their mouth, and convey it into their ſtomake. For the holy Ghoſt is the bond of this vnion, and as it were a conduite pipe, and we drinke the viſible ſignes, bread and wine with the hand and mouth of the bodie: but with the inviſible meate and drinke, the bodie and blood of the Lord, the holy Ghoſt feedeth vs in our hearts, by true faith in Chriſt.

We receiue the ſigne bodily, but the thing ſignified ſpiritually.

Secondly theſe kinds of ſpeach differ muche on from another: *This bread is my bodie*: and, *my bodie is indeede preſent with, or in, or vnder this bread*: for he that vſeth this latter, declareth not, what is the bodie, but, where is the bodie, which he placeth in the bread, whereas it is truely taken vp into heauen, & there according to Peters wordes, *muſt be conteined, vntill the time that all things be reſtored.*

Act. 3. 21.

Laſt of all, if the bodie did lye hid in the bread, or vnder the bread, euen the wicked eating that bread ſhould eate the bodie of Chriſt, and becauſe the fleſh of Chriſt and his blood being eaten and receiued doe neceſſarily bring life and ſaluation, it would followe thereof, that euen the wicked and vnbeleeuers ſhall be ſaued, then which nothing cã be imagined or ſaid more againſt reaſon, and more contrarie to the meaning of the Apoſtle.

1. Cor. 11. 27, 29.

The Arg. An oppoſition of the Maſſe and the Supper of the Lord, and who ought and may come vnto the Supper, and whome Chriſt would haue to be kept from the Supper.

Queſtion.

80. What difference is there betweene the Supper of the Lord, and the popiſh Maſſe?

30. Lords day.

Anſwere.

The Supper of the Lorde doeth witneſſe vnto vs, that we haue perfite forgiueneſſe of all our ſinnes, for that onely ſacrifice of Chriſt, which him ſelfe once offered vpon the Croſſe: and then that we are by the holy Ghoſt ingraffed into Chriſt, who nowe according to his humanitie is only in heauen at the right hande

hande of the Father, and will there be worshipped of vs.

But in the Masse it is denied, that the quicke and dead haue forgiueneße of sinnes for the onely suffering of Christ, vnleße Christ be still euery day offered for them by the Prieſtes: And then it is taught, that Christ is bodily vnder the appearance of bread and wine, and therefore ought to be worshipped in them. And so the verie foundation of the Maße is nothing else, but a denying of that onely Sacrifice, and suffering of Ieſus Christ, and a moſt curſed idolatrie.

The Expoſition.

THe refutation of the falſe doctrine, or tranſubſtantiation is ſtill continued, the abſurditie whereof that it may the more appeare, it is compared with the true doctrine of the Lordes Supper, or rather is ſet directly againſt it.

And for the worde *Maße*, the *Romaniſtes* as yet could neuer finde any fitte ſignification for it, although it marueilouſly pleaſeth them, when ſome of them ſay, that it commeth of the Hebrue worde *Mas*, which ſignifieth tribute, happily for that cauſe, (and not amiſſe) becauſe by the benefite of the Maſſe they haue made both quicke and dead tributaries vnto them, which no tyrant euer durſt doe: or becauſe the worde *Maße* commeth of *Maſas* which ſignifieth to melt or diſſolue, therof the *Maße* alſo may haue the beginning, to wit, becauſe by it all ſound religion in the Church may ſeeme to be melted and diſſolued. The originall of the worde Maſſe.

But this is a neerer ſignification and better liked, that the worde *Miſſa*, or *Miſſæ*, or *Miſſa* in the plural number and neuter gender, all which ſignifie the Maſſe doeth ſignifie ſendings, or things ſent and offered, which were beſtowed to the glorie of God, for the celebration of that publike action, or laſt of all the ſaide worde came from hence, that the Prieſtes hauing ended the action vſed theſe wordes, *Ite, miſſa eſt*: that is, depart, for you are diſmiſſed: in ſteade of which wordes the Greekes did vſe λαοῖς ἀφιεσαν ἰεναι, that is, the people may depart. Howſoeuer it be, all theſe fitte it better, then that interpretation, which *Innocentius* the thirde Pope of that name giueth of theſe wordes *Ite miſſa eſt*, for *Ite dimiſſa* *Ite, miſſa eſt.*

eſt,

est, that is, go, for it is sent away, to wit, their sacrifice, or hoste: but whither I pray you? they say into heauen, but we say into their belly, because their Pope will needes haue it sensually to be chammed with their teeth:

But that it may be vnderstood what difference there is between the supper of the Lord, and the Popish Masse, the *Catechist* setteth down an opposition between them in manner as followeth.

The diuision.

First he declareth and knitteth vp in few words all those things, of which the supper beareth witnes vnto vs: Secondly he sheweth how these things are denied in the Masse, and finally concludeth these things being set down, what we are to think of the sacrifice of the Masse, & what account to make of it.

1. The vse of the *Supper*.

The principall vse of the *Supper* is declared to be that one, namely to put vs in mind, & assure vnto vs, that we haue perfit remission of all our sinnes, for that only sacrifice of Christ, which himselfe hath once offered vpon the crosse: For so the holy Ghost in the Epistle to the Hebrewes comparing Christ to the high Priests of *Aarons* order, saith that he was a farre other manner of Priest then they were, because *hee needed not daily, as those high Priests, to offer vp sacrifice first for his owne sinnes, and then for the sinnes of the people: for that* (saith he) *did he once, when he offered vp himselfe*: which he repeateth in many places, that, *Christ did once appeare in the end of the world to take away sinne by offering vp of himselfe: &, was once offered to take away the sinnes of many*: to conclude, that, *after he had offered one sacrifice for sinnes, he sitteth for euer at the right hand of God*, as he himselfe also had confirmed this vpon the crosse, when hauing receiued the vineger, he said, *It is finished*.

Heb. 5.1.3. & 7.27 & 9.12, 26, 28. & 10. 10, 12, 14.

Heb. 10.10, 12, 14.

Joh. 19.30.

Of this onely & perfite, and once offered sacrifice of Christ, the testimony & seale is the holy *Supper* of the Lord, as the words spoken of the broken bread distributed by Christ vnto his disciples doe shewe: *This is my bodie which is broken for you*, and of the cuppe, *this is my blood*.

Contrariwise the Masse denyeth that the quick and dead haue forgiuenes of sinnes for the only sacrifice of Christ,

Chriſt, vnleſſe ſtil Chriſt be daily offred for them by the Prieſtes.

By which oppoſition it may eaſilie be gathered, what the Maſſe of the Romaniſtes is, and howe great is the abomination thereof. Therefore the Maſſe is ſuch a manner of action ordeined by the popes them ſelues to that ende, that it might be a kinde of pacification or oblation, wherby ſatisfaction may be made to God, for the quicke and the dead, the onely ſacrifice of Chriſt, being often and againe repeated by the prieſtes. The definition of the popiſh Maſſe.

In which definition there are many errours met together: for the firſt errour, and the firſt abſurditie is that they make the maſſe a ſacrifice, ſo confounding Sacraments, and ſacrifices, & making no difference betweene the one and the other, whereby it is manifeſt, that they haue ſcarſe euer had any ſmattering in the doctrine of the *Sacraments*. *Conc. Trid. Seſſ. 22 can. 1, 23.*

For Sacraments and ſacrifices differ, becauſe in ſacraments we our ſelues receiue ſome thing, & God giueth vs and beſtoweth vpon vs Chriſt with al his benefites, & merites, as the verie words of the ſupper do ſound: *Take, eate*: he ſaith not, *offer*: But the ſacrifice of the Maſſe is imagined to pay a price vnto God, which he receiueth for ſatisfaction: ſo that looke what ods there is betwene giuing and taking, ſo much differeth the ſacrifice of the Maſſe from the *Sacrament* of the *Supper*. Wherein Sacraments & ſacrifices do differ.

For wheras the ancient writers (as they ſay) haue often vſed the worde ſacrifice, and haue called the ſupper of the Lord by that name, they did it in no other reſpect, but as it was a memoriall of that true and only ſacrifice which Chriſt him ſelfe wrought vpon the croſſe, who is (as they them ſelues euery where ſay our onely Prieſt: and that euen in this reſpect they called the holy ſupper a ſacrifice of thankſgiuing, it is euery where to be ſeene out of their writings. *Chryſoſt. homil. 24. 1. Cor. ſuper illud Calix benedi.*

The ſecond errour & abſurditie is, that they make the Maſſe to be a ſacrifice for the quicke and the dead: the ſupper onely ſerueth for the liuing, and the faithfull are comm..anded while they liue to keepe this *Supper* in remembraunce of the death of the Lorde: for who *Conc. Trid. ſeſſ 22. can. 3.*

can

Catech Rom. par. 2. p. 206. Cap. 4. sess. 23. can praise God in the graue, saith the Prophet? Secondly as the word, so also the sacraments, and all admonitions belong only to this present life, to the intent that in this time a man may be stirred vp by them vnto repentance and faith: for it is written, *To day if yee will heare his voice*: and, *it is appointed to men once to die & after that commeth the iudgement*: but this error of theirs came of this, that like wretched Idolaters they gaue so much the worthines of the very worke wrought, that they imagined that faithles worke of theirs was able to helpe the dead, and to saue the soules in purgatory (which inuention of their owne, pleaseth them well.)

Psal. 6. 6. Psal. 95. 7. Heb. 9. 27. Heb. 4. 7

Con. Trid. sess. 22. can. The third error is, that whereas in the supper we are taught that Christ once offred him self for the sinnes of mākind, & that once vpō the altar of the crosse, by which offering he deserued for vs full forgiuenesse of all our sinnes: the *Romanists* teach, that euen at this day Christ doth not indeed offer himselfe, but is offered by the Priests vnto God his Father: not that he offered him selfe once by his euerlasting Spirite, but that he must daily be offered of them, to the end that we may obtaine forgiuenes of sinnes, then which what can be deuised or spoken more grosse?

Heb. 19. 12.

For what is it to crucifie Christ with the furious Iewes, and to call in question and ouerthrow his passion, if this be not? or rather to blot and beat out of the remembrance of men his true and onely death? and not onely his death, but also the fruit, which vvas comming to vs by the death of Christ, which is altogether taken from vs by this sacrifice of the Masse? for who can thinke that he is redeemed by the death of Christ, vvhen he findeth a newe redemption in the Masse?

Psal. 110. 4. Heb. 7. 21. 24. Moreouer vvhen they call their vnbloodie sacrifice, they are contrarie both to the scripture & to them selues whereas that principle standeth sure, that vnto forgiuenes of sinnes is required shedding of blood. Besides they take away that honour from Christ, vvhich the scripture hath giuen vnto him, namelie that he is a Priest for euer according to the order of Melchisedech, that he hath a Preisthood *wherein none can succeed him*, that is, whose

whose only offring once made, and his continual intercession for vs vnto God, can be translated to no other.

Adde to these the fourth blasphemie, that they giue Christ to the Father, whereas the Father hath giuen him to vs: which is so manifest, that it scarsely seemeth to neede any refutation: although those wretches being more senseles then the verie bruit beasts, do set their first & last stay of their saluation in this only dãnable gulfe. *Esay 9.5.*

The second part of the opposition consisteth in this, that in the supper it is declared that we are made partakers of Christ, and are ingraffed into him by faith and the holy Ghost. VVhat doeth the Masse? It teacheth that Iesus Christ our Lorde true God, and true man, is truely and really, and substantially conteined vnder the appearance of sensible thinges, that is, is in bodie vnder the shewe of bread and wine, and whosoeuer take vnto them selues those outward appearances, are made one with Christ, and incorporated into him. 2. *1. Cor. 6. 18. and 10. 16. and 12. 13. Ephe. 3. 17. Conc. Trid. sess. 13. cap 1. 2, 3. Catech. Rom. par. sect. 38.*

And here againe first they are deceiued, in that they thinke the appearance onely, or shewe of bread & wine to be in the vse of the Supper, and not true bread and wine, so taking away the proportion betweene the signes and the thing signified, because there can be no agreement betweene accidents and substances, neither can whitenesse, rednesse, and roundnesse represent vnto vs thinges that haue substance, as the bodie and blood of the Lord. Secondly, in that the Canon of their Masse doeth teach that Christ is bodily vnder these accidents, the whitenesse of bread, and the taste of wine: which is not onely contrarie to the trueth of Christes manhead, (for it is the propertie of a bodie, to be seene, to be felt, to be conteined in place, which essential propertie, they who take away, doe take away the thing it selfe) but it is also contrarie to the sacramentall coniunction of the thing with the signes, which resteth in the ordinance of God, and medleth not to declare any bodily or naturall situation, but onely hath respect hereunto, that we may knowe that after a spirituall manner, that is truly giuen vnto vs to be taken hold of by faith, which the signes do truely signifie, that is, the bodie and blood of the Lord,

3.
Hebr. 1 3.
Acts. 7. 55, 56.
Col. 3. 1.
Phil. 3. 20.
Conc. Trid. sess. 13. cap. 5.
John 4. 21, 22, 23, 24.
1. Tim. 2. 8.

The thirde point wherein the holie supper and the Masse are one set against the other is, that whereas the supper putteth vs in minde to lift vp our hearts by faith into heauen, whether also the articles of faith do leade vs, that from thence Christ may feede vs with his flesh and with his bodie vnto life euerlasting, and that there we may worship him according to that saying *Lift vp your hearties*. Contrariwise the Masse laying this false foundation that he is bodily vnder the appearance of bread and wine, 1. doeth shamefully enforce & faigne by a cursed forgerie, that the bodie of Christ goeth downe into our bodies: 2. will haue him there to be worshipped, as he is offered by the Priest vpon the altar, contrarie to the doctrine of Christ, and of the Apostles.

To which abuses other also may be added, as that whereas the bread and wine are sacraments onely whē they are vsed: the popish sorte doe carrie about their idole to be worshipped. Secondly, whereas in the supper the cuppe is commaunded to be reached to all that come to receiue, the Priestes denie it to the lay people. Thirdly, that whereas the holy supper is a sacrament of the Communion or fellowshippe of the faithfull with Christ, and one with another, they haue turned this action into priuate Masses.

Which being so, what else can be thought of the masse, then that as the holy supper of the Lorde we are led to the onely sacrifice of Iesus Christ once wrought vpon the crosse, wherein we haue forgiuenesse of sinnes and life euerlasting: so the ground of that quite contrarie is the denying of that onely sacrifice and passion of Iesus Christ, and consequently of saluation purchased by him: and therefore the masse is a most cursed Idolatrie.

The Vse.

THe Vse of these things is, that whereſoeuer this horrible Idolatrie is exercised, we auoid that assembly, remembring this saying of the Prophet and of the Apostle: *Come forth from the middest of them*: for as much as *Antichrist* doeth there openly rule and holde his kingdome.

Question.

81. VVho ought to come to the supper of the Lord? Answere.

Answere.

Onely they who are truly sorie that they haue offended God by their sinnes: and doe beleeue that they are forgiuen them for Christs sake: and that whatsoeuer other infirmities they haue, they are couered by his passion and death, and who desire more & more to goe forward in faith, and vprightnes of life. But hypocrites, & they that doe not truly repent, do eate & drinke vnto themselues condemnation.

The Exposition.

WHat the supper of the Lord is, what it is to eate the bodie, & drink the blood of Christ, also what is the meaning of the words of Christ, *this is my bodie*, and why Christ did so speake, last of all how the *Masse* is flat contrarie to the supper of the Lord, hath bene hitherto spoken: it followeth to know who ought to come to the holy supper of the Lord, the reason of which question is not ordinarie: for seeing a housekeeper will not at his own house admit of euery one that vaunteth him self to be of the houshold, which euen the very idolaters did not suffer, crying out in their sacrifices: *Hence, hence away, ye profane people*, therfore the shephards ought much more to know their sheep, by that order which the Lord hath appointed in his word. The reason.

There are two parts of this answer: the one speaketh of them that are truly conuerted, & penitent, that onely they ought, and may worthily come: the other is of hypocrites & such as doe not truly repent, who lye close in the Church and are hid, and therefore are suffered and doe come, but vnworthily, and therefore eate and drink vnto themselues condemnation.

To the first part belongeth that rule of the Apostle touching examination: *Let a man examine him selfe, and so let him eat of that bread and drinke of that cup.* 1. *Cor.* 11. 28.

Now that we may worthely come to the Lords table, aboue all things it is required, that we be truly, that is, from the hart sory that we haue offended God with our sinnes, which is the first degree in examining our selues, to wit, an earnest feeling of our sinnes, or sorow according to God: from whence beginneth true repentance, wherof we haue example in the publican, in the sinneful wo- 1 Rule of examining a mans selfe. 2. *Cor.* 7. 9. *Luk.* 18. 3. *Luk.* 3. 8.

woman, in King *Ezechias* ſaying: *As a lyon he hath bruiſed all my bones*: and in *Jeremie*: *After I am conuerted I will repent.*

Eſa. 38. 13. *Ier.* 31. 19.

2

Secondly that euery man doe examine himſelf in his owne hart, vvhether he doe alſo beleeue, and agree vnto this moſt certen and true promiſe of God, to wit, that all his ſinnes are forgiuen him, for the death of Chriſt alone, and for his ſuffering, and that whatſoeuer infirmities he hath left, they are couered by the paſſion and death of Chriſt, and that his perfite righteouſnes is imputed vnto him, as his own, as if he himſelfe had fulfilled all righteouſnes, and made ſatisfaction for his ſinnes: ſo that he may ſay with *Dauid*, *Bleſſed is he whoſe iniquities are forgiuen, and whoſe ſinne is couered: bleſſed is the man to whom the Lord imputeth no ſinne*, & with the Apoſtle: *Abba father*: which word is an argument of affiance & peace of conſcience: ſuch faith whoſoeuer hath, hath Chriſt, & therefore hath life euerlaſting: ſo that we muſt firſt haue right and title, as they ſay, to the kingdome of heauen, before we can worthely receiue the Sacraments.

2. *Cor.* 13. 5. *Pſal* 32. 1, 2. *Rom.* 8. 35.

3

The third thing that is required to the true examining of our ſelues is this, to wit, that vvhoſoeuer vvill come worthily to the Lords table, be certenly reſolued in his minde daily more & more to profite in this faith, which hath alwaies ioyned with it vprightnes of life, to heare the word of God, to vſe the ſacraments, from his hart to make much of that vnitie, & loue which is commended by Chriſt; to beware of ſliding backe to his former manners, and leaſt that happen vnto him vvhich *Peter* ſpeaketh of the dog and of the ſow: *The dog returneth to his vomite, and the ſow to her waſhing in the mire.*

2. *Pet.* 2. 22.

Now as the hypocrites, & ſuch as do not truly repent, but ſet out themſelues to other with an outvvard maske of holines, foraſmuch as the ſtate of the Church of God in this world is ſuch, that the bad are mingled among the good, and it cannot otherwiſe be, but that they muſt oftentimes lye hidden among the reſt, & put themſelues forwarde to be made partakers of the ſupper, although they may deceiue men, & doe breake the ordinance of *Chriſt*, as much as in them lyeth, yet they come to the

Lords

Lords table, not with like ſucceſſe as others doe, but eate and drinke vnto themſelues condemnation, according to the ſaying of the Apoſtle: *For he that eateth & drinketh vnworthilie, eateth and drinketh vnto himſelfe condemation, not diſcerning the Lords bodie:* that is to ſay, as if it were a matter of nothing, ſuch a man thinketh not how pretious it is, but rather ſeemeth to mocke God, when he will ſeeme to receiue and lay hold on the benefites of Chriſt, vvhereas hee is an hypocrite, and meaneth nothing leſſe. 2. Cor. 10. 22. & 11. 29.

For ſo, *not to diſcerne the Lords bodie, muſt be expounded,* not that whoſoeuer doth it not, receiueth the very body, & therefore is guiltie: which conſequence is falſe: for although the vnworthy refuſe it, yet becauſe he profaneth & diſhonoreth it beeing offered vnto him, he is vpon his deſert guilty; for he doth all one, as if throwing it vpon the earth he ſhould tread vpon it, then which there can be no greater robberie of God. What it is not to diſcern the Lordes bodie.

The falſe doctrine.

THis rule of examining a mans ſelfe, and the reaſon drawne out of *Paul*, is contrarie to that which ſome will haue, who ſay that they doe eate worthilie, who are in the ſtate of grace, which they haue expounded to be cleane and purged from all ſinne: but they doe not know that the ſupper was ordeined not for perfite men, but for weake men and ſuch as want ſtrength to ſtirre vp the affection of faith and charitie, and to amende the want of both: And it is farre vnlike to that opinion of the Papiſtes touching examination, who place it in auriculare confeſſion, and commaund all that will receiue the ſupper, diligently & ſtreightly to ſift their life, that they may vnload all their ſinnes in the eare of the prieſt: whereas the holy manner of examination ſet down by the Apoſtle farre differeth frō this kind of torment, as if men had then well diſcharged their duetie, when they haue tormented theſelues with calling to mind all their ſinnes, and haue made the prieſt priuie to their filthines: Laſt of all this rule of the Apoſtle reproueth them alſo of error, who reach the ſupper without any examination to the yonger ſort, and ſuch as are lately come to yeeres of diſcretion beeing not yet fully inſtructed in the knowledge of Chriſtian religion, whereas ſuch are not capable of examination, which the holy Ghoſt requireth at their hands who take part at the ſupper. 1 *I. C. lib. 4. c. 2. 17. 41. &c.* 2 *Con. Trid. ſeſſ. 13. c. 7. de Prepar. Cat. Romp. 197.*

Queſtion.

82. May they alſo be admitted to this ſup-

per, who declare themſelues by their confeſſion & life to be vnbeleeuers and vngodly men?

Anſwere.

No in no wiſe. For by that meanes the couenant of God is profaned, and the wrath of God is prouoked againſt the whole congregation: Wherefore the Church, by the commaundement of Chriſt and of his Apoſtles, vſing the keyes of the kingdome of heauen, ought to keepe backe ſuch from the ſupper, vntill they repent, and amend their manners.

The Expoſition.

WHerein the examination of our ſelues conſiſteth, & what is the vſe therof we haue declared: Now we are to intreat of another ſort of men, and that double, and differing from hypocrites, namely of ſuch as by their confeſſion, that is, by their doctrine declare themſelues to be vnbeleeuers and heretikes, and by their life, that is, by their maners to be vngodly, as whoremõgers, drunkards, adulterers, theefes, diſers, & ſuch like, whoſe either vnbeleefe, or wicked life is notoriouſly knowne, & the queſtion is asked, whether ſuch may be admitted by the Church vnto the ſupper of the Lord: which by no meanes to be lawfull, both is ſhewed by certen reaſons: and alſo is declared by the commaundement of Chriſt and of his Apoſtles, what the Miniſters ought to doe againſt ſuch perſons.

And firſt that ſuch are not to be admitted, this is one reaſon, to wit, leaſt the couenant of God be profaned. For the vnderſtanding of this reaſon we muſt call to mind that God hath made a couenant with his Elect & faithfull, & hath promiſed vnto them Ieſus Chriſt, and in him forgiuenes of ſinnes, ſaluation and life euerlaſting, which moſt holy couenant of his that we might beleue, he hath giuen and hanged at it the ſeales of his will & vndoubted promiſe.

Whereby it appeareth that two parts of the couenãt are placed in the lawfull vſe of the ſupper, the one on Gods part, the other on mans part lawfully vſing the ſacrament: God promiſeth forgiuenes to him that vſeth it well, with which forgiuenes all the benefites of the

Goſpell

Goſpell go togither: Man one the other ſide is bound by God, to rely by faith vpon the promiſe, & to thinke him ſelfe tied to continue in faith & in a good cõſcience. *Gen.* 17 1, 2. *Gen.* 15. 1. 6.

Now if vnbeleeuers and v. godly men come, and be wittingly admitted to the ſupper: firſt God ſhall ſeeme to ſet at large him ſelfe and his Sonne, and all his merites to theſe moſt vnworthie men, as if he were delighted with their companie, manners, vngodlines, and vnbeleefe.

Secondly for as much as he promiſeth his Sonne, and all treaſures in him onely to them that beleeue, and are truely repentant, and woulde haue this ſupper to bee celebrated onely by the faithfull for confirmation of his couenant: if the wicked alſo ſhould haue acceſſe vnto it as well as the godly, the ſeales of grace, and of the couenant ſhould be as it were troden vnder foot, and laid open to be deſpiſed of profane men, and ſo the church ſhould become a treacherous Church, in admitting thoſe, whome God hath ſhut out.

Laſt of all, ſeeing the Church is the communion of Saints, and of thoſe who follow after faith and repentance, if euerie man without choiſe be receiued to the ſupper, the Church ſhalbe as it were a ſtable or hogſtie, whereas the Apoſtle expreſſely proteſteth, that there is no felowſhip betweene light and darkenes *no agreement betweene Chriſt and Belyal*, wherefore God in times paſt ſhut out from his ſanctuarie, euerie ſtranger vncircumciſed in hart, and vncircumciſed in fleſh. *2. Cor. 6. 14* *Ezek. 44. 9.*

Hitherto belongeth that ſaying of Chriſt: *Giue not that which is holy to dogs:* for if this be ſpoken of the outward preaching of the word, which was ordeined indifferently both for thoſe that were alreadie conuerted, and for thoſe that ſhould in their time be conuer ed: much more is it to be vnderſtood of the ſacraments, that wicked and churliſh dogs ought to be barred from the vſe of them. *Math. 7. 6.*

2. The ſecond reaſon is, leaſt the wrath of God for ſuch profanation be prouoked againſt the whol congregation: this is taken out of Paul, writing thus to the *Corinths*, concerning ſuch abuſe: *For this cauſe*, that is, *1. Cor. 11. 30*

1.Cor.11.30. for the profanation of the holy ſupper, *there are many weake among you, and ſicke, and many doe fall a ſleepe: for if we would iudge our ſelues we ſhold not be iudged of the Lord.* And if they prouoke the wrath of God, who without examining themſelues, (although they be not ſo notably infamous for any vice & groſſe ſinne, as adulterie, fornication, drunkennes, as thoſe that are manifeſtly wicked and vngodly) doe come to the holy ſupper of the Lord: hovv much more ſhal God be prouoked & ſtirred vp to wrath, if the Church it ſelfe doe vvinke at ſuch groſſe ſinnes, in them that doe receiue the ſupper?

The abuſe of the ſacraments reuenged by God.
1.Sam.4.5,6.
1.Sam.6.19.
1.Sam.5.1.
Eſa.1.11.
Ier.7.21.
Pſal.50.16.
Ezek.44.16.

Moreouer the Lord neuer ſuffered the abuſe of his Sacraments to goe vnpuniſhed. For what happened to the *Iſraelites* for carrying the Arke of the couenant, the token of Gods preſence, vpon their owne head into the campe, it appeareth out of the hiſtorie of *Samuel*, wherin is reported that for that cauſe were ſlain of the *Iſraelites*, God auenging himſelfe of them, thirtie thouſand footmen. And vvhat the *Philiſtins* ſuffered, vvho vvhen they had taken it in warre, ſet it in *Dagons* temple, is at large deſcribed in the ſame book, which alſo is not concealed in the ſermons of the Prophets, vvherin it is euidently ynough declared, hovv grieuouſly God *did* take it, if at any time the *Iewes* abuſed vnto liberty of ſinning, the temple & the ſacrifices ordeined by himſelfe, therin to ſeeke a pretenſe for their ovvne vvickednes: vvhat then doe vve merueile at the calamities of our age, ſeeing the horrible abuſe of all Sacraments, togither vvith a profane contempt of the vvord of God beareth ſvvay euery vvhere?

Which beeing ſo, if notvvithſtanding it fall out, that ſuch do offer themſelues to communicate vvith the reſt of the members of the Church: it ſhalbe the dutie of the Paſtors (as it is well noted in the Catechiſme) to vſe the keyes giuen by Chriſt to that end, and by the authoritie of them to barre ſuch men from the ſupper, vntill there appeare in them teſtimonies of repentance, & change of manners.

Which is the true and only remedy both againſt ſuch kind of men, and alſo to take away the offences of the Church.

Church, and to keep out al abuſes of the holie ſupper, & finally to eſcape the iuſt vengãce of God, vpon the contempt of the Goſpell, and ſacraments, which manner of diſcerning prophane men from holie, it is certen hath bin continualy obſerued from the beginning of the Church, euen vnto theſe times, & the more diligently it hath bin obſerued, the more pure the Church hath bin.

How grieuouſly *Chryſoſtom* inueigheth againſt Prieſts, who fearing the power of great men dare barre no man is knowne by his homilie vpon *Mathew*: *No ſmall punniſhment hangeth ouer your heads, if knowing anie man to be taken in wickednes, you ſuffer him to be partaker heerof: for his blood ſhalbe required at your hands. Therefore if any Captaine, if the conſul him ſelfe, if he that weareth the Crowne come vnworthilie, barre him, and keepe him backe: thou haſt greater authoritie then he. Therefore if a moſt clere ſpring of water were commited vnto thee, to keepe it onelie to ſerue the flocke, when thou didſt ſee beaſts vſed to ſtrike and gore, and moſt filthie ſwine come toward it, thou wouldſt not ſuffer them to goe downe into the water, nor to trouble the ſpring. And now when as the moſt halowed ſpring not of water, but of blood and of the holie Ghoſt is committed vnto thee, if thou ſhalt ſee men notoriouſlie defiled with ſinne come vnto it, wilt thou not be angrie nor forbid them? &c.* And afterward: *If you feare men, he will laugh at you: If God, yee ſhalbe reuerenced euen of men. Surely I will rather yeld my body to death, and ſuffer my blood to be ſhed, then to be partaker of this pollution.* *Hom. 83 in Mat. ca. 27.*

The Arg. *Of the keyes, and their nomber, to wit, of the vſe and authoritie of the keye of the Goſpell and of diſcipline, in opening and ſhutting the kingdome of God.*

Queſtion.

83. What are the keyes of the kingdome of heauen? 31. Lords day.

Anſwere,

The preaching of the Goſpell, and Eccleſiaſticall diſcipline, whereby heauen is opened to them that beleeue and ſhut againſt vnbeleeuers.

The

The Expoſition.

OCcaſion was giuen to intreate of the keyes by thinking of a remedy againſt the profaning of the ſupper of the Lorde by wicked men & vnbeleeuers: which are found to be two in the Scriptures, the preaching of the Goſpell & Eccleſiaſticall diſcipline: the vſe of both which is there ſhewed.

How many are the keies of the church & what is the vſe of them.

Nowe that the Lorde did leaue vnto his Church certaine keyes, not the very popiſh ſort, who bragge much of the authority of the keies dare deny, ſeeing Chriſt him ſelfe confirmeth it, & ſpeaketh vnto Peter in the name of the Apoſtles: *And I will giue thee the keies of the kingdome of heauen.*

Mat.16.19.

Each of theſe is called the kingdome of heauen, of their office, or vſe: becauſe that, as vnto them, who are appointed ſtewards in any houſhold, there vſe to be giuen keies, whereby they may open & ſhut & haue the rule of all things: ſo alſo Chriſt wold deſcribe the authority of his Eccleſiaſticall diſcipline by the name of keies.

Eſa. 22.20.

So we read that God him ſelfe did vſe the Metaphor of Keye in Eſa: *And it ſhall be in that day, I will call my ſeruant Eliakim the ſonne of Chilkia, & I will laie the keye of the houſe of Dauid vpon his ſhoulder, & he ſhall open & no man ſhall ſhut, & he ſhall ſhut & no man ſhall open:* By which borowed ſpeaches, he ſheweth, that the gouernment of the kingdome ſhall be committed vnto him, to commaund, to forbid, to forgiue, to puniſh, & to doe whatſoeuer is iuſt, and to hinder whatſoeuer is vniuſt.

The preaching of the Goſpell one key, and in what reſpect.

Gen. 3.15.

And firſt that the preaching of the Goſpell is rightly termed by the name of a keye, becauſe the kingdome of heauen is by it opened vnto the beleeuers, appeareth hereby, that when our parents had worthily loſt the kingdome of heauen for their tranſgreſſion, the way was opened againe by the preaching of the Goſpell, & an entrance made for them by faith into it.

Secondly, whereas it is ſaid on the other ſide, that by the ſame Goſpel the kingdome of heauen is ſhut againſt the vnbeleeuers, this although it be very true, yet is not to be aſcribed vnto it as proper, but by accident, namely becauſe it borroweth it from the lawe, which condem-

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neth vnbeleeuing men: yea rather this is to be imputed to the corrupt nature of men, by whose fault it commeth to passe, that, that which was giuen for their saluation, turneth to their destruction, because they will not beleeue the Gospell. 2.Cor.2.16.

And there is no other reason of the other key, to wit, ecclesiasticall discipline, by which as also by preaching of the Gospell the kingdome of heauen is opened vnto the repentant, & shut against the stubborn & disobediēt.

The practise of both these keies we may see in the old & new Testament, as *Gen.* 3.23. & 4.11. *Num.*12.14,15. *Joh.*9.12,22. 1.*Cor.*5.1. 1.*Tim.*5.24. 2.*Cor.*2.6,7,8,10,11.

They differ, because the one, that is, the preaching of the Gospell is permitted onely to the Pastors, or ministers of the worde: the other is administred togither with the colledge of Seniors, or Gouernors, as Paul calleth them, whome Christ signifieth by the name of the Church, as we shall afterward teach. *Mat.*16.19. 1.*Cor.*12.28. *Mat.*18.17. * *Quæst.*85.

And againe they agree very fitly in this, that both of them are meerely ecclesiasticall, because they correct sinnes onely by the word of God, & that to bring them to repentance: because all the iurisdiction of the Church is spirituall, directly respecting the edifying of the conscience.

The Vse.

THe vse of the doctrine of the keyes is double: for wee are first put in minde by them of our miserie, before the Lorde call vs by his gospell, namely that we are banished from the kingdome of God, and consequently excluded from righteousnes and saluation, last of all that wee are fast bound as it were with the bonds & fetters of Satan.

Secondly how great good God doeth bestowe vpon vs and offer vnto vs, when hee blesseth vs with the preaching of the Gospell, putting vs in hope that if we beleeue in Christ, he will deliuer vs from the power of darkenes, and translate vs into the kingdome of his beloued Sonne: whereto belongeth that of the Apostle, that *life and immortalitie were brought to light by the Gospell.* 2.*Tim.*1.10.

For Christ is the doore and gate of saluation, and euen the onely way which we must enter into, to come vnto the kingdome of heauen. *Joh.*14.6. *Act.*10.45.

Whereby it appeareth that they are deceiued, who thinke that

that euery one, whether he be Turke or Iewe may be ſaued in his owne ſuperſtition, ſo he keepe ſome outward ſhadow and ſhew of Iuſtice: for God hath ordeined the preaching of the Goſpell to be the key, whereby he will haue the kingdome of heauen to be opened, and the faithfull to be let into it, and whom in Chriſt his Sonne he hath choſen vnto ſaluation.

Queſtion.

84. How is the kingdome of heauen opened and ſhut by the preaching of the Goſpell?

Anſwere.

When by the commaundement of Chriſt it is openly preached to all & euery one that beleeueth, that all their ſinnes are forgiuen them by God, ſo often as they lay hold vpon the promiſe of the Goſpell, by a true faith. Contrariwiſe vnto all vnbeleeuers & hipocrites it is denounced, that the wrath of God, & euerlaſting condemnation lyeth vpon them, ſo long as they continue in their ſinnes: According to which teſtimony of the Goſpell, God will iudge aſwell in this preſent life, as in the life to come.

The Expoſition.

IN this anſwer is declared how the kingdome of heauen is opened & ſhut by the preaching of the Goſpel: & it ſtandeth of two partes: in the firſt the keye of the goſpel is defined, in the ſecond the vſe therof is ſhewed.

Iob.20.21,22, 23. Mat.16.19.

In the definition, that commeth firſt worthy to be noted, that Chriſt is the ordeiner of this Keye, and hath committed the adminiſtration thereof vnto the Paſtors & miniſters of his Church, & therefore it ought not to be vſed, but according as he hath commanded: for as for the paſtors & miniſters, although it be their dutie to apply it to vſe, yet are they only ſeruants to this key & not Lordes of it. And Chriſt alone is he whoſe ſeruants they are, & by whoſe commandement they may & ought to vſe the authority thereof: & when both the one key & the other is thus vſed by them, it is certen that neither of the keyes can erre, becauſe his word is the moſt certen rule & direction for truth, whereupon dependeth the execution of the keies.

In what reſpect the keis can not erre.

Wherein the true adminiſtration of the keye of the goſpell doth conſiſt.

Secondly it is to be obſerued that this key of the goſpell is then rightly adminiſtred, when the goſpell, that

is,

is, forgiuenes of ſinnes for the merite of Chriſt, is preached to all & euery one that beleeueth.

For whereas by nature we are all bound as it were with thongs, & held priſoners, & euer intangled in the ſnares of the deuill: wee can be deliuered from theſe bondes, only by forgiuenes & pardon of our ſinnes, as it is offered in the preaching of the Goſpell. *Rom.3.20.*

Which that it may be duly done, and that we may perfitly attaine vnto it, theſe three things are neceſſarily before to be required. 1. That the Lawe of God be preached, whereby we may know our ſinnes, that is, our debts which we are not able to pay. Secondly, that the promiſe of the Goſpell concerning Chriſt be forthwith added: Laſt of all, that hereof do follow faith & obedience due to the Goſpell, & then vnto a ſinner beleeuing abſolution be pronounced by the commaundement of Chriſt, & ſo the kingdom of heauen be opened. *Luk.3.31.32. Mat.11.28. Joh.3.6.*

For this abſolution is with condition, that the ſinner do beleeue, that God will be merciſull vnto him if he beleeue in Chriſt, & that according to that generall rule of our Maſter which was wickedly deſpiſed in popery: *Be it vnto thee according to thy faith: & becauſe onely Chriſt is the way, the truth, and the life.* *Mat.9.29. Joh.14.6.*

Beſides this, preaching of forgiuenes of ſinnes ought openly to be pronounced, & to be applied to all & euery one, who by true faith lay hold vpon the promiſe of the Goſpell, neither is it required to the key of forgiuenes or pardon, that a man confeſſe all his ſinnes to his owne Prieſt, as in Popery, & that the vow of confeſſion be ſurely perfourmed. *Act.2.36. Catech.Rom. p.229.ſect.40.*

For what man is there that can recken vp all his ſinnes, ſeeing he either marketh not, or forgetteth, or vnderſtandeth not the thouſand part of them: according to that ſaying of the Prophet: *Who vnderſtandeth his faultes? O clenſe thou me from my ſecret ſinnes.* Whether cõfeſſion of all our ſinnes to be made vnto the prieſt, be commanded by Gods law, & neceſſary to be obſerued.

Secondly in confeſſion of ſinnes, we muſt principally conſider, that we haue to do with God, who knoweth our life, our counſels, our deeds, our words, & our thoughtes, and who is only he that by his owne authoritie doth forgiue, and at whoſe handes we muſt aske,

and

and looke for pardon.

Thirdly, it is no where found in the Scriptures, that we ought to confeſſe all our ſinnes to our owne Prieſt, of whoſe iudgemẽt forgiuenes of ſinnes ſhould depend, and to whoſe examination pardon & abſolution ſhould be reſtrained, and vpon whoſe diſcretion the confeſſed muſt needes relye him ſelfe, by which meanes a ſinner could neuer be ſure of abſoluton, becauſe the prieſt according to the matters brought vnto him, inquired and found, cannot ſend away his confeſſed, but in wauering and doubt.

But when the Miniſter by the preaching of the Goſpell pronounceth forgiuenes vnto the beleeuer, then a ſinner doeth not put him ſelfe vpon the diſcretion of the Miniſter, but flieth vnto God, and beleeueth in him, as being true in his wordes and promiſes, and becometh ſure of pardon.

This manner of looſing and opening the kingdome of heauen, both the whole Scripture doeth euery where ſhew, and *Paul* very well declareth, ſaying, that the miniſters of the goſpel haue a *commiſſion to reconcile men vnto God*, & addeth: *Therefore we are embaſſadours for Chriſt: as though Chriſt did beſeech you, we pray you in Chriſts ſteed, be ye reconciled vnto God.* 2. *Cor.* 5. 18. 20.

The vſe of the key of the Goſpell in ſhutting. *Luk.* 11. 46. *Mat.* 25. 51. *Joh.* 9. 41.

Now as we haue vnderſtood how the kingdõ of heauen is opened by the preaching of the Goſpell, ſo muſt we know the other office of this key, that is, how and againſt whom the kingdom of heauen is ſhut, whẽ according to this key the wrath of God, & euerlaſting condẽnation is denounced to the vnbeleeuers, & hypocrites (who are here linked with them, becauſe in the iudgement of Chriſt they are worſe then they) ſo long as they continue in their ſinnes.

Therfore Chriſt, whẽ he foreſaw vvhat vvould be the iſſue of the preaching of the Goſpel, & that the greateſt part of men vvould rebelliouſly and ſtubburnly ſet themſelues againſt the Apoſtles, very vvel deuiſed to arme & furniſh them vvith full povver to looſe, and to binde, to comfort, and to terrifie.

Whereto belongeth that of *Paul*: *The weapons of our warfare*

warfare are not carnall, but mightie through Christ to cast downe holdes, casting downe the imaginations and euery high thing, that is exalted against the knowledge of God. 2 Cor. 10.4,5,6

In which word the Apostle teacheth, that ministers haue also vengeance prepared against those, who will not giue place to godly admonitions and reproofes, which when he calleth *Spirituall*, he thereby distinguisheth this Ecclesiasticall iurisdiction from ciuill; because the one vseth the outwarde sworde for the defence of the good, and punishment of the euill; the other vseth the Spirituall sworde, that is, the worde of God alone. With the same key Christ had furnished his Apostles before, when he was to sende them into the whole world, saying: *Goe, and preach the Gospell to euery creature; he that beleeueth, and is baptized, shalbe saued: he that beleeueth not, shall be condemned.* Mat. 28.19.

Hitherto belongeth that threatning so often repeated in Paul: *Neither fornicators, nor idolaters, nor adulterers, nor wantons, nor theeues, nor couetous persons, nor drunkards, nor backbiters shall inherite the kingdome of God:* which threatning notwithstanding must so be vnderstood, that euen as so often as sinners do by a true faith lay holde vpon the promise of the Gospell, they are foorthwith absolued: so also wee are to thinke that condemnation is denounced to such men, so long as they goe in their sinnes, and haue no purpose to amend their life, and by *reason of their hardnesse and heart that can not repent, doe lay vp in store wrath for themselues.* Rom. 2.5.

2. The vse and power in the Church of God, of this doctrine of the key of the Gospell is very notable: for according to the witnesse thereof God will iudge as wel in the present life as in the life to come. 2. The efficacie and vse of the keye of the Gospell.

Howe true this is Christ in the person of Peter doeth assure his Apostles & al ministers lawfully called: *Whatsoeuer ye binde in earth, shalbe bound in heauen,* & contrary. Mat. 16.19.

But more openly and significantly in Iohn where he speaketh to all: *If you forgiue to any men their sinnes, they shall be forgiuen them, if you reteine any mans sinnes, they shall be reteined.* Iohn 20.23.

VVith which so excellent a testimonie not without cause

The worthineſſe of the Miniſters office.

cauſe he doeth grace the office of Miniſters: 1. That they may knowe they do Gods buſineſſe, and therefore may be ſure that God ſtandeth on their ſide, ſo long as they doe faithfully diſcharge their duetie: 2. That the hearers may know for a certentie, that the doctrine of the Goſpell is not the worde or doctrine of men, but the voyce of God which came downe from heauen.

VVhich that all might knowe, the Lorde would giue witneſſe vnto it by ſome extraordinarie examples in the Primitiue Church, as when *Ananias* and *Sapphira* dyed ſuddenly: and *Bariesus* the ſorcerer was ſuddenly ſtriken with blindneſſe, by theſe puniſhments revenging the contempt of his worde, and ſignifying that he did confirme that, which the Apoſtles by his commandement had then pronounced both of the guiltineſſe of thoſe perſons and of their puniſhment.

Acts 5.6.9.10
Acts.13.11.

The falſe doctrine.

The abuſe of the Keyes in Poperie.

THe Pope of Rome doeth many wayes abuſe the power of the Keyes; firſt, that caſting aſide the word of God, he challengeth to him ſelfe power to binde and looſe. Secondly, that he thinketh binding and looſing to be nothing elſe, but to be ouer the whole world, whereas this adminiſtration hath nothing to doe with that, but is altogether Spirituall, and belonging to the kingdome of Chriſt, which is not of this worlde. Bernard hath better conſidered of theſe thinges writing to Pope Eugenius him ſelfe: *By what right* (ſpeaking of the temporall ſworde) *doeth the Pope challenge theſe things to him ſelfe: for Peter could not giue that which him ſelfe had not, but he gaue to his ſucceſſours that which he had, that is, care for the Churches.* Againe, *Your power is in ſinnes, not in poſſeſſions. because for them and not for theſe you haue receiued the keyes of the kingdome of heauen. Which ſeemeth the greater dignitie, to forgiue ſinnes, or to deuide landes, there is no compariſon: theſe baſe and earthly things haue for their Iudge, Kings and Princes of the earth: why doe you breake into other mens bondes.* Againe, *Learne that thou needeſt a ſcrip, and not a ſcepter to the worke of a Prophet.* Againe, *It is plaine: Lordſhip is forbidden to the Apoſtles: Therefore goe thou, and dare to take vpon thee, either being a Lord, an Apoſtleſhip, or being an Apoſtolike man, a Lordſhip.*

Bernard. lib. de conſideratt.2.

Queſtion.

85. How is the kingdom of heauen ſhut & opened by Eccleſiaſticall diſcipline?

Anſwere.

When by the commaundement of Chriſt, they who are in

name

name Christians, but in doctrine or life shew themselues straungers from Christ, after they haue beene once or twise admonished, and will not depart from their errors, or sinnefull liuing: are presented to the Church, or to those who are appointed to that office by the Church, and if they obey not their admonition, are by forbidding them the Sacramentes, by them shut out from the assemblie of the Church, and by God himselfe from the kingdome of Christ: and againe, and if they professe amendment, and doe indeede declare it, are receiued as members of Christ and of the Church.

The Exposition.

OF the former keye, to wit, of the Gospell, wee haue spoken in the former question: the other remaineth which they call the keye of discipline, or Ecclesiasticall correction, which is commonly called *Excommunication* or *Banning*: the definition whereof is laid downe in the text of the *Catechisme*, & the vse thereof both in shutting the kingdome of heauen against obstinate sinners, & againe in opening it vnto the beleeuers that doe repent.

Christ himselfe is declared to be the author of this keye, as well as of the former (wherupō it is called Christian, or Ecclesiastical discipline) who ordeyned this key of the power to bind, and to loose, as *Matthew* reporteth it from the mouth of Christ, so that this is common to it with the former, that it hath the same commission and the same promise: but herein it differeth from the other, that the other was of preaching the Gospell, which the ministers haue committed vnto them, this because it perteineth to the discipline of excommunication, is also permitted to the whole Church. *Mat.* 18. 18.

Ecclesiasticall discipline is defined to be a censure, whereby a brother that hath grieuously & opēly sinned, & hauing once or twise bene brotherly admonished, yet notwithstanding goeth obstinately forward, is not onely suspended from the vse of the sacraments, that is, from the holy supper of the Lord, but also is solemnely pronounced worthy to be accounted as an heathen or a publicane, and vnworthy the company of the godly, as Christ and the Apostle witnesse, vntill hee shew tokens of true repentance.

The definition of Ecclesiasticall discipline, wherof excommunication is a part *Mat.* 18. 17. 2 *Thess.* 3. 14. 2. *Ioh.* 10.

With which outward excommunication is also ioyned an inward, whereby such a one is withall shut out from the kingdome of God, by God himselfe, according to the threatning and sentence of Christ: *Whatsoeuer ye bind on earth, shalbe bound in heauen:* In which respect he is saide to be deliuered to *Satan* by the Apostle, who was excluded by the assembly of Church.

Mat. 18. 18.

1. *Cor.* 5. 4. 5.

Against whó the keye of discipline ought to be vsed.

Now, the definition it selfe standeth of meere circumstances, whereof the first is against whome Christ commaunded Ecclesiasticall discipline to be vsed, to wit, against thé, who in name & title are Christians, but partly for doctrine, partly for manners, liue wickedly: for this discipline belongeth onely to those that be of the household of God, according to the vse of the Apostle: *If any that is called a brother, be an whooremonger, or couetous person, with such a one eate not.*

1. *Cor.* 5. 12.

Wherby appeareth the difference betweene the manner of shutting & opening heauen, or the kingdome of God by Ecclesiasticall discipline, and that which is by the preaching of the Gospel, because this is more generall, and comprehendeth the whole body, or assembly of the hearers: that onely stretcheth to the very members of the Church.

There are set down & alledged two sinnes, for correcting whereof this more sharp remedie is to be vsed; the one is false doctrine, the other vngodlines of life.

And of false doctrine, that is, against the foundation, the Apostle speaketh: *He that preacheth another Gospell, let him be accursed,* where he shutteth out an hereticke, who bringeth erronious doctrine: and to Titus: *Him that is an hereticke after one or two warnings auoid:* And Iohn: *If any man come to you and bringeth not this doctrine, receiue him not, neither bid him, God speede.*

Gal. 1. 8. 9.

Tit. 3. 10.

2. *Joh.* 10.

Of wicked life Paul speaketh to the *Corinths*: *But now I haue written vnto you, that yee companie not together, if any that is called a brother be a fornicator, or a couetous person, or an idolater, or railer, or a drunkard, or an extortioner, with such a one, I say, eate not.*

1. *Cor.* 5. 11.

And to the *Thess.* *If any man obey not our saying by our Epistle, note him, and haue no companie with him, that he may*

2. *Thess.* 3. 12.

be

be ashamed.

Yet must we not proceede alike in the one & in the other, but must vse a singular wisdome, & put a difference betweene those who erre in doctrine onely vpon ignorance, and that doe it onely of malice and wicked purpose to blaspheme sound doctrine: Secondly, priuate sinnes are of one kind, & after one sort to be corrected, publike sinnes of another kind, and after another sort to be dealt withall, according to the circumstances of one & the same sinne, as our chiefe Master *Jesus Christ* commaundeth in the Gospell, and as Paul hath very vvell made a difference of them in his former Epistle to *Timothie*. *Mat.18.15,16. 1.Tim.2.25.*

2

The second circumstance is of the degrees, which are earnestly & diligently to be obserued before this part of discipline, that is, before the very acte of excommunication; wherof one is, that he that is such a one in doctrine and in manners, be first admonished brotherly, that is, with a zealous affection & with the Spirit of meekenes. And if neuertheless he abide as obstinate as before, & be not desirous to depart from his errours, and sinnefull life, then that he be presented vnto the whole Church, according to the same rule of Christ him selfe: *And if he refuse to heare thee, tell the Church:* from whence Paul fetcheth this rule: *If any man obey not our saying by our Epistle, note him.* The degrees of exercising discipline. *Gal.6.1.* *2.Thes.3.14.*

Another degree of discipline is, that he be admonished by the Church, or by the Elders appointed by the Church, & that once or twise: for that Christ ment, when he said: *And if he refuse to heare the Church*, that is to say, beeing once or twise admonished by it; signifying that after al these remedies vsed, at the length such a brother beeing so obstinate, is to be accounted as an heathen, or a publicane, that is, both a straunger from doctrine & faith, and of most wicked life and vnworthy the profession of a Christian man, such as in times past publicanes were accounted, who therefore did not belong to the Church of God, and tooke no part at the sacrifices. *Mat.18.15, 16,17,18. 1.Cor.5.5. 2.Joh.10.11.*

Whereof we conclude that Ecclesiasticall discipline hath two degrees, wherof the first is, admonition fitted

Two degrees of eccleſiaſticall diſcipline.

according to the greatnes of that ſinne, & the edification of the ſinner: the ſecond is excommunication, when neede ſo requireth, wherein theſe things ſeeme principally to be obſerued.

By whome the degrees of diſcipline ought to be adminiſtred. 1.Cor.12.21.

The third circumſtance is, by whome Eccleſiaſticall diſcipline, and excommunication it ſelfe ought to be adminiſtred, to wit, by them, who are ordeined thereunto by the Church, ſuch as are miniſters of the word, and Elders, the reſt of the Church conſenting thereunto; yet with this correction, that the multitude of the people doe not rule the action, but prouide as watchmen that nothing be done by a few, as they liſt them ſelues.

*Mat.*18.17. 1.*Cor.*5.4. *Rom.*12.8. 1.*Tim.*5.17.

So Chriſt commaundeth to tell the Church and not onely the Miniſter, & Paul would not by his owne onely authoritie excommunicate the inceſtuous man, but by gathering the whole Church of *Corinth* togither.

Tertul.in Apologet.

Hereupon Tertullian writeth: That, *Cenſures are exerciſed in the Church with great authoritie, as before them who are ſure of the preſence of God, and that the preiudice of Gods iudgement is very great there, where the Seniours or Elders ſit as chiefe, who haue obteined this degree and honour, not by monie, but by good report*, namely beeing approoued both for their manners and for their life.

Wherby it is eaſie to ſee, that the right of excommunication neither is to be giuen to any one certen man, neither belongeth to the falſe and Apoſtaticall Church, ſuch as is the Romiſh or Popiſh Church, but to the Elderſhip regularly and lawfully called.

*Mat.*18.17.

And according to this order if this whole action be gouerned, it is moſt certen that the ratification of Ieſus Chriſt is truely fulfilled: that what ſentence ſoeuer is ſo pronounced vpon earth, the ſame is ratified in heauen.

4 When the excommunicate are to be receiued againe.

The fourth and laſt circumſtance is, when they may and ought againe to be receiued, who were before rightly and vpon iuſt cauſe excommunicated, namely when they do again profeſſe their amendment, & do confirme it by their deedes, that then they be againe receiued as members of Chriſt, and of the Church.

For this excommunication is not exerciſed to that end, to barre the offenders for euer frō the vſe of the Sacraments;

craments: but that both they are to be kept from the Supper, and their familiar companie to be auoyded vntil they doe repent, and shew true fruits of repentance. 1. Cor. 5. 5.

For this being onely sought in excommunication, that a sinner may be brought vnto repentance, and euil examples taken out of the way, least either the name of Christ be euill spoken of, or others prouoked to doe the like: Now when a sinner giueth testimonie of his repentance, & by this testimonie as much as in him lieth, blotteth out the offence that was giuen, he is not further to be vrged, the Apostle so aduising: *It is sufficient to the same man that he was rebuked of manie: so that now contrariewise ye ought rather to forgiue him and comfort him, least the same should be swallowed vp with ouermuch heauines*: for the end of excommunication is not the destruction, but the saluation of a sinner, that at the least he being ouercome with shame may repent, and his flesh being tamed by this remedie may learne to liue by the Spirit. 2. Cor. 2. 6. 2. Thess. 3. 14. 1. Cor. 5. 5. Iob. 6. 37.

Wherefore they sinne against the Law of charitie, who straightwayes blot them out of the number of the Elect, who are driuen out of the Church, or doe dispaire of them, as alreardie cast away: for it is a farre other thing to be bound in heauen, then to be cast out of that true kingdome of heauen, which neuer hapneth to anie of the elect: for that principle of Christ standeth suer, that he shall neuer be cast out of doores, whome the Father hath giuen vnto the Sonne.

We may indeed account them straungers from the Church, and therefore from Christ, but onelie for that time, wherein they continue in this diuorcement. But after they haue trulie repented, then ought they to be receiued againe, and admitted to the communion of the Church, and to be accounted as members thereof, and thankes are to be giuen to God for them, that soe they may feele in their soules and in their mindes, that they are againe restored and reconciled to God and to the Church.

The

The falſe doctrine.

The vnlikenes betweene the eccleſiaſticall & ciuill power.

VVHereas ſome imagine that Iuriſdiction of the Church to haue beene appointed to continue but for a time, while the *Magiſtrates* were yet enſtranged from the profeſſion of our religion, they are therein deceiued, that they do not marke how great a difference & vnlikenes there is, betweene the Eccleſiaſticall and ciuill power. For the Church hath not the right of the ſword to puniſh or to correct, nor authoritie to compell, or priſon, nor any ſuch other puniſhments, which vſe to be awarded by the *Magiſtrate*. Secondly it doth not intend that he who hath ſinned, ſhould be puniſhed againſt his will, but that by voluntary chaſtiſement he ſhould profeſſe repentance. Therefore the caſe is farre diuerſe, becauſe neither the Church taketh any thing vpon it, which is properlie belonging to the Magiſtrate, neither can the magiſtrate doe that which is done by the church.

Whereby againe the *Romaniſtes* may be refuted, who by the example of Moſes challenge vnto them ſelues the right of both ſwordes togither. For firſt they were to conſider, that for Moſes to beare both at once, it was done by a rare miracle. Secondly that it was but for a time till things were better ſet in order. Laſtly that Chriſt woulde barre the miniſters of the word from ciuil Lordſhip, & earthly authoritie: for ſo he ſpeaketh to his diſciples beeing ambitious & deſirous of rule. *The Kings of the nations beare rule ouer them, but you ſhall not doe ſo.* So that *Ambroſe* ſaid very well. *To the Emperour* belongeth *his Court, to the Prieſt his Churches.*

The ende of the Commentary vpon the Second part of the Catechiſme, which is of mans deliuerance out of miſery.

THE THIRD PART:
Of thankefulneſſe.

The Arg. *Of the neceſsitie of good workes, & the puniſhment of them, who go on careleſly in their ſinnes.*

Queſtion.

32. Lords day.

86. Seeing we are deliuered from all ſinnes and miſeries without any deſart of our owne, by the onely mercie of God for Chriſtes ſake, to what end ſhould we doe good workes?

Anſwere.

Anſwere.

Becauſe after that Chriſt hath redeemed vs by his blood, he doth alſo renewe vs by his ſpirite according to his owne image, to the end that hauing receiued ſo great benefits, we ſhould all our life long ſhewe our ſelues thankefull towards God, and that he might be glorified by vs. Secondlie that wee alſo euerie one of vs may be aſſured of our faith by the fruites thereof. Laſt of all that by the vprightnes of our life wee may gaine others vnto Chriſt.

The Expoſition.

THe firſt part of the Catechiſme was of mans miſery: the ſecond of deliuerance frō that miſery by Chriſt: the ſumme whereof is prepared in theſe few wordes, namely *that we are deliuered from all our ſinnes without anie deſart of our owne, by the onely mercie of God*: Whereupon ſome man might thus gather, that all indeuoure to doe good workes may now ſeeme in a manner ſuperfluous, becauſe Chriſt by his ſuffering and obedience hath purchaſed, whatſoeuer was neceſſarie for vs vnto ſaluation: which obiection is met withall in the verie title of this third part *Of thankefullnes*, thereby to ſignifie, that by ſtudying to doe good workes wee ſeeke not to deſerue anie thing at Gods hand, which Chriſt perfourmed to the full: but that for this ende it is required of all Chriſtians and faithfull men, that euerie one may vnderſtand that he is bound all the daies of his life, to perfourme due thankes vnto God for his free deliuerance.

The endes of doing good workes.

And therfore the neceſſitie of good workes is verie fitly reduced principallie to three endes: the firſt and the moſt worthy is the glorie and praiſe of God: the ſecond is more ſpeciall and concerneth our ſelues: the third is more generall and reſpecteth the edifying and profit of our neighbour.

Now in the beginning two excellent benefites are repeated, partlie as cauſes prouoking vs vnto thankſgiuing, partly as cauſes bringing forth in vs good workes as redemption wrought by the blood of Chriſt, and renewing of vs by the holy ghoſt according to his image.

For ſo often as weremēber in what caſe Chriſt found

vs, to wit, bondſlaues of ſinne, & Satan, by nature the ſonnes of wrath, & that he purchaſed vs not with gold, nor ſiluer, but with his moſt precious blood, who would not cry out with the Prophet. *What ſhall I render vnto the Lord, for all the benefites he hath done vnto me? I will receiue the cup of ſaluation, and call vpon the name of the Lord: I will pay my vowes vnto the Lord, now in the preſence of all his people.*

Pſal.116.12.

Beſides that the ſame Chriſt through his ſpirit reſtored in vs the image of God which we loſt by ſinne, this alſo will driue & prick vs forward, all our life long to be thankefull vnto God, vntill we obtaine the perfection of this benefite in heauen in the ſame Chriſt, by the meanes of his ſpirit.

For if we were hereunto created, & Satan by bringing in ſinne hath peruerted this end of our creation: & Chriſt hath now reſtored the ſame, being for that purpoſe ſent into the world, *that he might deſtroy the workes of the deuill:* and for that end made vnto vs of the father *ſanctification:* what is more equall and more agreeable vnto reaſon, then that we referre all our life, that is, all our actions ſo long as we liue to the glorie of God, and conſecrate our ſelues wholly both in ſoule & body vnto God, by whoſe mercie we are made a new creature, & fertile in bringing foorth good workes as it were fruites?

1. Joh. 3. 8.
2. Cor. 1. 30.

Hitherto belongeth that of Peter: *Therfore if yee cal him father, which without reſpect of perſons iudgeth according to euery mans worke, paſſe the time of your dwelling here in feare, knowing that ye were not redeemed with corruptible things, as ſilver & gold, from your vaine conuerſation: but with the precious blood of Chriſt, as of a lambe vndefiled and vvithout ſpot.*

1. Pet. 1. 17, 18. & 2. 5, 9, 10, 11.

Hereupon alſo ſaith Paul: *We are his workemanſhippe created vnto good workes, which God hath prepared for vs to walke in them.*

Eph. 2. 10.

To this did Chriſt exhort his diſciples. *So let your light ſhine before men, that they may ſee your good workes and glorifie your father which is in heauen.*

Mat. 5. 16.

Neither is there any ſinne more foule then vnthankfulnes,

fulnes, which how God deteſteth, he himſelfe witneſſeth in Eſa: *The Oxe knoweth his owner, & the Aſſe his maſters crib, but Iſrael hath not knowne, my people hath not vnderſtood: Ah ſinneſull nation.* Eſa.1.3.4.

Chriſt meant to declare the ſame, when he alledged the example of the nine leapers, of whome, when as ten had beene cleanſed by him from their leproſie, only one of them returning backe againe gaue glorie to God. Luk.17.18.

Therefore all the godly haue alwaies abhorred this ſinne, & haue ſtirred vp themſelues & others to thankefulnes toward God. To this effect ſpeaketh the people vnto God, & bindeth all Iſraell to thankefulnes: *Take away all iniquitie, & receiue vs gratiouſlie, and we will render the calues of our lips.* Hoſe.14.3.

Hereupon Paul ſaith to the Rom. *I beſeech you therefore brethren by the mercies of God, that you preſent your bodies a liuing ſacrifice, holy and acceptable vnto God, which is your reaſonable ſeruice of God:* And in another place, *you are bought with a price, glorifie God therefore in your bodie, and in your ſpirit, for they are Gods.* And againe, *Whether you eate or drinke, or whatſoeuer ye doe, doe all to the glory of God,* Ioh.15.8. *Herein is my father glorified, that ye bring forth much fruit.* So the Apoſtle to the Hebrewes. *Let vs therefore by him offer the ſacrifice of praiſe alwaies to God that is the fruit of the lips which confeſſe vnto his name.* Rom.12.1. 1.Cor.6.20. 1.Cor.10.31. Heb.13.15.

Laſt of all God looketh for this thankfulnes at our handes, as the onely thing, that we are able, & ought to performe and render vnto him for all the benefits wee haue receiued: euen as the husbandman, who, after hee hath planted a tree and digged about the rootes thereof, hopeth to haue it bring forth good fruit, and he that hath planted a vine, looketh for ſweet grapes at the due ſeaſon, which compariſon God often vſeth in the ſcriptures. Pſal.16.2. Eſa.5.1,2. Jerem.4.3. Luk.13.6,7.

2 The ſecond end of good works is, that we alſo may by the fruits, euery one be aſſured of our faith: Hereof Peter doth very diligently put the faithfull in minde, to make *ſure their owne calling, and election, by good workes,* not as if thoſe thinges did reſt vpon good workes, but 2.Pet.1.10.

be-

becauſe good works do aſſuredly beare witnes vnto our conſcience, that Ieſus Chriſt doth by his ſpirit dwell in vs, & that we cannot periſh, becauſe we are choſen vnto ſaluation.

Rom.8.14. Gal.5.24. Gal.5.6,22. And Paul ſaith, *that as many as are led by the ſpirite of Chriſt, they are the ſonnes of God, & they that are Chriſts haue crucified the fleſh with the affections & luſts*: And the ſame

2.Cor.13.5. Apoſtle to the Corinths ſaith, *Prooue your ſelues, whither you be in the faith or no, examine your ſelues.*

And Chriſt him ſelfe meant to teach no other thing, fetching his reaſon from contrary cauſes, working con-

Mat.7.17. trary effects: *Doe men gather grapes of thornes, or figges of thiſtles, euen ſo euery good tree bringeth forth good fruites, & a corrupt tree bringeth foorth euill fruits.*

After which manner that alſo is to be vnderſtoode, which the Scripture teſtifieth, ſaying, that *God will reward euery one according to his workes*: & when it ſaith that

2.Pet.1.17. Iam.2.18,19, 20,21. *Abraham was iuſtified by workes, not as cauſes, but as vvitneſſes & effects* of the inſtrumentall cauſe, that is, faith in Chriſt, whereby we obtaine ſaluation.

Wherefore this end maketh for our exceeding great comfort: for if either we do no good workes, that is, if we be altogither barren: or if we do euill workes how can we be ſure of our faith? ſo that they truly deceiue them ſelues, & are greatly beguiled, who affirme that they beleeue in Chriſt, & yet bring not forth nor ſhewe any fruits of their faith.

Then whereas there are two ankers as it were, wherby the elect ſtay them ſelues in temptations, to wit, the gift of ſanctification, & the teſtimony of the holy ghoſt: how can we be ſure of the ſteadfaſtnes of our election, if we bee deſtitute of theſe, as it were the certen fruites thereof? eſpecially ſeeing that ſanctification is a certen effect of faith, & of Chriſt dwelling in vs by faith, & as it were the firſt degree, and from whence wee begin to proceede to the declaration of the firſt cauſe of our ſaluation, that is, of that our eternall and free election.

3. The third end & vſe of good works is the profit & edifying of our neighbour, that is, that by the vprightnes

of

of our life we may gaine others, and that by our good works our neighbour may be ſtirred, and ſet on fire to ſeeke after godlineſſe, and may behold in vs ſuch an example of life and manners, to the paterne whereof he may frame him ſelfe.

This fruite the Apoſtle commendeth to the Corinthians, when they had contributed liberally for the vſe of the poore: *Your zeale hath prouoked many*: & the holy Ghoſt in the Epiſtle to the Hebr. *And let vs conſider one another to prouoke vnto loue, & vnto good works*, which is not ment of words alone, but alſo of example of good works. 2. *Cor.* 9. 2. *Galat.* 6. 10.

So Peter putteth wiues in minde to be ſubiect to their husbands, *that if any be not obedient to the worde, they may be gained by the converſation of the wiues without the worde*, when they beholde their conuerſation ioyned with reuerence. 1. *Pet.* 3. 1, 2. *Rom.* 4. 19. 1. *Cor.* 7. 16.

Let no corrupt communication, ſaith Paul, *proceede out of your mouth, but ſuch as is profitable to edifie withall, that it may bring grace vnto the hearers.* *Epha.* 4. 29.

Whereto alſo belongeth that generall admonition of Peter exhorting the faithfull, that their *converſation be honeſt among the Gentiles, that whereas they ſpeake euill of them as of euill doers, they ſeeing their good workes may glorifie God in the day of his viſitation*: as on the other ſide by wicked life and diſhoneſt manners, the name of God is *euill ſpoken of and blaſphemed among the Gentiles.* 1. *Pet.* 2. 11. *Rom.* 2. 22.

Which being ſo, it followeth that the ſtudie of good workes is neceſſarie: 1. To honour God by our life: 2. To worke out our owne ſaluation in feare and trembling: 3. To edifie our neigbour by good examples, which is indeede to liue worthie of the Goſpell. *Phil.* 2. 12.

Queſtion.

87. Can not they then be ſaued, who being vnthankefull, and continuing ſecurely in their ſinnes, are not turned from their wickedneſſe vnto God?

Anſwere.

By no meanes. For as the Scripture witneſſeth, neither vncleane

cleane perſons, nor idolaters, nor adulterers, nor theeues, nor couetous perſons, nor drunkardes, nor railers, nor oppreſſours, ſhal inherite the kingdome of God.

The Expoſition.

HAuing declared the three endes of the ſtudie of goods workes ſeruing to that purpoſe, that we may here teſtifie our thankefulneſſe towardes God, it is now demaunded, what ſhall become of vnthankefull perſons, and ſuch as doe ſecurely continue in their ſinnes and are vnrepentant, by which occaſion he meeteth with the ſwine of *Epicures* rable, hypocrites and wicked men, who profeſſe that they knowe God, but *denie him in their deedes*: and we are taught that for this cauſe alſo we are to followe after good workes, becauſe vnthankfull perſons, & ſo many as continue ſyncerely in ſinnes, can not be ſaued, which is prooued by this ſyllogiſme.

Tit. 1.16.

Thoſe whome the Scripture condemneth can not be ſaued: but the Scripture ſhutteth out of the kingdome of God, ſtubburne, vnthankefull, and wicked perſons: therefore ſuch can not be ſaued: and conſequently, that we may avoyde euerlaſting paines we muſt doe good workes.

The aſſumption or ſecond part of this reaſon is proued by expreſſe teſtimonie of the Scripture: *Be not deceiued, neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor abuſers of themſelues with mankind, nor theeues, nor couetous perſons, nor drunkards, nor railers, nor extortioners ſhall inherite the kingdome of God.*

1. Cor. 6. 9, 10, 11. Ephe. 5. 5, 6.

Laſt of all verie fitlie to the purpoſe is added, that this threatning againſt vnthankefull and vngodly perſons is thus farre to be vnderſtoode, if they continue ſtill in their ſinnes, and doe not turne vnto God, which is a preparation to the next place, which is of repentance, or true turning vnto God.

The falſe doctrine.

IF the beginning of that thankefulneſſe which we owe vnto God muſt be the ſtudie of good workes, the ſlaunder of the Romaniſtes is falſe, who accuſe vs, as if (becauſe we denie vnto workes all power to merite, becauſe righteouſneſſe and life is onely purchaſed vnto vs by faith in Ieſus Chriſt) we did condemne them as altogether ſuperfluous, whereas contrariwiſe

we

we make the thirde head of Christian religion to be thankefulneſſe, which ſtandeth in a care to doe good workes.

The Arg. Of repentance and the fruites thereof, to wit, good workes.

Queſtion.

88. Of what partes conſiſteth true repentance, or turning vnto God? 33. Lordes day.

Anſwere.

Of the mortifying or killing of the old man, and quickening of the newe man.

The Expoſition.

THe matter of the former queſtion did include a condition, to wit, that vnthankefull and ſtubburne perſons can not be ſaued, vnleſſe they be turned from their wickedneſſe vnto God, by which occaſion followeth the common place of repentance, which may thus briefely and plainely be defined.

Repentance is the true turning of man vnto God, which conſiſteth of mortifying the olde and quickning the newe man, which are ſeuerally handled in the *Catechiſme*, both for the comfort of the Elect and godly, and for the confuſion of them, who by fained and counterfaite repentance (ſuch as hypocrites haue) thinke they haue diſcharged their duetie to God. The definition of repentance.

And firſt the name of repentance is defined to be a true turning vnto God; howe wel, may appeare to them, who can vnderſtande and iudge what it meaneth in *Hebrue*.

For it is called *Teſchubah*, that is, returning, (to wit, vnto God) whereunto the matter it ſelfe anſwereth not amiſſe, the ſumme whereof is, that departing out of our ſelues, we may be conuerted and returne vnto God.

The Grecians doe expreſſe repentance by a more ſpeciall worde, calling it μετάνοια taken from the chaunging of the minde or purpoſe, as when either Chriſt, or the Apoſtles bid vs repent, the ende of this admonition or precept is this, that we be transformed by the renewing of our minde, as Paul teacheth to the Romanes.

VVhich

Ioel.12.1. Which when the Prophets would expresse, they bad them *make vnto them selues newe hearts*, whome they called vnto repentance; whereupon Moses oftentimes going about to shewe, howe the Israelites led by repentance might duly turne vnto God, teacheth that it must be done with all the heart, and with all the soule.

Ezek.18.31. Deut.4.29. Deut.6.5. Deut.10.12. Whereto also it belongeth that Repentance is defined a turning of man vnto God, that when we speake of true conuersion or turning, we may know we haue to do with God, with whome we can doe no good by shifting, and therefore we must endeuour, that all wickednesse may be pulled out of the deapth of our heart, because God hateth a double heart: which to be the property of true repentance the holy Ghost will teach in the Prophet: *If thou returne, returne vnto me*: and, *sowe not vpon the thornes.*

Ierem.4.1,3.

1.Cor.5.7. What is ment by the olde & newe man. Nowe there are two partes of true repentance, the one is the mortifying of the olde man, the other is the quickening of the newe man: by the worde, *olde man*, is ment the flesh, the corruption of nature, sinne, wherein we were conceiued and borne: as on the other side, the new man, is called that part of man, which is regenerate by the holy Ghost, and hath receiued newe qualities to worke that which is good.

And when the olde man is commanded to be mortified, and the newe man to be quickened, we are taught by that borrowed speech, first howe hard a thing it is to forget our former nature, which must be violently slaine by the sworde of the Spirite, and brought to nothing, before we can be framed to the feare of God, and learne the first point of godlinesse, and be reckoned among the sonnes of God; so that the life of a Christian may rightly be called a continuall meditation of death. Secondly by the resurrection or quickening of the newe man, we are admonished what we are before our conuersion, to wit, that not onely being ouertaken as it were with a certaine sleepinesse and drowsines, we are fast asleepe in sinnes, but are as it were laid in the graue and dead, and afterward are raised againe by the mercie of God, from spirituall death vnto newe life.

Rom.7.7.

Galat.5.17. Ephe.2.1,4,5. Colos.2.12,13.

So

So by the fruites the olde and newe man is deſcribed in Paul: *Mortifie therefore your earthly members, fornication, vncleanneſſe, wantonneſſe, euill concupiſcence, and couetouſneſſe which is idolatrie:* the ſame deſcription is repeated, *Epheſ.* 4.22,23. *Coloſ.* 3.8,9,10 *Rom.* 6.5,6.

The ſame partes of Mortification and viuification or quickning, the prophets in the old Teſtament although after a more ſimple and rude manner according to the capacitie of that carnal people, yet did moſt plainely expreſſe, when they ſaid: *Ceaſe from euill and doe good.*

Alſo, *Waſh you, make you cleane, take away the euil of your workes from my ſight, ceaſe to deale frowardly, learne to doe well:* but by the names which the Scripture of the newe Teſtament vſeth, the cauſe is better expreſſed, by vertue whereof both thoſe things are wrought in vs, and the effect of both is alreadie begun in vs, to wit, the death of Chriſt, and his reſurrection, into which being ingraffed by the holy Ghoſt and by faith, we are then truely able both to put off that olde man, and to put on the newe man, which is created according to God. *Pſal.* 34.15. *Eſa.* 1.16. 1. *Pet.* 4.1. *Col.* 3.4,5,6,7,8,9,10. *Rom.* 6.6. and 7.13.

Queſtion.

89. What is the Mortification of the olde man?

Anſwere.

Truely and from the heart to be ſorie, that by thy ſinnes thou haſt offended God, and more and more to hate and flie from them.

Anſwere.

HAuing expounded the names by which repentance is deſcribed in the Scriptures, next is declared what is meant by mortification of the olde man, to wit: 1 A true ſorrow of the minde, for that a man knoweth God to be grieuouſly offended with his ſinnes. The Prophet did well vnderſtand and feele the power of this mortification, when he lamented and ſaid: *Againſt thee onely haue I ſinned, and done that which is euill in thy ſight:* and a little after: *The ſacrifices acceptable vnto God, are a contrite ſpirit; a broken & a contrite hart, O God, thou wilt not deſpiſe.* What mortification is. *Pſal.* 51.5, 19

This is called by the Apoſtle, ſorrowe or heauines according

2.Cor.7.9,10. cording to God, which *worketh repentance vnto saluation*, which he is glad was in the Corinthians after they had grieuously offended God.

Such a mourning God commanded to be preached and enioyned to the rebellious Iewes by the Prophet Ioel, saying, *Rent your heartes and not your garments, and turne to the Lord your God.*

Ioel.2.13.

Such is that which Christ liuely expressed in the parable of the prodigall sonne, crying out: *Father, I haue sinned against heauen and against thee, and am no more worthie to be called thy sonne.*

Luke 15.21.

Such a sorrowe conceiued that sinnefull woman, which *standing at the feete of Christ behinde him, did weepe, and beganne to wash his feete with her teares, and did annoint them with ointment*: to conclude, such was the heauines of *Peter*, when hauing heard the cocke crowe, he went out and *wept bitterly.*

Luke 7.38,39.

Luke 22.52.

Nowe by this heauinesse doeth the repentance of the godly differ from the sorrowe of the vngodly: both are indeede sorie; but the godly because they haue offended God by their sinnes, contrariwise the wicked for the punishment and torment that followeth, not for the sinne it selfe.

So Cain: *Behold thou castest me out from thy presence*: also, *my punishment is greater then I am able to beare*: or if you vnderstande it of the sinne, as if he said, *my sinne is greater then can be forgiuen*, it is an argument of a desperate minde and fretting against God.

Gen.4.13,14.

And Pharaoh caring nothing for the sinne, onely desireth that the punishment may be remoued from him: for so he speaketh to *Moses* and *Aaron*: *I haue sinned against the Lorde your God and against you nowe therefore forgiue me I pray you my sinne onely this once, and pray vnto the Lorde your God, and let him take away from me onely this death.*

Exod.10. 16,17.

So Esau did get no good by his late repentance, although he sought the blessing with teares, which by his owne fault he lost: where repentance is not taken for sounde turning vnto God, but onely for that terrour wherewith God striketh the wicked, after they haue long

Esau his repentance.

long taken pleasure in their wickednes: which it is no meruaile if it doe them no good, because all this while they neither repent, nor hate their sinnes, but onely are tormented with feeling of the punishment. *Gen.27.38. Heb.12.17.*

Last of al, *Iudas* repenting, that is, being pensiue and grieued for his wicked acte, hanged himselfe: whereby it appeareth that he feared the punishment & vengeance of God against him selfe. *Mat.27.3.*

But contrariwise *David: Wash me throughly from mine iniquitie, and clense me from my sinne. For I know mine iniquities, and my sinne is euer before me.* *Psal.51.2,3.*

2 The second part of *Mortification* standeth in this, that a sinner do more & more hate & flie from his sinnes: that is, Mortification of the old man, besides that it is a true contrition of the mind, for that a man hath offended God by his sinnes, is also an auoyding and hatred of sinne. The second part of mortification.

The same also *Paul* commendeth in the *Corinthians: For behold this thing that ye haue beene godly sorie, what great care it hath wrought in you: yea, what indignation, yea what feare, yea how great desire, yea what zeale, yea what punishment?* *2.Cor.7.11.*

Which hatred and which abhomination of sinne will grow hereof, first, if wee consider that it is the greatest pleasure that can be to the deuill, to see man who, was created after the image of God, to delight more in the workes of darknes then of light, and so with might and maine, as we say, to make speed to his owne destruction: secondly, if we consider what great harme sinne bringeth, and how much it hurteth not our selues onely, but others also by example: according to that saying: *Woe to the world because of offences: necessarie it is that offences fall out, but woe be to the man by whome they fall out.* Last of all if we call to minde how foule and horrible a thing it is to grieue the holy spirit, as a guest, who dwelleth in vs as it were in his owne house, and hereby we are sealed as it were with a sure pledge against the day of redemption. *Mat.18.7. Eph.4.3.*

And this is another difference, or another note of true repentance, whereby it is discerned from the sor-

sow of the wicked, because the godly in their very conuersion doe hate and flie from sinne, but the wicked by their counterfeit repentance waxe worse and worse, and goe on in their sinnes, murmure against God, and runne into desperation, as *Cain*, *Esau*, *Saul* and *Iudas*: whereof also this & the other hath diuerse effectes: *Sorow* according to God bringeth repentance vnto saluation: but *the sorrow of the world, as Paul saith, bringeth death.*

Gen 4.14.
*Gen.*25.33.
*Heb.*12.17.
1.*Sam.*31.5.
*Matb.*27.4.
2.*Cor.*7.10.

Question.

90. What is the quickening of the newe man?

Answere.

True reioycing in God through Christ, and a forward desire to frame our life according to Gods wil, and to exercise all good workes.

The Exposition.

Quickning of the new man.

HOwbeit as yet we haue not the full definition of repentance, vnlesse we also knowe, what is meant by the quickening or rising againe of the new man, to wit, true reioycing in God through Christ, and that shewed by the effectes.

For as heauinesse and sorrowe lyeth vpon a man, so long as he hath feeling of Gods wrath: so when he is assured by faith that his sinnes are forgiuen him, and that he hath God pacified towards him for Christes sake, & is therefore acquitted, it can not otherwise be but that he must be cheerefull, and that his mourning must be turned into ioy and gladnesse.

Such was the ioy of King Dauid, wherewith he reioyced, saying, *I set the Lord before me alwaies, I shall not be remooued, because hee is at my right hand, therefore my heart is glad, and my glorie reioyceth.*

*Psal.*16.8,9.

The same ioy he prayed for vnto the Lord after hee was warned by the Prophet of his murther and adulterie: *Restore to me the ioy of my saluation, and stablish me with thy free spirite.*

*Psal.*51.12.

Last of all, this is both that *peace of conscience, which passeth all vnderstanding:* and that ioy wherewith the Apostle

*Rom.*5.1.
*Phil.*4.4,7.

poſtle biddeth vs *to reioyce in the Lord alwaies.*

This reioycing of a ſinner conuerted is called true reioycing, that ſo it may be diſtinguiſhed from the ioy of this world, which becauſe it reſteth vpon fraile & fading thinges, vaniſheth away together with the pleaſure it ſelfe: contrariwiſe this reioycing is ſound & abideth, becauſe it is grounded vpon god himſelfe through Chriſt, that is, becauſe it is bred in our harts by the holy Ghoſt, & ſtirred vp euen by this, that God hath receiued vs to fauour, and reconciled vs vnto him ſelfe in Chriſt our Lord. *Rom.5.3. Rom.14.17.* The ioy of the ſpirit and the ioy of the world differ.

2. And as vpon ſorow and heauineſſe for offending God, neceſſarily doth follow the auoiding and hatred of ſinne: ſo alſo the companion of this ſudden ioy is an earneſt and forvvarde deſire to leade our life according to the vvill of God, and to exerciſe all good workes.

For whereas there are two ends or effectes of true repentance, 1. to ceaſe from euill, 2. to doe good: this latter is the fruit of the quickening of the newe man, as the former was the fruit of the mortifying of the olde man: and becauſe it is not ſufficient to teſtifie true repentance, to haue onely a purpoſe to do good, therefore withall is required that it be done of vs earneſtly & readily, ſetting aſide all hypocriſie, ſlouthfulneſſe, & backewardneſſe, becauſe the Lord, with whom we haue to do, loueth none but thoſe that ſerue him ſoundly and willingly, & who apply themſelues to obey not only ſome, but al the commandemẽts, that ſo they may be approoued of God, and it may appeare by the fruites, that they haue repented. *Pſal.1.1,2. Pſal 34.15. Pſal.110.3. Pſal.1.2. Math.3.8. Rom.6.11. Gal.2.20.*

An example of ſuch repentance the Scripture hath propounded vnto vs in *Zaccheus*, who receiued Chriſt into his houſe firſt with ioy: Secondly declared his repẽtance by effectes, ſaying: *Behold Lord, halfe my goods I giue to the poore, and if I haue taken any thing from any man by forged cavillation, I reſtore him foure folde.* *Luk.19.8. Act.16.34.*

Whereupon it followeth that they are worthily to be reprooued, who take occaſion by the mercy & grace of God to ſinne, and to flatter them ſelues in ſinne, which

is an argument, that they were neuer touched with true repentance, which straightway sheweth it selfe by the fruites.

The false doctrine.

What Repentance is with the Romanistes.

BY this doctrine of true repentance is easily seene the errour of the *Romanistes*, who beside they doe very gingerly define repentance, that to repent, is to weepe for sinnes past, and not to commit any thing we neede to weepe for: also that it is a mournefull kinde of reuenge punishing that in a mans selfe, which he is sorie he hath committed, letting passe the inwarde renewing of the minde, which draweth with it true conuersion of life, they haue by as good Logicke, made three partes of repentance, *Contrition*, or *Compunction*, *Confession*, and *Satisfaction*. And they imagine the contrition of heart to be due, iust, full and perfite, and such as shall last to the ende of a mans life, letting passe, when a man may be out of doubt, that hee hath in full measure perfourmed this contrition, and so leaue a man in suspense of the pardon of his sinnes: wee also doe confesse that true repentance beginneth with mortification of the olde man, that is, with an earnest feeling of sinne, or sorrow according to God, as the Apostle speaketh: but we adde that this wounding of the heart, is but onely a way to the free mercy of God, & that but by the way, in them that doe not despaire; for in others, as it appeared in *Iudas*, it is so farre from beeing profitable vnto saluation, that contrariwise it is altogether deadlie. Therefore we reproue the *Romanistes* as blasphemous in this, that when they require full and perfit contrition of heart, and appointed no measure vnto it, they make it a part of satisfaction for our sinnes before God, and so set ouer that to men, which belong onely to Christ.

What the Romanistes meane by cõtrition.

Catech. Rom. p. 2. de pœnit. sect. 15.

2. *Cor.* 7. 9, 10.

Con. Trid. sess. 14. cap.

The second parte of Repentance the popish sort make to be auricular confession, whereof they make sixteene properties which I thought good to set downe out of *Vigerius*.

Vigner. Inst. cap. 16. 4 v. 10. & 17.

Let thy confession be 1. without dissimulation, 2. in humilitie, 3. from a pure hart, 4. in faith, 5. Often, 6. with thine owne mouth, and thy face vncouered. 7. in particularities, 8. voluntarie, 9. modest, 10. whole without concealing, 11. secret, 12. with teares, 13. betimes without delay, 14. Stout not to dispaire, 15. accusing thy selfe without colouring or excusing, 16. readie to obey.

The qualities of popish cõfession.

Wee also teach that besides publique confession of the whole Church, confessing themselues to be sinnefull before God, and likewise besides the priuate confession of euery one powring out his owne heart before God either at hoame, or abroade: thirdly besides that confession which is made by excommunicate persons vpon their repentance, likewise besides confession of the offences wee commit one against another, that that first kinde of confession ought to be obserued in our Churches, which belongeth vnto those, who to prouide for the peace of their consciences, do impart either with their brethren, from whome they looke for comforte, or with their

Diuerse sorts of Confessiõ.

their Paſtors, whatſoeuer troubleth thē, that they may be helped by their counſell and prayers: which confeſſion *Iames* for good cauſe commendeth: But what maketh this for that whiſpering confeſſion vſed in poperie? For firſt howe is this confeſſion prooued to be neceſſarie to ſalvation? whence came theſe moſt tyrannous lawes of reckening vp euerie one of our ſinnes in the eare of the Prieſt, as if forgiuenes of ſinnes ſtoode in this? Moreouer wee doe not exact, that they who are troubled with the burden of their ſinnes ſhould confeſſe them to their owne miniſter, but onely to God, as the only beholder of our heartes and thoughtes, whereunto Chryſoſtome exhorteth in many places: *Tell thy faults, that thou maiſt get them blotted out: if thou be aſhamed to tell any man what ſinnes thou haſt committed, repeat them euery day in thine owne ſoule. I doe not bid thee confeſſe them to thy fellow ſeruant, who may caſt them in thy teeth, but confeſſe them vnto God who is able to heale them.*

Jam.5.16.

Pſal.51.1.

Hom.2.in pſal. 50. Ser.de pœn. & confeſ. Hom. 4.de Lazar.

The third part of Repentance according to the popiſh ſort is ſatisfactiō by teares, prayers, dirige, tale before that or this dead carkaſe, this or that ſtone, tapers, lampes, coules, faſting, ſackcloth, almes, pilgrimages, large offerings, by theſe to pacifie the Lord, by theſe to pay that which is due to Gods iuſtice, by theſe to make amendes for our ſinnes, by theſe to deſerue pardon: But wee doe teach out of the worde of God, that to Godward the faithfull doe ſtay vpon the onely ſacrifice of Chriſt, which alone is euery way perfite and abſolute, and is imputed vnto vs by faith: Withall we adde this, that no man is iuſtified by imputation of the righteouſnes of Chriſt, but hee is alſo ſanctified by his Spirit: and therefore that true & earneſt repentance doth neceſſarily goe with faith.

Queſtion.

91. What workes are good?

Anſwere.

Onely thoſe which are done of a true faith according to the Law of God, and are referred onely to his glorie, and not thoſe which are deuiſed by our ſelues vpon a good intent, or commaunded by mens traditions.

The Expoſition.

The definitiō of good works, and three conditions belonging thē.

BEcauſe good workes doe neceſſarily goe with true repentance, that by theſe notes or markes it may be diſcerned from hypocriticall repentance, it remaineth to know, what works are good, and what works God will acknowledge and accept for good, namely thoſe which are done of a true faith, according to the rule of Gods Law, and to the glory of God.

Where three Lawes or conditions of good works are to be conſidered: the firſt is, that they be done of a true faith, that is not fained, becauſe whatſoeuer is not of faith is ſinne, & without faith, (as the holy Ghoſt ſaith) *it is impoſſible to pleaſe God*, & whatſoeuer we take in hand, the conſcience beeing in doubt whether it pleaſe God, and therefore whether it be acceptable to God or not, is ſinne.

1. Tim. 1. 5. Rom. 14. 23. Heb. 11. 6.

By true faith is vnderſtood Iuſtifying faith, wherby we are perſwaded in hart that that vvorke vvhich vve do is accepted of God by meanes of Chriſt the Mediatour, becauſe we are reconciled vnto him through Chriſt: for that is moſt true, that euē thoſe works which ſeem moſt glorious, cannot be acceptable vnto God, as beeing defiled from their root, vntil God of his fauour towards vs in Chriſt, doe looke firſt vpon our ſelues, then vpon our vvorkes, vvhereof it is, that although they be vnperfite, yet then they pleaſe him and are accepted of him, when our perſon hath found fauour in the ſight of God. And hereupon this is called by the ſchoole diuines, *grace that maketh accepted*: although therein they are fouly deceiued, that they make this grace the firſt entrance into merit: which error hath bin before refuted, *Queſt. 63.*

Vigner. Inſt. 9. 3. v. 1.

To make this more plaine, *Moſes* reporteth, that the *Lord had regard to Abel & his offering, but to Kain & his offering he had no regard*: but why, & whereof commeth this difference? becauſe he through faith offered of the firſt fruits of his flocke and of the fat of them: contrarivviſe *Kain* without faith offered an offering vnto the Lord of the fruit of the earth.

Gen. 4. 3. 4. 5.

The holy Ghoſt to the *Hebrewes* giueth to vnderſtand as much: *Abel by faith offered a more pretious ſacrifice vnto God, then Kain: by which he obteined teſtimonie that he was righteous, God teſtifying of his offering.*

Heb. 11. 4.

And ſo by this Law we may iudge, what account is to be made of the morall works of the heathen, and wherin they differ from the workes of Chriſtians: for example, *Scipio* was chaſt, *Ioſeph* alſo was chaſt, but becauſe he vvas void of faith, his chaſtitie was no ſeruice of God, and this mans chaſtitie becauſe faith gaue light vnto it,

Of the works of the heathen.

Gen. 39. 8.

was

was a moſt acceptable ſeruice vnto God, and did make for the glory of God throughout all Ægypt.

According to this reaſon it was wel ſaid by *Auguſtine: Our religion diſcerneth righteouſnes from vnrighteouſnes not by the law of workes, but by the law of faith, without which thoſe that ſeeme to be good works are turned into ſinne.* Wherefore the ſame author in another place doth verie well compare the carefull indeuour of ſuch men to running when a man is out of his way: for the more a man runneth beeing out of his way, the further he goeth from his marke, and therefore becommeth the more miſerable: wherefore he concludeth that it is better for a man to halt in the way, then to runne out of the way. *Lib. ad Boniface. c. 3. 5. in præf. in Pſal. 31.*

2. The ſecond condition of good workes is, that they be done according to the Law of God, that is, that they be commaunded by God. 2.

For whereas in all ages this irreligious catching after religiõ (becauſe it is a thing ingraffed in man by nature) hath and doth yet bewray it ſelfe, in that men deſire to finde out a meanes to come by righteouſnes beſides the word of God; therfore God hauing often before teſtified, that this is the wiſdome of the people of *Iſrael* & their vnderſtanding before al other nations, that they had receiued ludgments, and ſtatutes, & ceremonies from the Lord, by and by addeth: *Therefore take heed to thy ſelfe and keepe thy ſoule diligentlie, that thou forget not the things which thine eies haue ſeene, and leaſt at anie time they depart out of thine heart.* *Deut. 4. 6. 7. 8. 9.*

And in another place: *Whatſoeuer I commaund you, take heed you doe it, thou ſhalt put nothing thereto, nor take ought therefrom.* *Deut. 12. 32.*

So in Ezech. *Walke in my commaundements, and keepe my ordinances and doe them.* *Ezek. 20. 19.*

And by Eſay he vpbraideth the Iewes, that their feare towards him was ſuch as they had bin taught by the precept of man, euen as Chriſt doth the Phareſeis in his time: *In vaine they worſhipe me, teaching for doctrines the commaundements of men,* & Ier. cap. 7. 30. 31. *The children of Iudah haue done euill in my ſight and which I commanded them not, neither came it in my heart.* *Eſa. 29. 13. Mat. 15. 9. Eph. 2. 10.*

Wherefore this ſecond Law of good workes is moſt equall: for as in a common wealth where it is free for euerie man to make Lawes as he liſt, the authoritie of the ſoueraigne Lord muſt wax vile: ſo alſo in the church the authority of God muſt needes come in contempt, if euerie one be ſuffered to thruſt what ſeruice he will vpon the Church.

3. The 3 condition of good workes is, that they be ſpecially to the glorie of God for vnleſſe wee ayme at that marke in all our actions, whatſoeuer wee doe ſhall proceed not from the loue of God, but of meere loue of our ſelues.

This end Chriſt ſetteth before his diſciples: *So let your light ſhine before men, that they may ſee your good workes and glorifie your father which is in heauen.* Matth. 5. 16.

So alſo when he giueth precepts touching almes: *Cauſe not*, ſaith he, *a trumpet to be ſounded before thee as the hypocrites doe in their ſynagogues and in their ſtreetes to be praiſed of men, Verely verely I ſay vnto you, they haue their reward* And in Iohn, *Herein is my Father glorified, that yee beare much fruit*, ſignifying that this ought to be the drift of all our actions, leaſt while wee be accounted worſhippers of God, wee worſhipe our ſelues, and ſeeke our owne priuate glory, which Chriſt doth greatly reproue in the Phariſeis. Matth. 6. 2. Ioh. 15. 8.

To the ſame effect is the admonition of Paul: *Whether yee eat or whether yee drinke, or whatſoeuer yee doe, doe all to the glorie of God.* 1 Cor. 10. 31.

The Concluſion with refutation of the contrarie doctrine.

Which being ſo, out of theſe things we are to gather; that whatſoeuer workes are not conformable to theſe three Lawes, they cannot be acceptable vnto God, ſuch as theſe are: 1. which we doe vpon a good intent: 2. which are commanded by mens traditions.

Of the firſt ſort are thoſe which are done vpon a good intent, although it be plaine that they are forbidden by God: as that of King Saule, whome when God had commaunded to kill the *Amalekites*, and their cattel with the edge of the ſword, he hauing gotten the victorie ſpared their King, and the fatteſt of their cattell contrarie to the expreſſe commaundement of God, and beeing 1. Sam. 15. 22.

ing rebuked by *Samuel* for ſo doing, anſwered, *The people tooke of the ſpoile, ſheepe & oxen to offer to the Lord thy God in Gilgal.* but *Samuel* replied: *Hath the Lord as great pleaſure in burnt offerings & ſacrifices, as when the voice of the Lord is obeyed? behold to obey is better then ſacrifice, and to harken is better then the fat of rams: for rebellion is as the ſinne of witchcraft, and tranſgreſſion is wickednes & idolatry; becauſe thou haſt caſt away the word of the Lord, therefore he hath caſt away thee from being King.*

Vpon which anſwere of *Samuel* it followeth, that they are counted witches, rebells, & idolaters before God, who deſpiſing his commaundements, doe follow their owne deuiſe.

Of the latter ſorte are ſuch as are the traditions of men, of which the Apoſtle to the Coloſſ. toucheth one kinde: *Touch not, taſte not, handle not, all which periſh with the vſing, and are after the commandements and doctrines of men: which things haue indeed a ſhew of wiſdome in voluntarie religion & humblenes of minde, and in not ſparing the body.* Coloſſ. 2. 20.

Brieflie by this as it were by a thunderbolt, the greateſt of the *Romiſh* religion concerning traditions is beaten flat to the ground, which traditions are the commaundements & doctrines of men: as of vowes, of auricular confeſſion, of ſatisfactions, of purgatorie, of pardons, & whatſoeuer is by them added & patched to the word of God, which their Monkes define to be the ſeruice of God, which will be as hard for them to prooue, as to empty the ſea with a ſiue.

The falſe doctrine.

SBeing there is ſo notable and neceſſary vſe of the Law of God, the doctrine of the aduerſaries of the Law is blaſphemous, who throw the Law of God out of the Church of Chriſt, namely becauſe the Apoſtle ſaith, *the Law was not made for the righteous.* 1. Tim. 1. 9. As if this ſentence did make for the Libertines, & did not rather ſtirre vp the faithfull to a greater ſtudy and obedience of the Law, & that by an argument drawne from the nature and office of the Law, which is to threaten and terrifie the tranſgreſſours by thundring of the curſe, which the Law doth not in like manner toward the godly, which are not vnder the Law, but vnder grace, and in whoſe harts God writeth the Law by his ſpirit: for Paule there nameth righteous, not ſuch as are in euery point perfite, (ſuch as can none be found) but ſuch as with a ſpeciall affection of heart doe labour for that whith Rom. 6. 14. Heb. 8. 10. Whom Paul calleth righteous.

which is good; so that their owne godly desire is vnto them as a voluntary Lawe, without any other force to driue them on, or bridle to keepe them backe.

Question.

92. What is the Law of God?

Answere.

The Lord spake all these wordes, saying.

1.

I am Iehoua thy God, which brought thee out of the land of Egipt from the house of seruants, see thou haue no strange God before my face.

2.

Make not to thy selfe any grauen image, nor drawe any likenes of those thinges, which are either in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not fall downe before them nor worship them: For I am the Lorde thy God strong and gelious, auenging the sinnes of the fathers vpon the children, and that to the third and fourth generation of them that hate me, and shewing mercie vpon thousands in them that loue me, and keepe my commandements.

3.

Take not the name of the Lorde thy God in vaine: for the Lorde will not let him go vnpunished, that taketh his name in vaine.

4.

Remember to keepe holy the Sabbath day: Sixe daies shalt thou labour and doe all thy worke: But vpon the seuenth day shalbe the Sabbath vnto the Lorde thy God: Thou shalt do no worke, neither thou, nor thy Sonne, nor thy daughter, nor thy seruant, nor thine handmaid, nor thy cattell, nor the stranger that is within thy gates. For in sixe daies the Lorde made the heauen, the earth, the sea, and all things that are in them, and rested the seuenth day; therefore the Lorde blessed the seuenth day and hallowed it.

5.

Honour thy father and thy mother, that thou mayest liue long vpon the land, which the Lorde thy God shall giue thee.

Thou

6

Thou ſhalt not kill.

7

Thou ſhalt not commit adulterie.

8

Thou ſhalt not ſteale.

9

Thou ſhalt not beare falſe witnes againſt thy neighbour.

10

Thou ſhalt not couet thy neighbours houſe, neither ſhalt thou couet thy neighbours wife, nor his ſeruant, nor his maiden, nor his oxe, nor his aſſe, nor any of thoſe things that are thy neighbours.

The Expoſition.

BEcauſe good workes & the ſeruice of God are taken for one thing, & this is one of the cõditions of good workes, that they bee done according to the Lawe of God, by this occaſion this rehearſall of the Law or commandements of God was brought in: whereof euery one ſhall be handled in their order and place.

The Lawe of God is ſet downe in ſo many precepts, that is, in ten, in the ſecond and firſt booke of Moſes: & it is a rule of the ſeruice of God, written by *Iehoua* himſelfe, & deliuered by *Moſes* to Iſrael, the ſumme whereof was indeede expounded in the firſt parte of the Catechiſme, but to the ende that man might thereby knowe his miſerie: but now it is repeated to another vſe, to wit, that out of it may bee taught how man by leading his life according hereunto, may perfourme due thankefulnes vnto God.

The ende of the lawe or decaloge. *Deut.5. Exod.20.*

The Arg. *The partition of the Law into two tables, & a diuiſion of the commandements both of the firſt & ſecond table: a laying forth of the vices & vertues which are contained in the firſt commandement, the end whereof is that God alone may be ſerued.*

Queſtion. 34. Lords day.

93. How are theſe cõmandements deuided?

Anſwere.

Answere.

Into two Tables: whereof the first deliuereth in 4. commandements howe we ought to behaue our selues toward God: The latter in fiue commandements, what duties we owe vnto our neighbour.

The Exposition.

Exod.34.4. Deut.4.13. The reason of deuiding the law into two tables.

CONcerning the diuision of the Law into two tables, it is a knowen thing out of *Moses*, who when hee came downe out of the mount *Sinai* from talking with God, had the two tables of the couenant in his hand, and after he had broken the former, by the commaundement of God hewed two tables of stone like to the former, and went vp into the mount with those two tables in his hand.

Mat.22.37. For God meant, to the ende wee might the better keepe those things he commanded vs, to haue them deliuered & propounded vnto vs in some order, in which respect our Lord (as the Euangelists report) did summarily gather the Law into two heades: to loue God with all our heart, with all our soule, & with all our strength, and to loue our neighbour as our selfe.

Whereto also it belongeth that to the former table are assigned foure, & to the latter sixe commandements, in knowing the reason of which diuision, labour is not ill spent, least the readers laugh, or maruell at that diuision which is here set downe, as new and lately deuised: for as for the distinguishing of the Lawe into ten words & commandements, because it is often prooued *Deut.10.3,4.* by the authority of God him selfe, it is out of all controuersie: wherefore there is no doubt of the number, but of the manner of deuiding.

They that allow only three commandements to the first table, as the *Romanistes* and other: they thinke that the commandement of worshipping one God, is all one with the second of not making images, and the last of concupiscence they deuide and cut in two: but that the iudgement which is here set downe is the better, & more agreeable to truth, we teach and affirme by the reasons following.

1. Therefore for the first and seconde commaunde-

ment,

ment, beſides that the name and worde *commaundement* diſtinguiſheth the one from the other, the matter it ſelf conteined both in the one and in the other doeth plainly ſpeake and prooue that there is great difference betweene them both. 1.

For, there being tvvo ſortes of idolatrie, one when we beleeue not at all that there is a God, or when a man ſetteth him ſelfe in the place of God, or imagineth there are more Gods then one, or at the leaſt holdeth, ſerueth and vvorſhippeth for the true and onely God, ſome other, either creature, or invention of man, and as the Apoſtle vvriteth, vvhen God is not knovven, and they are ſerued, vvho in nature and ſubſtance are not Gods, this as the farre moſt groſſe idolatry, is forbidden in the firſt commandement. Two kindes of idolatrie. *Gal.* 4. 8.

Another kinde of idolatrie is that vvhich is committed in the manner of ſeruing God, namely, vvhen men deuiſe to ſerue and vvorſhip God after another ſorte then he hath commanded in his vvorde, and this is forbidden in the ſecond commaundement, vvhereby is barred all the ſeruice of God, falſe, and of mens deuiſing.

The ſecond argument is gathered by diligent compariſon of the places of ſcripture, vvhere both are handled, whereby ſhall be made manifeſt, that the commaundement of making no grauen image is in other places of ſcripture ſo declared, that it is not onely diſtinguiſhed, but alſo ſeparated from the firſt. 2.

Exod. 34. in the former place is ſet: *Thou ſhalt worſhip no ſtrange gods*, and after many vvordes betvveene, at the length this commandement is ſet dovvne as a ſpeciall, *Thou ſhalt make thee no molten gods.*

Alſo in *Deut.* theſe commaundements are founde diſtinguiſhed: *Let not the people of Iſrael make vnto them ſelues any image, ſeeing God ſhewed him ſelfe in no image in the mount Horeb:* and, *Let them not worſhip the ſunne, the moone, or the ſtarres for God.* *Deut.* 4. 19. *Deut.* 13. 2.

Adde hereunto that *Philo Iudæus* a diligent vvriter and learned, in the expoſition of the Lavve doth briefely and plainely compriſe the meaning and diſtinction *Philo.*

of

of theſe two commaundements after this ſort: namely that the firſt commandement ſpeaketh of the ſubſtance of God, the ſecond of the way and manner how to ſerue him.

Nowe for the ſecond table, neither the wordes, nor the ſentences can ſuffer the commaundement of concupiſcence to be deuided into two: for firſt, as God in the wordes of the ſecond and fourth commaundement doeth generally forbid the making of idoles to the ſeruice of God, and likewiſe euery worke that may hinder the ſanctifying of the Sabbath day, and afterwarde vnfoldeth the ſame in particularities: as that we make not for him any image, either of thinges in heauen or things in earth, that neither we our ſelues do any worke vpon the *Sabbath* day, nor our ſeruant, nor our maid, nor our beaſt: after the ſame ſort alſo, when God wil by this cõmandemẽt forbid al inordinate deſire againſt the former commaundements, he reckeneth vp in the beginning ſome kindes of concupiſcence, as our neighbours houſe, his wife, his ſeruant, his maiden, his aſſe, his oxe, and addeth, *nor any of thoſe thinges that are thy neighbours*, whereby he compriſeth all that went before.

Wherefore who ſeeth not, that many commandements no more ought nor can haue place in this commandement, then in the ſecond and fourth? for whereas vpon the recitall of diuers ſorts of inordinate deſire, they will gather and frame two commandements, why may not alſo by the ſame reaſon fiue, or ſixe be made, that looke howe many ſortes of deſires are rehearſed, ſo many commaundements we muſt make?

Moreouer, *Exod.* 20. 17. the houſe goeth firſt in order, the wife followeth in the ſecond place: and *Deut.* 5. 2. the wife is ſet in the firſt place, and the houſe in the latter; ſo that we could not properly diſcerne which were the ninth, and which were the tenth commandement, if theſe were to be ſeparated, and two commandements to be made of them.

But the Apoſtle taketh away all doubt, when he alleadgeth this commaundement in one worde: *Thou ſhalt not couet.* Rom. 7. 7.

2. Nowe

2. Nowe the ſumme of the doctrine conteined in the firſt table in fewe wordes, and plainely is declared to be this, to wit, howe we ought to behaue our ſelues toward God, that is, the firſt table inſtructeth vs in pietie and godlineſſe, and in the proper duetie of religion, wherewith the maieſtie of God is to be worſhipped: which ought by good reaſon to haue the firſt place, be- *Mat.22.37.38*
cauſe the firſt foundation of righteouſneſſe is the ſeruice of God, which being ouerthrowen, all the other pointes of iuſtice are rent in ſunder, and ſcattered abroad, as it were in the pattes of an houſe pulled in pieces and fallen downe.

The ſecond table deliuereth what duties we owe vnto our neighbour, that is, appointeth howe for the feare of Gods name we ought to behaue our ſelues in the ſocietie of men: and this is the ſumme of the whole Lawe, whereof more at large in the handling of the Lawe.

Queſtion.

94. What requireth God in the firſt commandement?

Anſwere.

That as I loue the ſaluation of mine owne ſoule, ſo I diligently ſhunne and avoyde all idolatrie, coniuring, inchauntment, ſuperſtition, praying to Saintes, or other creatures: and doe rightly acknowledge the onely and true God, truſt in him alone, ſubmit my ſelfe with all humilitie & patience vnto him, looke for all good things from him alone, to conclude, with the moſt inwarde affection of my heart, loue, reuerence, and worſhip him, ſo that I will rather forſake all creatures, then commit the leaſt thing againſt his will.

The Expoſition.

HAuing declared the diuiſion of the Law and of the commandements, nowe followeth the Expoſition of the firſt commandement, which in *Moſes* ſeemeth to conteine two thinges, a preface, and a negatiue precept: *See thou haue no ſtrange god before my face*: which alſo conteineth in it the affirmatiue.

The ſumme of the preface is this: Firſt, the Lawgiuer

The summe of the preface

giuer witnesseth that he *Iehova*, that is, true God, euerlasting, almightie, the authour and preseruer of all good thinges, that he may shewe him selfe to haue the soueraigne authoritie to rule: for hereupon it foloweth that he is to be obeyed aboue all creatures and lawes, and that his lawe ought to be the fountaine and rule of all other lawes.

What Iehovah is.

What is meant by thy God.

Secondly, he saith that he is the God of his people, that by this sweetnesse of his promise he may allure vs to obey: For God is said to be their God, for whose saluation he employeth his almightie power, wisedome, righteousnesse, trueth, mercie, goodnesse, and all the properties of his Godhead, that is, whome aboue the rest he loueth, careth for, and preserueth continually, and to whome he giueth all things profitable for their saluation: whereupon the Prophet saith, *Blessed is that nation, whose God is Iehova, and the people whome he hath chosen to him selfe for his inheritance.*

Psal. 33.12.

3. Thirdly, he addeth that he is the same God that brought the people out of *Aegipt*, that by calling to their minde that late and notable benefite, he might teach them that they were boũd to obey him in way of thankfulnesse, and by mentioning the heauenly reuelations, he might call vs backe vnto that God that is reueiled vnto the Church: which also belongeth vnto vs, both because a part being set for the whole, it conteineth all the deliuerances of the Church from daily calamities, and all the benefites of God towards vs vnder the mention of that one notable benefite? and also because it is an Allegorie, signifying our deliuerance by Christ from the power of the deuill, sinne and death.

Why the deliuerance out of Egipt is mentioned.

This preface was by no meanes to be left out: for it is as it were the reason of this lawe: as if he had said, therefore thou shalt not serue any other gods, because I am *Iehoua* thy God, &c. and the preface of the Catechisme is answerable hereunto: that looke howe I loue the salvation of mine owne soule, so carefully I avoide those things which are forbidden in this commaundement.

1. *Cor.* 6.9. and 10.7, 14.

Nowe the thinges are in order these: first all idolatrie,

trie, that is, the setting of any thing in the place of the true God, as *Dagon*, *Astaroth*, *Baal*, and the like: But because there are diuerse sorts of Idolatrie, therefore here the principall and most grosse are expressed, as Magike, vnder which are comprehended Inchantment, in greek γοητεία, and diuination: which generally may be defined, a couenant with the deuill to do any thing for the good or harme of another? All Idolatrie. *Iud.* 16.23. 1. *King.* 7.3. & 5.2. *Ind.* 2.13.

And concerning Magike they that write of deuelish iugling, make a difference between Magike & Inchantment. For they call Magike a calling vp of good spirites, for the bringing to passe of some good worke, as to know things to come, or to recouer things lost or stolne, and such like: contrariwise Inchauntment, the calling of euill spirits, to doe any harme and to hurt others, either by working and bringing vpon them some harme or by taking from them, or suppressing the good things, which they did enioy, or which were offered vnto them: which is nothing else but a manifest forswearing of God, and a couenant with the deuils, the enemies of God, then which nothing can be imagined more horrible. Magike.

Herupon God did so streightly commaund, that they that were such should be rooted out of his people: *Neither a charmer, nor any that counselleth with spirites, nor a soothsaier, nor any that asketh counsel at the dead shalbe found in thee: for all that doe such things are an abhomination vnto the Lord:* also, *Thou shalt not suffer a witch to liue.* *Deut.* 18.11. *Leuit.* 19.31. *Exod.* 22.18.

And in another place: *Yee shall not regarde them that worke with spirits, neither soothsayers, ye shal not seeke to them to be defiled by them: I am the Lord your God.* signifying that euen such as aske counsell at them, for what thing soeuer it be, do sinne most grieuously, and therfore in Deuteronomie he doth expressely charge: *Let none that counselleth with spirites be found in thee.* *Deut.* 18.11.

Therefore the sonne of God Iesus Christ, when hee was vpon the earth suffered not the deuill no not to beare true witnes of him, and Paul put to silence the spirit of diuination testifying by a maiden that he and *Silas* were the seruants of the liuing God, and commaunded *Mar.* 1.45. *Luk* 8.28.29. *Act.* 16.16,18.

him to come out of her.

1.Sam.28.11. So that *Saule* of old did very wickedly, in that beeing a Magistrate and a King among the people of God, hee did not onely suffer a witch in his quarters contrarie to the commandement of God: but also in that he went to her, to vse her help to call vp *Samuel* (as he thought) out of the graue, to know of him things to come, which what was it els, but despising the mouth of God to aske counsell at the mouth of the deuill?

Divination. Esa.44.24.25. & 47.12,13. Secondly concerning diuination it is of two sorts, the one deuelish diuination: the other, which commonly is not so accounted, as that Astrologie which they call, *Iudiciarie*: to the former are referred all prophecies immediately proceeding from the deuil, and ioyned with manifest impietie, & euen obteined by very couenant vvith the deuils to reueile or tell things to come, to procure help, counsell, defense, remedies for diseases, deliuerãce from daungers, harme to other men, or the like: the latter is vvhen men doe put ouer the gouernment of the world frõ men to the starres, imagining their owne happines or misery to depẽd vpon the decrees, & foresheaking of the starres, & not of the vvill of God: vvhereby it cõmeth to passe, that their feare is withdravvne frõ that one, vvhom they ought to regard, to starres & cometes: from this vnbeliefe God vvarneth the faithful to keepe themselues by his Prophet: *Jer.10.2.* *Be not afraid of the signes of heauen, as the heathen vse to be.*

Superstition. After Magike followeth superstition, vvhich is to attribute to things, or certain obseruations of gestures or vvords, those effects, vvhich are grounded neither vpon naturall, nor politike reasons, nor vpõ the vvord of God, & either doe not follovv, or els are brought to passe by deuils, or by other causes then they are imagined.

Therfore the Lord did forbid, & most streightly condemne both, in the places a little before alleadged, commaunding that neither dealers vvith Spirites, nor charmers, nor they that aske counsell of them should be suffered among his people: vvhich lavv both Christ & Paul confirmed by their example.

Prayer to Saints. The third sort of Idolatrie, is praier to Saints, or o-

ther

ther creatures: for praier doth aſcribe to him that is prai- *Pſal.31.1.*
ed vnto infinite vviſdom & povver, vvherby he is able to *Pſal.18.8.*
vnderſtand, & heare all things, in all places, & to help al *Jer.17.5.*
that call vpon him; vvhich honour agreeth only to God, *Mat.4.10.*
and can not be conueighed to creatures, vvithout manifeſt robbing of God.

Hereto belongeth vvorſhipping of Angels: for ſo ſaid the Angel to Iohn vvhen hee vvould haue vvorſhipped him: *See thou doe it not, I am thy fellow ſeruant, one of thy brethren which haue the teſtimonie of Ieſus, worſhip God.* *Apoc.19.10. & 22.9,10.*

And if it be not lavvfull to vvorſhip holy men, nor the very Angels, & if ſuch vvorſhip be idolatrie, much more is the vvorſhipping of the Sunne, the Moone, and the ſtarres cõdemned, vvherof thus God ſpeaketh in *Moſes*: *When thou ſeeſt the Sunne, the Moone, and the Starres, with all the hoſt of heauen, bow not thy ſelfe before them to ſerue them, which the Lord thy God hath diſtributed to all the people vnder the whole heauen.* *Deut.4.19.*

2 Wherefore hauing vnderſtood the vices, vvhich hinder the Lord from hauing the preheminence, & reteining his vvhole right among his people, it remaineth in order to conſider, vvhat vertues he cõmandeth, wherin his true invvard vvorſhip doth conſiſt, that ſo due honour may be giuen vnto him in the mind, vvill, & heart of man, vvhich is the onely end and drift of this commaundement: vvhich vertues may be reduced to theſe heades.

Firſt, that I rightly acknovvledge God, that is, ſo think of God, as he hath reueiled himſelfe in his vvord deliuered by the Prophets and Apoſtles, & by his Sonne ſent in the fleſh, and by other certen and notable teſtimonies, to vvit, that he is the onely and true God: for God cannot be ſerued vnles he be acknovvledged, & the very true knovvledge of God is a parte of that conformitie vvith God, vvhich the Lavv requireth of vs: of this acknovvledgement Chriſt ſpeaketh: *This is life euerlaſting, that they may know thee the onely true God and Ieſus Chriſt whome thou haſt ſent.* Acknowledgement of God. *Joh.17.3.*

Secondly, that I truſt in him alone: that is, that by this knovvledge I be ſtirred vp to affiance in that true God: Affiance.

for this ariseth of faith, and is nothing else but a securitie to rest vpon him, comming from the acknowledgement of the properties of God, as of his wisedome, righteousnes, povver, truth, and goodnes: to this affiance in God, the Scripture doth euery where exhort the faithfull: *Beleeue in the Lord your God and be yee faithfull: beleeue his Prophets and it shall goe well with you*: and againe: *Cast thy way vpon the Lord, and trust vpon him, and he will doe it*: and especially in Ieremie: *Blessed is that man that hath his affiance in the Lord, and whose confidence is Jehoua.*

2. Chron. 20. 20
Psal. 37. 5.

3 Humilitie.

But because nothing doth so much hinder faith & affiance in God, as pride, and impatience, therefore that I may repose my selfe vpon him alone, these two vertues are necessarie for me: 1. Great humilitie: 2. Great patience, whereof the first is such a vertue, whereby a man vpon acknowledgement of the goodnes, and bountifulnes of God towards him, and contrariwise vpon conscience of his owne vnworthines and weaknes, submitteth himselfe willingly and from his hart vnto God, trusting vpon the helpe of God in walking in the dueties of his calling: Whereunto *Peter* exhorteth vs: *Decke your selues inwardly with lowlines of minde*: and againe: *Humble your selues vnder the mightie hand of God, that hee may exalt you in due time.*

1. Pet. 5. 5, 6.

4 Patience.

The latter is such a vertue, as when by the acknowledgement of the wisdome, prouidence, & righteousnes of God, we are ready to obey God in suffering aduersitie, a vertue surely very necessary for the faithful, whereof the Apostle speaketh in the Epistle to the *Hebrewes*: *Yee haue need of patience, that after yee haue done the will of God, yee may obteine the promise*: and Iames: *Let patience haue his perfite worke, that ye may be perfite, & entire, lacking nothing*: and againe: *Be ye therefore patient brethren, vntill the comming of the Lord.*

Heb 10 36.
Colos. 1. 11.
Rom. 5. 3, 4.
Jam. 1 4.
1. Cor. 10. 10.

5 Hope.

Moreouer because hope necessarily goeth with faith, it is required also to the keeping of this commaundement, that I look for al good things from him alone: but hope is nothing else but a looking for euery good thing from God for Christ the Mediatours sake, both in prosperitie, and in aduersitie: of this in the Psalmes: *Trust thou*

thou in the Lord and do good, dwell in the land, and thou shalt be fed assuredlie: Delight thy selfe in the Lord and he shall giue thee thine harts desire: Againe; *Why art thou cast down my soule, and vnquiet within me? wait on God, for I will yet giue him thankes for the helpe of his presence.* And although our hope and waiting for either anie present good, or deliuerance from calamitie, which wee waite for at the handes of God, sometimes bee not obtained: yet notwithstanding the hope of euerlasting life must still be held fast, according to that of Iob: *Although he kill me, yet I will hope in him:* And the Apostles: *by hope we are saued: but hope that is seene is not hope: for how should a man hope for that which he seeth?* Psal. 37. 3. 4. Psal. 42. 6. 12. Iob. 13. 15. Rom. 8. 24.

6. Loue of God.

To hope is added loue, whereby because we acknowledge God to be the soueraigne God, and to be most bountifull towards vs, and especially that when the fulnes of time came, he declared his loue towards vs by sending his Sonne euen then, when we were his enimies, we do so much the more desire to be neerely ioined with him, and to doe his will, and are euen ready to forgo all other things for his sake, & to be in displeasure with any, rather then to commit any thing contrary to his will: whereto belongeth that in Deut. *Thou shalt loue the Lord thy God with all thine heart, and with all thy soule, & with all thy powers:* and that which Christ saieth: *If anie man come vnto me, and doe not hate his father, and his mother, and his wife, and his children, and his brethren and his sisters, and euen his owne soule, he cannot be my disciple.* Mat. 5. 29 30 Act. 5. 29. Deut. 6. 5. Mat. 22. 37. Luk. 14. 26.

7. Feare of god.

To the loue of God is ioined the feare of God, which is to acknowledge the wrath of God to be infinite against sinne, and his power to punish, and to account the displeasure of God and casting out of his fauour, to be the greatest euill that may be, and therefore vtterly to hate and detest all sinne, and to be readie rather to beare all other euills then to consent to offend God in anie thing: whereby is seene the difference of the loue and feare of God, if they be taken properly, to vvit, that loue followeth after good, that is, God, and ioining with God: feare laboureth to auoide euill, that is, the displeasure & wrath of god, & seperation from him: whereunto belong

these places of Scripture: *Thou shalt feare thy God: I am the Lord. Who will not feare thee O Lorde, and glorifie thy name? For thou onely art holy, for all nations shall come and worship before thee: for thy iudgements are manifest.* Againe, *The feare of the Lorde is the beginning of wisdome:* & in the Psalme: *The beginning of wisdome is the feare of the Lorde, there is good successe to all them that doe them.*

Leu.19.14. Jer.10.7. Apoc 15.4. Prou.1.7. Deut 5.2. Psal.111.10.

8. Worship. Deut.10.20. Mat.4.10.

The last point is worship: to wit, that seruice which euery one rendreth vnto God, after he hath submitted him selfe vnto his great Maiestie, so that we submit our consciences vnto his law: whereof Deut.10.20. & Christ in Matthew: *Thou shalt worship the Lord thy God and him onely shalt thou serue.*

The punishments of Idolatry. Act.5.29. Mat.5.29.30. & 10.38.37. 1.Cor.6.9,10. & 10.7,14.

Last of all wee must repeate that which was before said, that both the auoiding of the sinnes cõtrary to this commandement, & carefull indeuour to follow the vertues thereof, is as earnestly commaunded & commended vnto vs, as the saluation of our owne soule is deare vnto vs, so that we had rather forsake all creatures, then doe the least thing that may be contrarie to his will: for the spirituall punishment of Idolatrie is to be shut out of the kingdome of God, whereof more at large in the second commandement. The bodily punishment is death, *Exod.22.20.*

Question.

95. What is Idolatrie?

Answere.

It is, in the place of one God, or besides that one and true God, who hath reueiled him selfe in his word, to deuise or haue any other thing, wherein to put our trust.

The Exposition.

Quest. 95.

THat there are two sorts of Idolatry, which the Lord forbiddeth in his Lawe, we haue shewed a litle before, the one is, when the true God is not serued, or to speake more plainely, when another God is serued professedly: the other more subtile, when indeed another God is not professedly serued, but we erre in the maner of seruing God, whereof in the next section.

Of the first sort vve intreate in this commandement, vvhich

which is therefore here repeated, that it may the more plainly appeare vnto vs, what it is, & how many wayes Idolatrie is committed before the face of God.

Idolatrie is a greeke worde compounded of λατρεύω & εἴδωλον and is nothing else but seruing of Idols: εἴδωλον commeth of εἶδος which is a forme or shape: so that an Idole is euery forme or shape, which men haue deuised vnto themselues to resemble or expresse a God: & Idolatry whatsoeuer, besides that one & true God, we deuise vnto our selues, wherein to set our trust and hope. The notatiō of Idolatry.

By these meanes first they shall bee found idolaters, who in their will minde, & heart, doe worship another God, then him that hath reueiled him selfe in the creation of heauen, & earth, in the deliuerance of his church out of Egypt & other miracles: Also they, who doe indeed professe, that they doe worship one and the true God, the creator of all things, & reueiled in his Church, but imagine this God to be some other, then in his word & in his reuelations he hath shewed him selfe to be, as the Iewes, the Arrians, the Mahometists, who indeede doe say that they worship one God, eternall, incomprehensible, maker of the world, but because they doe not serue him so as he hath reueiled himselfe in his worde, that is, one in substance, & three in persons, they serue not that true God, but some other deuised by themselues. *Ioh.* 5.23. 1. *Ioh.* 2.23. 2. *Ioh.* 9.

In the second range shall they be, who beside that one and true God, deuise or haue any other thing wherin to put their trust, as when the couetous man putteth his hope in his riches, also when a man trusteth to the phisitians more then to God himselfe: and he whose belly is his God; last of all, he that worshippeth the Sacrament for God himselfe: all these are guiltie of Idolatrie, and are transgressours of this Law. *Eph* 5.5. *Mat.* 6 21. 2 *Chron.* 16.12. *Philip.* 3.19. *Gal.* 4.8.

For this very thing the Lord signifieth when he saith: *Thou shalt haue no strange gods before my face*: meaning that nothing is so secret in the heart of man, but that it is in his sight, & therefore we must no lesse take heed of an idol, which may lurke & lye hid in the mind, then of manifest Idolatry, and such as in all mens iudgements

is so accounted, because that obedience, which the Lord requireth of vs in his law, is perfite & spirituall, & therefore especially requireth the consent of the soule, the heart and all the affections.

The false doctrine.

OF the many Gods of the heathen, although we haue spoken before in the question of one God: yet ought it not here to be omitted, that they haue grossely sinned, in that being destitute of the knowledge of the true God, they serued either one, or many false & fained Gods, so *changing the trueth of God into a lye, and seruing creatures, letting go the Creator.* Secondly the very popish sort, although in words they professe, that they acknowledge and professe one onely God, whereas notwithstanding they set vp in his steade many, yea and almost infinite gods, and saintes departed, whome they do worship, to whome they make prayers, to whom they flie for help in necessitie, they can not escape the blame of Idolatry, as we haue also a litle before shewed.

Rom. 1. 21.

The Arg. *What manner of God the Lord is, and with what kinde of seruice to be honoured, where, of painting of images: and whether it be lawfull to set them in Churches.*

35. Lords day.

Question.

96. What doeth the second commaundement require?

Answere.

That we expresse not God by any image or shape, neither serue him after any other manner, then as in his word he hath commaunded him selfe to be serued.

The Exposition.

THat there is but one onely God to be had & to bee serued, namely that God, who in his word hath reuealed him selfe vnto his Church, hath beene declared in the former commandement: but how he will be serued of vs, that is seuerally taught in this second commandement, to wit, not by any image or shape: but only after that maner which he him selfe hath commanded.

The diuision.

First therefore here is forbidden, not onely all expressing of God, and resembling of him by image or by shape, but also all seruice of those images which are

not

not made to expreſſe his ſhape. Secondly the onely way to ſerue God aright is ſhewed in his word.

The confirmation of the former propoſition is to be taken from the verie wordes of the commaundement, which are theſe: *Make not to thy ſelfe any grauen image, or any likeneſſe of thoſe things which are in heauen aboue, or which are in earth beneath, or which are in the waters vnder the earth, bowe not thy ſelfe vnto them, neither worſhip them.* Deut.4.15. Rom.1.23. Act.17.29.

Where it is to be marked, that god not without cauſe doeth ſo expreſſely & ſhortly reeken vp all ſhapes, wherin he was wont to be worſhipped of prophane & ſuperſtitious nations, hauing regard eſpecially to the Idolatrie of thoſe nations, whoſe countreyes his people was to trauell through, & to inuade, whereof ſome did worſhip God vnder moſt fowle ſhapes of beaſtes and cattel, as the *Egiptians*: others vnder the ſhape of a fiſh, as the *Philiſtins*: for *Dagon* the image betokeneth a fiſh: ſo vpon the earth wretched idolaters thought they worſhipped God, vnder the ſhape of beaſtes, trees, and hearbs: and the *Grecians* ſeeming to them ſelues more wiſe then others, worſhipped God in the ſhape of a man. Laſt of all the Iewes making a golden calfe grew to that boldnes, that they ſaid: *Beholde thy god, O Iſrael, vvhich brought the out of the land of Egipt.* Lact. lib. 5. Inſt. cap. 10. 1. Sam. 5. 1, 2. Exod. 32. 4. Pſal. 106. 20.

Therefore God knowing how men were by nature prone to ſuperſtition, & to follow the example of other nations, would betimes, by this reſtraint meet with ſuch carnall ſeruice, & wholly call and drawe vs backe from this ſuperſtition, which our fooliſh minde groſſely, like it ſelfe, conceiuing of God is wont to deuiſe.

To which end he doeth ſo earneſtly beate vpon that: *Therefore looke diligently to your ſoules, for ye ſaw no image in the day that the Lord ſpake vnto you in Horeb, out of the middeſt of the fire, that you corrupt not your ſelues, and make you a grauen image, &c.* Deut.4.15,16.

Adde hereunto that he ſetteth, *voice*, againſt all ſhapes, declaring that he doth without exception barre, all images, pictures, & other ſignes, whereby ſuperſtitious men thinke that God ſhall be neere vno them, and that they doe fall away from God, whoſoeuer deſire *Voice.*

any

any visible shape of him. for so saith *Moses* in Deuteronomie: *Remember that the Lord spake vnto thee in the valley of Horeb, thou heardest a voice thou sawest no bodie, therefore take heede of thy selfe, least happilie being deceined thou make to thy selfe anie Image.*

Deut. 4. 9. 12.

Besides that God might bridle this boldnesse of men in corrupting his true seruice, he therefore added this most seuere paine which ought not a litle to preuaile to shake of all drowsines, *For I Iehouah thy God am a mightie God and a gealous, visiting the iniquitie of the fathers vpon the children and posteritie, and that, to the third and fourth generation vpon them that hate me.*

Mighty, Gelous.
Exod. 34. 14.

For first he calleth him selfe a mightie God & gealous: mightie to punish the transgressours of the Law, and to protect his true worshippers: gelous, who can abide no fellowe, to shewe howe greatlie he detesteth that spirituall fornication and breach of faith, whereby wee fall away from him, as it were from our husbande, to choose straunge gods: borrowing that word from matrimonie, as for the most part the Scripture vseth in this manner to speake to our capacitie: whereto also belongeth that he saieth, he visiteth the iniquitie of the fathers vpon the children, to wit, those who follow their fathers wickednes, according to the saying of the Prophet Ezekiel, *The soule that sinneth, it shall die:* as if the Lord had said: Although somtimes I make as if I knew not, and doe vvinke at the sinnes of manie fathers, as though they might seeme not to haue sinned, yet I vvill bring it to light, and make it to be seene that these Fathers haue sinned, vvhen I shall chastise their sonnes in sinning throughout all pointes like to their aunceStours: for that the Lorde doeth meane by the worde, *visiting:* as for a time he seemed not to regarde the sinne of Amelek, but at the length he visited it vvhen he commaunded Saul to kill the Amalekites: 1. Samuel. 15. vers. 23. There is a like place, Matth 23. 34, 35.

How God visiteth the iniquities of the fathers vpon the children.
Ezek. 18. 20.
Gen. 9. 25.
Ierem. 44. 17.

Exod. 17. 14.
Deut. 25. 17.

2. Nowe it beeing by these testimonies sufficiently knowen howe God will not be serued, to wit, neither by grauen image nor by any likenes, it remaineth to declare

clare the manner of the true and lawfull seruice of God: which standeth in this, that he be so serued, as in his worde he hath commaunded him selfe to be serued.

For seeing that God him selfe alone is a fitte witnesse of him selfe, it is reason he be so serued of vs, as himselfe hath witnessed and commaunded vs, which is the onely rule of his true seruice, and euen of framing our whole life: for he saith, *Whatsoeuer I commaunde you, ye shall keepe it, and doe it, ye shall neither adde thereto, nor take therefrom*: whereunto belonged in the olde Testament the whole Leuitical seruice, the sacrifices and other ceremonies, as also in the newe Testament the vse of the worde and Sacraments. The true maner of seruing God. *Deut.* 12. 32.

Hereupon Christ: *In vaine they serue me, teaching for doctrines the commandements of men.* Againe, *God is a Spirite, and they that worshipp him, must worshipp him in spirite and trueth.* *Esa.* 29. 13. *Matth.* 15. 9.

For the ende of the worshippe of God, wherewith we serue him, and which we do towardes him, being to please him, if we serue him out of his worde, we studie to please not him, but our selues.

Therefore also in the promise which he hath adioyned to this commandement, he witnesseth that he doth shewe mercie to thousandes of the fathers posteritie that loue him, and keepe his commandements, shutting out thereby both all seruices deuised, and withall by the sweetenesse thereof alluring vs to the obedience of his Lawe. The promise

Where the worde *Mercie* conteineth the promises both of the present life, and of the life to come, whereupon Solomon writeth, *that the children of the righteous shall be blessed after their death*: and herein appeareth the greatnesse of the mercie, that he setteth it no ende, but extendeth it infinitely euen to thousandes. What is ment by mercie. *Prou.* 20. 7.

The Vse.

WHen the Lord forbiddeth an image, he forbiddeth vnder this one kinde, all the appertinances also, and all the furniture belonging, as forreine and strange worshipping, Altars, Priestes, Chappels, Masses, Sacrifices, Gifts, Ornaments, Holy dayes made for Saintes: to conclude, that infinite

nite coyle and cost, wherewith the popish sort imagine they serue God, and doe rightly worship him, whereas the true and onely way to worship God aright, is set downe in his word.

Question.

97. Ought we then to make no images nor pictures?

Answere.

God neither ought, nor can by any meanes be drawen or pictured: and although it be lawfull to resemble the creatures, yet God forbiddeth to haue or make their images to worship or honour either them, or God by them.

The Exposition.

THe confirmation of the former doctrine is stil continued, to wit, that it is a great sinne to fashion God in any image or picture, of what sort soeuer it be: and withall he answereth that question, howe farre it is lawfull to make the images of creatures, and howe farre it is not.

God can not be expressed in any image.

And that God ought not to be expressed in any image, besides that it hath bene prooued to be contrary to his worde, it seemeth also much against reason, and vnworthie his sacred maiestie.

For we are wont to compare men of no vnderstanding to blockes: howe much greater a disgrace to God shall it be to make him like to an idole? Secondly, if an idole be a counterfeite shape of a man, which may be seene, felt, and compassed; who seeth not that greater iniurie is done to God, by making him like to an image or idole, whome no man euer sawe, or can see?

1. Tim. 6. 16.

Hereupon the Prophet to distinguish the true God from the Idoles of the nations, maketh a notable opposition betweene them, to the ende we shoulde the more abhorre this detestable idolatrie: *Surely* (saith he) *our God is in heauen, he hath done whatsoeuer he pleased: But their images are siluer and golde, the worke of mens handes: they haue a mouth, and speake not: they haue eyes, and see not: they haue eares, and heare not: they haue noses and smel not: they haue handes and handle not: they haue feete and walke not, neither speake they through their throate: they that make*

Psal. 115. 3, 4.

make them are like vnto them, and so is euery one that trusteth in them: But thou, O Israel, trust in the Lord, for he is their helpe and their buckler.

Againe, what follie is this to bring God, who is infinite and incomprehensible, within the measure of fiue foote: and seeing the workemanship of man is alwayes farre more vnperfite, because Arte alwayes commeth short of nature, howe may we hope that by the skill of artificers God him selfe may be resembled. God can not be resembled by an image.

Hereupon *Esay* doeth not without cause very sharpely take on against such idolaters: *Knowe ye nothing? haue ye not heard it? hath it not bene tolde you from the beginning? haue ye not vnderstood it by the foundation of the earth? to whome the inhabitants of the earth are as grashoppers, who stretcheth out the heauens as a curtaine, and spreadeth them out as a tent to dwell in, &c. To whome nowe will ye liken me, that I shou'd be like him? saith the holy one.* *Esa.* 40. 21.

Therefore it is not onely against reason, but God can not be expressed by any image: 1. Because he is incomprehensible: 2. Because he is invisible, and whome no man hath at any time seene: *Who onely hath immortalitie, and dwelleth in light, that no man can attaine vnto, whome no man can see:* howe then might his image be resembled by any mortall men? and what is it to reproche God, if this be not? *John* 1. 18. 1. *Tim.* 1. 16. *Exod.* 33. 18, 19, 20, &c.

Hereupon also the same Prophet inveighing against those madde idolaters, and scorning at them, saith: *To whome then will ye liken God, or what similitude will ye set vp vnto him? Doeth not the workeman melt an image, or the goldsmith beate it out in golde, or the goldsmith make siluer chaines for it?* *Esa* 40. 18.

So Paul speaking to the *Athenians: God* (saith he) *is not worshipped with mens handes, as though he needed any thing, seeing he giueth to all life and breath, and all things: for as much then as we are the generations of God, we ought not to thinke that the Godhead is like vnto golde or siluer, or stone grauen by arte, and the inuention of man.* *Act.* 17. 25, 29

By which demonstration both of them teach, that the maiestie of God is polluted, when he being without bodie, is resembled to a bodily matter, being invisible, to a visible

visible image, being a Spirite to a thing without life, being incomprehensible, to a small chippe of wood, stone, or golde.

Exod. 31. 2, 3, 4 *Exod.* 25. 18. 2. *Paral.* 4. 15. The arte of painting is the gift of God.

2. Howbeit, it followeth not hereof, that it is vnlawfull to resemble any creatures, and so that God in this commandement doeth flatly condemne the art of painting: for the arte of painting is an excellent gift of God, as also the arte of graving, so there be a pure and lawfull vse of both, that those thinges which the Lorde hath bestowed for his owne glorie and our good, be not by an vntoward abuse defiled alone, but also turned to our owne destruction.

Howe farre pictures are forbidden.

Wherefore it is very wel here determined, that painting of creatures is not indeede vnlawfull: but this God forbiddeth, 1. That the images of them be not made to that end, either to worship them selues, which is open idolatrie, and against the first commandement, 2. Or to haue them openly in Churches, or priuatly at home, to honour God by them, or by hauing them to giue offence to the weake, which is forbidden in this commaundement.

An obiection presented.

And this principle is most true: for if it be not lawfull to expresse God in any bodily shape, much lesse can it be lawfull to worshippe it for God, or God in it: Although many thinke they may be excused from beeing accounted idolaters, because forsooth (as they vse to say) they doe not thinke so grossely of God, as if he had any such shape, or of images, as though they thought there were any Godhead in them or vertue, for which they are to be worshipped, or that any thing is to be begged of them, or that any truste is to be put in images: but that by the images they do thinke they worship and cal vpon God him selfe, and do set forth his benefites: and (to vse their owne words) because the honour vnto thé is referred to the original paterne, which they do resemble: so that by the images which we doe kisse (say the good fathers of the Council of *Trent*) and before which we vncouer the head, and fal downe, we worship Christ, and reuerence the Saintes, whose similitude they doe beare.

Conc. Trid. sess. 25. de inuoc.

Who

Who truely are in double errour: first in that they are ignorant, that to no creature in heauen, or in earth power is giuen, to make or set vp any similitude or signe wherein God is to be represented and signified, which is not ordained by God him selfe to be vsed in his seruice: and therefore that without abuse, profaning and reproch to the name of God, it can not be said of the grauen or painted image of an old man, or the like, *This is God, or the image of God:* howsoeuer they would seeke a pretence, and go about to cloke the matter. Secondly, in that they remember not how grieuously God did smite the Israelites, when in the absence of Moses they made vnto them selues a golden calfe, and that he did vtterly rase out the house of Ieroboam for the like idolatrie. Last of all, that when God requireth to be loued of vs with all the heart, with all the soule, with all the vnderstanding, and with all the powers, he challengeth and giueth to himself alone, both outward & inward seruice. *Exod.* 32. 25. 1. *King.* 14. 10, 16. *Matth.* 22. 37.

Moreouer it is not lawfull for vs to haue or to keepe such images, lest by this occasion either the weaker sort be offended, or others may at any time be enticed to idolatrie: Therfore in the historie of the holy scriptures it is diligently noted, that in reforming religion and the temple of God, all things were defiled, and euery where made away, which vncircumspect idolaters had abused to idolatrie, and that without any respect of place, antiquitie of persons or authours. So that they are iustly to be found fault withal, who keep as relikes to lie by them crosses, or gilden images, either of Christ, or of the blessed Virgine, or of the Apostles left vnto them and receiued from their parents being idolaters, or which themselues worshipped sometime when they were idolaters, and do not rather in detestation of idolatrie, and in witnesse of their true returne and conuersion vnto the liuing God from the seruice of dumbe images, breake them & pull them downe: with which zeale the godly King Ezechias beeing moued withall is commended in the Scripture, who beeing to reforme and to restore the seruice of God, did not onely put away the high places, and breake the images, & cut downe the groues, but also did

It is vnlawfull to haue idoles euen at home. 2. *King.* 23. 8, 9, 10. 2. *King.* 18. 4. *Numb.* 21. 8

did beate to powder euen the braſen ſerpent, which Moſes made euen by the commaundement of God, beeauſe euen to that day the Iſraelites did offer burnt offerings before it, which he called *Nehuſhtan*, that is, braſen, of the matter whereof it was made. Ioſias alſo the King, who came behinde none in reſtoring the ſeruice of God, defiled the high places which Solomon the king of Iſrael had built: They were Magiſtrates; but euery man is commaunded to doe the like at his owne houſe: for euery Father of a familie hath that authoritie at home, which a King hath in his kingdome, in thoſe matters that concerne the reforming of the ſeruice of God: and therefore it was well decreed by the *Eliberine* Councill, Can. 41. *It was thought good to put the faithfull in mind, that as farre as may be, they ſee they haue no idoles in their owne houſes, and if they feare the violence of their ſeruaunts, that yet they keepe them ſelues pure.*

2. King. 18. 4.
2. King. 23. 13.
Gen. 35. 2.

The falſe doctrine.

1. Conc. Trid. ſeſſ. 13. cap. 5.

THe Romaniſtes, that they may not ſeeme to ſinne againſt this commandement, do more nicely then ſoundly diſtinguiſh betweene ſeruing of Idoles and worſhipping of Idoles: by the former name ſignifying the ſeruice which they do vnto their images, and which they teach may without iniurie to God be giuen to images and pictures, thinking them ſelues without fault, if they be onely ſeruers of Idoles and not worſhippers: by the latter, the honour which is onely due to God, ſo that he hath nothing common to him with idoles: but herein they bewray their vnskilfulneſſe, when they take it to be a greater matter to worſhippe then to ſerue, whereas it were oftentimes harde to ſerue him, whome a man would not refuſe to worſhippe, and ſo it were an vnequall diſtribution to giue vnto Saintes that which is the greater, and to leaue vnto God that which is the leſſe. 2. In that ſeeking a ſtarting hoale in the Greeke worde, they are verie childiſhly contrarie to them ſelues: for whereas λατρίυειν in Greeke ſignifieth nothing elſe but to worſhippe, it is all one that they ſay, as if they ſhoulde confeſſe that they worſhippe indeede, but without worſhippe. 3. That they conſider not that Paul, when he bringeth the Galathians in minde what they were before they were inlightened with the knowledge of God, and writeth that they gaue ſeruice to them which by nature were no gods, doeth no leſſe condemne their peeuiſh ſuperſtition, then if hee did expreſſe the name λατρεία: Laſt of all in that they marke not howe the Scripture doeth confound

2.
3.
Gal. 4. 8.

confound δουλεύειν τῷ θεῷ ζῶντι, that is, to serue the liuing God, & λατρεύειν, that is, to worship, & vse the for all one: and how the same Scripture doth chalege to God alone both προσκύνησιν & λατρείαν, that is, adoration & worship. *Rom.1.9. 1.Thess.1.9. Mat.4.10. Apoc.19.10.*

Question.

98. But may images be suffered in Churches to be in steede of bookes to the ignorant multitude?

Answere.

No in no wise: for it becommeth not vs to be wiser then God, who will haue his Church taught not by dumbe images, but by the liuely preaching of his word.

The Exposition.

That images are not to be suffered in Churches and why.

BEcause the superstitious sort doe alwaies seek some shift when they are taken, so as they can not escape, but must needs be conuinced, that by this commaundement is condemned all worshipping of images, they demaund againe, whether it be not lawfull at least to haue them in Churches, to serue in steed of bookes for the ignorant multitude, whereby they may be put in minde to worship God.

Where first they sinne in that in a mocke, & reprochfully they terme them idiotes or lay men, whome the Lord acknowledgeth for his disciples, and to whom he vouchsafeth to reueile his heauenly philosophie, and whom he wil haue instructed in the wholesome mystery of his kingdome.

Secondly this is a very false rule, although it be set downe by a great author, that Images are to be suffered in Churches, that they may serue the ignorant people in steede of bookes: Against which let vs set that one saying of the Apostle, which is most sufficient to controll it: *What agreement hath the Church of God with images?* which although it be vnderstood of the Spirituall temple of the faithfull, to wit, of their hart, yet seeing his meaning is to haue all Christians generally farre from all shew of idolatrie, it may also not vnfitly be applied to this present argument. *Greg.ep.109. l.7. Item ep.l.9. 2.Cor.6.16.*

Which also may euen hereby be confirmed, that be-

fore Paul, Ieremie the Prophet in his time called a carued peece of wood, or an idole, a doctrine of vanitie, and Habacuk a molten image, a teacher of lyes: from whence may be gathered this generall doctrine, that it is but vaine and lying, whatſoeuer men learne of God by images, ſo farre are they from ſeruing in ſteede of bookes: whereas on the other ſide experience it ſelfe is witnes, how eaſilie earthly and fond conceits of God doe come into the mind of man, by theſe outward images, which it is hard afterward by long preaching to pull and roote out of their mindes: ſo that Auguſtine ſaid very well: *Images are more able to corrupt the poore ſoule, by reaſon they haue mouth, eyes, eares, and feete, then to reforme them, becauſe they ſpeake not, neither ſee, nor heare, nor walke:* as alſo it is by him very well obſerued out of *Varro*, an excellent learned *Romane*, that the gods were worſhipped of the *Romanes* aboue an hundreth and ſeuentie yeares without any image, and addeth out of him: *Which if it had continued, the Gods ſhould be more purely ſerued:* and afterwarde: *that they who firſt ſet vp before the people images of the gods, they did both take away all feare and reuerence out of their cities, and alſo bring in error.*

Ier. 10. 3.
Habac. 2. 18.
An Idole is a doctrine of vanitie.
Auguſt. in Pſal. 113.
Lib. 4. *de Ciu. dei. l.* 9. 31.

Laſt of all, for this maketh that, which was decreed againſt images in the *Eliberine* Councill, Cap. 36. in this ſort: *It was thought good to haue no pictures in Churches, leaſt that which is ſerued, and worſhipped ſhould be painted vpon the walles.*

Garion. Concil. Tom. 1.

2 But why images ought not to be ſuffered in Churches for that ende, this reaſon is alleadged in the Catechiſme: *That it is not meete for men to goe about to be wiſer then God him ſelfe,* who hath ordained not idoles, & dumb images, ſuch as are deſcribed by the Prophetes, but the liuely preaching of the Goſpell to inſtruct his people.

Pſal. 1. 13. 5.

Surely he him ſelfe knew better then we how we were to be inſtructed vnto ſaluation, and therefore meant to preuent this ſuperſtition, and gaue vs the Scripture, and the liuely preaching of the Goſpell to direct vs in his ſeruice: Therein it is taught that Chriſt dyed to beare our curſe vpon the croſſe, to ſatisfie for our ſinnes by

2 Tim. 3. 16, 17
1 Pet. 1. 19.

the

the ſacrifice of his bodie, and to waſh them away by his blood, finally to reconcile vs vnto God the Father: to what purpoſe then was it to haue euery where in Churches ſo many croſſes ſet vp, of wood, of ſtone, of ſiluer & gold: wheras by Chriſt alone painted out in the preaching of the Goſpel, and in a manner crucified before our eyes, and by hearing and reading of the Scripture, and meditation in the word, & by the vſe of the ſacraments, we might learne more, then out of a thouſand croſſes of wood or ſtone?

Surely Paul glorieth that he did notably paint out Chriſt before the *Galathians*, not in images, but in the preaching of the Goſpel, & in the ſacraments: the ſame Apoſtle to the *Corinthians* would know nothing but *Jeſus Chriſt, and him crucified*: vvhich manner of teaching if they vvho afterwarde had the rule of the Churches had folovved, ſurely it had gone better vvith the Church of God, and the ſaluation of men, then vvhen their teachers reſigned the office of teaching to idols, after them ſelues vvaxed dumbe, and ſo they became blind leaders of the blinde.

Gal.3.1.

1.Cor.2.2.

Math.15.14.

Laſt of all, if vve cõſider to vvhat vſe Churches vvere allotted, it ſeemeth altogether a diſgrace to their holineſſe to receiue any other images, then thoſe liuely and moſt ſignificant images, vvhich the Lord hath ſanctified by his vvord, to vvit, Baptiſme, & the Lords ſupper vvith other ceremonies, vvherevvith it is meet that our eyes be both more attentiuely held, & more liuely affected, then that they ſhould require any other, framed by the vvit of man, vvith vvhich onely images the old Church for the ſpace of about fiue hundreth yeeres, vvhen religion & ſound doctrine did moſt of all flouriſh, vvas content: in ſo much that idoles vvere then firſt admitted for the beautifying of the Churches, vvhen the ſincerite of the miniſterie had ſomevvhat ſvverued, & *Epiphanius* vvorthily cõmended, that ſeing in a certain Church a hanging, hauing painted in it the image of Chriſt or of ſome Saints, he rent it, and vvrote to the Biſhop of the place, not to ſuffer ſuch images in Churches.

Epiph. epiſt. ad Ioan. epiſc. Jeroſolymi.

The Vse.

WHich being so: First, the Ministers of the word hereby are admonished, wherein they ought principally to labour, when they liue among those, who as yet reteine idoles in their Churches, namely in this, to cast the idoles out of the mindes of men as much as may be by the preaching of the Gospell. Secondly, the people, whose duetie likewise it is not to flie vnto idoles, but to the ministers and true seruantes of Christ, out of whose mouth they may heare how God will be serued, forasmuch as the Scripture is the onely booke both for the learned and for the lay people, from whence wee may continually drawe that which may suffice for our instruction and doctrine. Last of all, the Magistrate him selfe, as the keeper of the Lawe of God, ought by his authoritie to prouide that images may be taken away, after the example of the godly Kinges, as Ezekias, and Iosias, &c. who are for this matter commended in the Scriptures.

2. *King.* 23. 1, 2, 3.

2. *King.* 18. 4. & 23. 4. *Deut.* 7. 5. & 12. 3.

The Arg. That God hateth the abuse of his name, and requireth of euery one truely to confesse, and praise him both priuately and publikelie.

Question.

36. Lords day.

99. What meaneth God in the third commaundement?

Answere.

That we doe not reprochfully or vnreuerently vse the name of God, not only by cursing or forswearing, but also by swearing rashly, neither yet take part in these horrible sinnes by holding our peace or winking at them: but that wee vse the sacred name of God, not without great religion and reuerence: that by true and constant confession, and calling vpon him, and finallie by all our wordes and deedes, hee be praised and magnified.

The Exposition.

THere are two parts of this commaundement: a Prohibition and a Commination: the first is handled in this answere, the Commination in the question following: The prohibition conteineth also all those vertues, which God hath commanded in this Law, and wherewith hee will haue his name worshipped and honoured by vs: the words thereof are these, *Thou shalt not take the name of Iehoua thy God in vaine*: first therefore we will speake

speake of the vices, and then of the vertues belonging to this commaundement, wherby we shal vnderstand both how many waies the name of God is profaned, and taken in vaine, and how the same is honoured also by vs.

But first of all wee must note that the name of God hath diuerse significations in the scripture, and can not but improperly belong to God, because pluralitie, wherin names were found out by men to discerne one from another, falleth not into the single and vndeuided essence of God. The diuerse significations of the name of God.

It is sometimes also taken for God him selfe, as when the *Psalmist* saith: *I will receiue the cuppe of saluation and call vpon the name of the Lord*: & in another place, *he shall build an house for my name*. *Psal.116.13. 1.King.5.5. & 8.20.*

Oftentimes also hereby are signified the properties of God, as that he is strong, almightie, gelious. *Psal.7.18. Deut.7.2. Exo.6.2.& 15. 4 & 34.14.*

Besides it is taken for his mysteries, that is, his worde and Sacraments, for his seruice, for affiance in him, and calling vpon him: So *Micheas*: *All people will walke euery one in the name of his God: but we will walke in the name of Iehoua our God for euer and euer*, that is, will worship God and serue him alwaies: and in the forme of Baptisme: *Baptizing them in the name of the Father, the Sonne, and the holy Ghost*: And the Apostle, *I am readie to die at Ierusalem for the name of the Lord Iesus*. *Micah.4.5. Mat.28.19. Act.2.38. Act.21.13.*

Last of all, the name of God signifieth the will or cõmandement of God, and that eyther reueiled and true, or counterfeite, and pretended by men. In the former signification, as when him selfe saieth in Deuteronomie: *Whosoeuer shall not heare my wordes which that Prophet shall speake in my Name, I will require it of him*: In the latter: *When a Prophet speaketh in the Name of the Lord, if the thing followe not, nor come to passe, that is, the thing which the Lord hath not spoken*. So in the first booke of Samuel: *I come to thee in the Name of Iehoua*: where it is at once taken both for the power, and for the vvill of God. *Deu.18.19.22. 1.Sam.17.45.*

Whereby it is easily perceiued both what it is to take the name of God rashly or in vaine, to witte, to thinke

or speake of God himselfe, of his almightie power, wisdome, mercie, of his worship, of his workes, and of his will and commaundements, lightly, prophanely, frowardly and wickedly: and that that superstition of the Iewes is vaine, who dare not vtter that name of God which they write, as if the power of the Godheade were in the foure letters, and not in the thing: whereas, although it be vttered in the singular number, *Thou shalt not take the name of God*, yet it is to be vnderstoode not of any one name, but of all the names that vsually are giuen to GOD, all which haue one and the same equall reuerence due vnto them, as that he is called, *the Almightie Lord, iust, mercifull, &c.*

1 Blasphemy or Reproch.

This commaundement is broken, first, when any man by reason of anger, or malice, or hatred against God, doeth curse or blaspheme his holy name, that is, God himselfe, such as was the sinne and blasphemie of that *AEgiptian*, whome the Scripture sayeth to haue driuen thorough that name of God by blaspheming, very fitly vsing that borrowed speach, because the blasphemer doeth in a manner strike him thorough whome hee blasphemeth: then which sinne, none more horrible can be imagined, such also as was the sinne of *Senacherib*, against whome thus saieth the Lord: *Whome hast thou reuciled, and whome hast thou railed vpon, and against whome hast thou exalted thy voyce, and lifted vp thine eyes on high? euen against the holy one of Israel.*

Levit. 24. 11.
2. King. 19. 22.

2 Periurie.

The next vnto this is periurie, when men forsweare themselues, and taking the name of God, dare notwithstanding against their conscience affirme that which they knew to be false: which God hath expresselie forbidden in another commaundement: *Yee shall not sweare by my Name falselie: neither shalt thou defile the Name of thy God: I am Iehoua:* he witnesseth that his glorious Name is prophaned by periurie, & that whosoeuer make him an allower & a consenter to a false matter, doe robbe him of his honour: whereupon *Iehosua* when he will enforce *Achan* to confesse the truth, saith, *My sonne, giue glorie to the Lord of Israel:* signifying that the Lord is grieuously dishonoured by periurie.

Levit. 19. 12.

Iosua. 7. 19.

And

And truely the foreſwearer doeth not only prophane the name of God, which is a moſt horrible ſinne, but euen binde him ſelfe to the iudgement of God, and wittingly and willingly worketh his owne deſtruction: for what is it elſe to ſay, *By God it is ſo*, but, *The Lord puniſheth me if it be not ſo*: Laſt of all he is as it were a plague of mankinde, for what felowſhip can there be among men, if you take awaie faith and trueth? whereas by the vvitneſſe of the Apoſtle an othe is the ende of all controuerſies.

Hebr. 6. 16.

Thirdly euerie raſh oth is forbidden, according to the doctrine of Chriſt, where refourming the errour of the Scribes and Phariſeis who taught that they had well diſcharged their duetie in keeping of this commaundement, who had not either forſworn themſelues, or ſworne by the verie name of God, but either by heauen, or by earth, or by Ieruſalem, or by their owne head, he condemneth all vanitie of ſwearing by anie creatures, as a tranſgreſſion of this Lawe, and a very prophanation of the ſacred name of God.

3. Raſh othes.

Mat. 5. 34. 35. 36.

Whome *Iames* following ſaith: *Aboue all things my brethren ſweare not, neither by heauen, neither by earth, nor any other oth:* vnder which prohibition are contained euen thoſe who ſweare by the ſacraments, by the faith and ſoule of a man: for although indeed the name of God be not then expreſſed, neither haue ſuch any purpoſe to ſweare to the diſhonour of God, yet they ſinne doubly by this meanes: 1. becauſe by indirect formes we ſweare by the name of God, when vvee ſvvear by thoſe things vvhich are moſt certeine pledges of the bountifulneſſe of God tovvard vs, 2. beauſe this is meere hypocriſie vvhich God deteſteth, indeed to vſe the name of God vnreuerently, and yet to goe about to excuſe it by ſuch a pretence.

It is not lawful to ſweare by the ſacraments.

But moſt vvickedly and moſt raſhly and againſt iuſtice did that cruell *Herod* ſvveare vnto *Herodias* the daunſer, *Whatſoeuer thou ſhalt aske of me, I will giue it thee, euen vnto the halfe of my kingdome:* whereto adde all thoſe othes, vvhich are made contrarie to godlineſſe, and loue of our neighbour as if a man ſwear that he will neuer come

Mark. 6. 23.

into the Church, or forgiue his neighbour his offence, and such like.

For they who apply the name of God to wicked vses, as they that make it to serue the superstitions of Necromancie, cursed bannings, vnlawfull coniurations, & other wicked inchantments, seeme not worthy so much as to be refuted.

Last of al, this is also a profaning of the name of god, when any man taketh part with these horrible sinnes of the abuse of Gods name, by being silent, or winking at them, that is, although he him selfe do not sweare rashly, yet is content not to see this in another, & when he may profitably doe it, doth not admonish him that so sweareth: or els by his testimony and witnes doeth not help him whom he seeth oppressed with the periurie of another man: for such a man forsaketh his neighbour, & by his silence confirmeth a forswearer, who if peraduenture he knew him selfe to be guiltie of such a sinne, might be reuoked by admonition from periurie.

By silence & winking.

2

How, & how many waies the name of God is honoured.

Wherefore seeing the sacred name of God is so many waies reprochfully vsed by the world, & them that know not God, the godly & faithfull must so much the more endeauour to know how they may honour it, and vse it holily and religiously.

1.

By swearing religiously. *Deut.6.13. Esa.45.23.*

The name of God is honourably vsed and taken, first if we sweare by it in due & lavvfull maner, that is, vvith high religion & reuerence, vnder vvhich one kinde the Lord purposeth to comprise the rest: vvherto belongeth that commandement of God: *Thou shalt feare the Lorde thy God, thou shalt onely serue him and sweare by his name.*

2.

By confessió. *Marc.10.27. 32. Rom.10.10.*

Secondly, by confessing that truth of God and of his vvill, vvhich vve knovv certenly out of his vvord, according as our dutie shall require, for the setting foorth of his glorie, & the furtherance of the saluation of other men, vvhich Christ & his Apostles doe so greatly commend vnto the faithfull.

3.

1.Pet.3.15. By Inuocatió *Psal.50.15. Psal.145.18.*

Thirdly the name of God is honoured by religious inuocation or outvvarde prayer, to vvit, (for invvarde prayer, in respect that it is an affiance in God, is cõmanded in the first Lavv) vvhich is a request to the true God for

for those good things which him selfe commaunded to be requested of him, proceeding from a true feeling of our need, and a longing after the bountifulnes of God, made in true turning vnto God, and trust in the promises of God for the Mediatours sake. *Iob. 16. 23. Matt. 7. 7. 4.*

By glorifying and giuing of thankes.

To this is adioined giuing of thankes and glorifying of God, both to confesse and acknowledge the benefits receiued of God, and for them to glorifie the name of God: that is, in our talke, life, and manners to beate vpon nothing but the praises & glorie of God; according to that: *So let your light shine before men, that they may see your good workes and glorifie your father which is in heauen.* *Coloss. 3. 17. Mat. 5. 16 1. Pet. 4. 11.*

Against these points of obedience are set those sinnes, whereby either vsing of the name of God is omitted, or euil vsing thereof is commited, which it wil not be hard for anie man either by his owne industrie to finde out, or to fetch elsewhere, as deniall of the truth, vnseasonable confession, slacknes in vocation, vnthankefulnes & neglect of the gifts of God, whereby it commeth to passe that the name of God and his doctrine is blasphemed, and whatsoeuer else might be found.

Question.

100. *Is it then so great a sinne to take the name of God in vaine, either by swearing, or by cursing, that God is also angrie with them, who as much as in them lieth do not forbid or hinder it?*

Answer.

Surely a most grieuous sinne: for there is no greater sinne or which doth more offend God then the reproch of his holy name: Wherefore also he commaunded that sinne to be punished with death.

The Exposition.

THat which hath bene before said of the abuse of the name of God is here confirmed, & the hainousnes of this sinne is euen hereby shewed, that god is angrie euen with them, who, as much as in them lieth doe not forbid and hinder it: secondly, that therefore the Lord hath commanded that sinne to be punished with death.

Blasphemie against God, how heynous a sinne it is.

Nowe

Now againſt thoſe that winke at them, who openly profane and reproch the moſt holy name of God, the Lord hath thus giuen ſentence in his Lawe: *If any man haue ſinned and haue heard the voice of blaſphemie, whereof him ſelfe is a witnes, or hath ſeene or knowen of it, if he do not vtter it, he ſhall beare his iniquitie.* Leu. 5. 1.

Out of this ſentence I thus gather: If God make ſuch a priuate man guiltie of death, who hauing heard an other blaſpheming the Lord doth not bewray him; how much more ſhall he be condemned, who when he may reſtraine ſuch blaſphemies by his owne authoritie, as the Magiſtrate being armed thereunto by the ſword, yet doth it not, but moſt of all he that hath committed blaſphemy againſt God, ſhall not eſcape the vengeance of God?

The puniſhment of blaſphemy and periury.

The puniſhment of blaſphemy againſt God is double: Ciuile death: & Spirituall ſhutting out of the fauour of God: The former the Lord hath of olde expreſſed in his Law: *Bring the blaſphemer without the hoſt, and let all that heard him put their hands vpon him, & let all the congregation ſtone him:* Againe: *Whoſoeuer curſeth his God ſhall beare his ſinnes, and he that blaſphemeth the name of the Lord ſhalbe put to death.* Leuit. 24. 14, 15. 16. Eſa. 37. 36.

So the holy hiſtory witneſſeth that *Sennacharib* was extraordinarilie put to flight & ſlaine by the Angel of the Lord for blaſpheming the name of God.

And that God is no leſſe angry with forſworne perſons appeareth by that, that Saules poſteritie to make recompenſe for his periurie, were deliuered vp to the *Gabaonites* to be hanged: *Diodorus Siculus, Lib. 2. rerum antiq.* reporteth that the Egyptians did puniſh the forſworne men with death, as thoſe that were fallen into two great ſinnes, hauing tranſgreſſed the religion due to the Gods, & broken faith among men, which is the ſtrongeſt band of humane ſocietie. 2. Sam. 21. 2. 7. 8.

Zedekias & many of the Iewes were cruelly intreated by the King of Babylon & ſlaine for the ſame ſinne: ſo that it is truly ſaid of the wiſe man: *The plague ſhall neuer depart from the houſe of him, that is a forſwearer.* Ierem. 39. 7. 8. Eccleſ. 22. 12.

The vengeance of God and the puniſhment appeareth

teth by the paine added to the commandement. *For the Lorde will not leaue him vnpunished that taketh his name in vaine:* which although it may seeme a light thing, and somewhat generall, yet if wee looke neerer vnto it, it is truly a most grieuous punishment: For the onely mercy of God, and the free forgiuenes of sinnes being the fountaine & cause of all our happines both present and to come, we must needes be in continuall misery if the Lord doe reteine our sinnes, and doe not forget them, which is vnderstood by these words, *the Lord will not hold him guiltles, &c.* what is ment by *the Lorde will not holde him guiltles.*

Howbeit as that paine & thunderbolt & curse ought by good reason to fray vs from the profaning of the name of God: so to magnifie, call vpon, and honour the same in speech, life, and manners, this most sweete promise may prouoke vs: *I will honour them that honour me.* 1. *Sam.* 2. 30.

The Vse.

WHereas the Lorde hauing in other places threatned a punishment, that is, an euerlasting curse to the transgressours & despisers of his Law, doth moreouer in this place vse a speciall threatning, is not done without reason 1. Hereby the more to commend the Maiestie of his name, and to deliuer it from contempt, which is a degree of falling to a manifest profession of impiety. Secondly that whereas this great sinne is almost accounted no sinne, and punished by no lawes, the Magistrates being put in minde that God is so grieuously displeased with it, should thinke it to be their dutie to bridle periured persons, & blasphemers of the name of God, least they also by holding their peace and winking at such things, be found guilty of the same sinne, before the iudgement seate of God.

The Arg. *Of a lawfull and vnlawfull othe: of the first for the Anabaptistes; of the latter for the popish sort.*

Question.

101. But may any man lawfully and in a godly sort sweare by the name of God? 37. Lords day.

Answere.

He may: When either the Magistrate requireth it of his subiects,

subiectes, or necessitie requireth that by this meanes faith be assured, and truth established: to the end that the glorie of God may be set forth, and the saluation of other men furthered. For this kinde of othe is confirmed by the word of God, and therefore hath beene rightly vsed by holy men, both in the olde and new Testament.

The Exposition.

THat no man is to sweare rashly, but that the name of God must be vsed with great religion and reuerence, hath beene handled in the former question: but yet concerning this point, whether it be lawful to swear by the name of God, it was very requisite the faithfull should be instructed, least with the *Anabaptistes* & *Maniches* they should wickedly abolish al othes, the vse whereof being taken away (as at this day the world is set vpon wickednes, both faith the foundation of Iustice is taken away, & the whole order of mans life is in danger, & the worship of God is also much impaired.

By the words (*in godly sort*) is vnderstood the quality of an othe: that is, whether it be not onely lawfull in it selfe, but also commanded as part of the seruice of God. For whatsoeuer is godly can not be left vndone without sinne.

1. Whether it be lawfull for Christians to swear by god in a godlie sort, & when, or vpon what causes.

Therefore the question is very truly answered, that it is wholly graunted to Christians to sweare by the name of God, to wit, when either the Magistrate, who must be obeyed in those things that are not against the wil of God, doth require it of his subiectes, or necessity requireth that by this meanes faith be assured, & truth established, to wit, among priuate men: of which othe two ends must be set before vs, to wit, the glory of God, and the saluation of our neighbour, which also is confirmed by the authoritie of the Scripture, yea of God himselfe, who commaundeth to sweare by his name, and by the example of holy men as well in the old as the new Testament, who haue rightly vsed it.

Publik othes. And for those othes which the magistrate requireth, they are of this sort, which Princes are wont to vse in making of leagues, or when the people sweareth allegeance to their Prince, or when in doubtfull causes for the

the deciding of a controuerſie the Magiſtrate offereth an othe to his ſubiectes: priuate othes are all thoſe, which men for the ending of controuerſie vſe among them ſelues one to another. Priuate othes

In both the glorie of God, and the good of our neighbour ought to be regarded, for there can no greater glorie be giuen to God, then that he hateth a lye, and loueth the trueth, ſearcheth the heartes and reines, and puniſheth all lyes, which agreeth not, nor ought to be aſcribed to any creature.

Now to further the good and edification of our neighbour, an othe ſerueth in this manner, when to make a man ſure and at quiet concerning any matter, of our ſelues, of our owne accorde, and vpon charitie we ſweare.

Hauing therefore vnderſtoode, when and to what ende Chriſtians may and ought in a godly ſorte to ſweare by the holy name of God: Let vs nowe prooue that it is both commanded by the authoritie of the holy Scripture, and vſed by the examples of the faithfull in both Teſtaments.

The commaundement for an othe is in Deute. *Thou ſhalt feare the Lord thy God, and thou ſhalt ſerue him & thou ſhalt ſweare by his name*: whereby it appeareth that an othe is part of the ſeruice of God, and conſequently, that there ought to be perpetuall vſe thereof among the people of God. Deut.6.13. That an othe is commanded by God.

Againe: *If a man deliuer to his neighbour to keepe, aſſe, or oxe, or ſheepe, or any beaſt, and it die, or be hurt, or taken away by enemies, and no man ſee it, An othe of the Lord ſhall be betweene them twaine, that he hath not put his hand vnto his neighbours goods, and the owner ſhall take the othe, and he ſhall not make it good*: whereunto the Apoſtle to the Hebrewes hauing relation, ſaith: *An ende of all controuerſie is an othe vſed for confirmation.* Exod.22.10. Hebr.6.16.

So Eſay when he ſpeaketh to the Aſſyrians and Ægyptians to be called to the fellowſhippe of the couenant with Iſrael, ſaith: *They ſhall ſpeake the language of Canaan, and ſhall ſweare by the name of the Lorde*, that is, by ſwearing by the name of the Lord ſhall make confeſſi- Eſay.19.18.

on

on of their religion: the ſame Prophet intending to reproue them, who were not vpright toward the Lord their God, ſaith: *Heare ye this people the houſe of Iaakob, which are called by the houſe of Iſrael, and are come out of the waters of Iudah, which ſweare by the name of the Lorde, and make mention of the God of Iſrael, but not in trueth, not in righteouſneſſe.*

Eſay 48.1.
Jerem.5.2.

The ſame Prophet bringeth in God thus ſpeaking: *By my ſelfe haue I ſworne, the worde is gone out of my mouth in righteouſneſſe, which ſhall not be called backe, Euery knee ſhall bowe vnto me, and euery tongue ſhall ſweare by me*: teaching and foretelling that the people of the Newe Teſtament, ſhal lawfully vſe an othe, & ſweare by the name of God: which the Apoſtle applieth to the Church gathered of the Iewes and Gentiles, which ſhall confeſſe one God.

Eſay 65.16.
Rom.14.11.

The manner of ſwearing.

And Ieremie teacheth howe a man ought to ſweare, and expreſſeth it in this manner: *Thou ſhalt ſweare in trueth, in iudgement, and in righteouſneſſe*: To ſweare in iudgement is to ſweare not raſhly, but with diſcretion & when neceſſitie requireth, and to vſe an othe, as it were a medicine (as one writeth) which is not alwayes receiued, but onely in neceſſitie. To ſweare righteouſly, or in righteouſnes is, to ſweare for the good & profite of our neighbor: that is, that when we vſe an othe, that which we promiſe be honeſt & iuſt, that no man ſinne in ſwearing, and in making promiſes, heape one ſinne vpon another, as Herod the King, and the Iewes the enemies of Paul in the Actes of the Apoſtles, who bound themſelues with a vowe, that they would eat nothing til they had ſlaine Paul; and both ought to be done in trueth, that is, of a true loue to God and our neighbor, without coloring, truly & from the heart, not fainedly, *Pſal.*15.4.

Thom. Aquin. ſuper exp. legu.

*Mark.*16.16.
*Acts.*23.12.

Hitherto pertaineth that which is written in the Pſalme: *All that ſweare by God ſhall reioyce*: whereupon I thus gather: It becommeth not him that ſinneth to glorie in it, but he that ſweareth by God may glorie: Therefore it is not onely not vniuſt to ſweare, but alſo neceſſarie.

*Pſal.*63.12.

And if it were not ſo, and if an othe did not principally

pally perteine to the seruice of God, Solomon would not haue said in that his feruent prayer vnto God: *When a man shall trespasse against his neighbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house: then heare thou in heauen, and doe, and iudge thy seruants, that thou condemne the wicked to bring his way vpon his head, and iustifie the righteous to giue him according to his righteousnesse.* 1. *King.* 8. 31.

The examples of them, who haue rightly and lawfullie vsed an othe, are manie in the holy Scriptures: To publike othes and such as are giuen too & fro betweene the Magistrate and the subiectes, that is by the learned Interpreters referred, which is 2. Sam. where it is reported that all the Elders of Israel came to the King before the Lorde in Hebron, that is, did enter a couenant before the Lorde, and on both partes did binde themselues with an othe, and did call God to witnes of their couenants and agreements. Examples of private and publike othes both in the olde and new Testament. 2. *Sam.* 5. 3.

There was also a publike othe offered by Iosua prince of the Hebrewes to Achan the sonne of Charmi, to whome as a Magistrate turning him selfe, he said, that it would make much for the glorie of God, if he confessed the trueth of his fact, and did acknowledge his fault, as he did. *Iosh.* 7. 17, 18

Of this sort are those othes also, which an equal offereth to an equall, or an inferiour to a superiour, or one to many, whereof there are also in the Scriptures not a fewe examples, as when Dauid sware to Ionathan, and likewise Ionathan to Dauid, that neither should doubt of the faithfulnesse and loue of the other: and when Paul sware to the Corinthians that he desired to doe them good. 1. *Sam.* 20. 12. 2. *Cor.* 1. 23.

So Abraham sware without sinne: *I haue lifted vp mine hand to the God of heauen, that I will not take so much as a threade, or a shoe latchet:* he also by an othe bindeth his faith to Abimelech. So his sonne Isaac sweareth to Abimelech in Gerar. And Iaakob & Laban being priuate men made a couenant betweene them selues by an othe from one to the other: as also Booz confirmeth his promise of marriage to Ruth by the same meanes: and *Obadiah* *Gen.* 14. 22. *Gen.* 21. 24. *Gen.* 26. 31. *Gen.* 31. 53. Priuate othes *Ruth.* 3. 13.

1 King.18.10. *Obadiah* a iuſt man, and fearing God avoucheth that by an othe, which he will perſwade vnto *Elias*.

Leuit.19.2. Gen.22.16. Laſt of all, the Lord him ſelfe who will haue vs holy, as he is holy, doubted not in making a couenant with our fathers, for aſſurance of the matter to confirme it with an othe, ſaying, I haue ſworne by my ſelfe.

Hebr.6.13. Hereupon the Apoſtle to the Hebrewes: *God making promiſe to Abraham, & hauing no greater to ſweare by, ſware by him ſelfe:* and farre be it from vs to thinke that God did any thing that was euill.

An obiection. Neither may that exception ſtande, that God doeth many thinges which yet for all that we may not follow: for we muſt thus diſtinguiſh, that where it is not lawfull to followe the workes of God, there is no commandement to be found, willing vs ſo to do: as he no where bad vs walke vpon the waters, he hath not charged vs to create thinges, he hath not commaunded vs to raiſe the dead: but the caſe is otherwiſe in an othe: the Lord ſware, and would haue vs in ſome caſes to follow his example, and therefore commanded that in the common wealth of Iſrael othes ſhoulde be thus framed: *The Lord liueth, &c.*

Jerem.4.2.

John 7.16. Matth.5.17. The doctrine of Chriſt and of his Father is all one. John 5.19. John 3.11. And the doctrine of Chriſt is not diuerſe from this, who often affirmeth that he is al one with the Father, & that he bringeth no other thing then that which his father cõmaunded, that his doctrine is not of him ſelfe, that he came not to breake the Law, but to fulfill it, & whoſe well knowen manner of ſwearing in the Newe Teſtament (by the opinion of the moſt) is, *Amen, amen I ſay vnto you*, who being prouoked by an othe of the hie Prieſt to tell the trueth, refuſed not to be tyed therewith, but anſwered to that he asked, where as before he helde his peace.

1.Theſſ.5.27. 2.Cor.1.23. *Paul* oftentimes vſed an othe, and therewithall did binde the *Theſſalonians*, ſaying: *I adiure you, or charge you by the Lord:* and in another place he calleth God to witneſſe vnto his ſoule.

Jerem.4.2. Ruth.1.17. For as theſe kindes of ſpeaking were moſt vſuall in the olde Teſtament: *The Lord liueth, the Lord ſo giue, doe, and adde vnto me:* ſo theſe alſo are euery where in the newe

new Testament, *Amen: God is my witnesse: my conscience is witnesse vnto me: I say the truth in Christ*: whensoeuer any thing is said either for the auouching of some outward thing, or for the assurance of the promises of God. *Ioh. 3. 5. Rom. 1. 9. 2. Cor. 1. 23. Rom. 9. 1.*

Wherefore vpon these things I thus conclude: That which is commaunded in the word of God, and whereof there are examples to be reade in the holy Scriptures, confirmed euen by God him selfe, and by Christ, to the doing and following of that, the godly and faithfull are bounde: but to sweare by the Name of God is permitted and commaunded by the word of God, and confirmed by the example of holy men, and euen of God him selfe and of Christ: Therefore vpon iust causes the godly are bound to sweare by the Name of God.

The obiections of the Anabaptistes. 1

But the *Anabaptistes* doe here obiect the commandement of the Lord: *I say vnto you, sweare not at all: let your communication be yea, yea, nay, nay, whatsoeuer is more proceedeth of euill.* But here is nothing contrarie to that which hath bene said before: for it was not Christs purpose to inlarge, or restraine the Law of his Father, but to bring it againe to the true and right vnderstanding, whereas it had beene corrupted by the false interpretations of the *Scribes* and *Pharisei*: they taught the people to beware of nothing but periurie, and that when they did sweare and stare by heauen and earth, suppressing the name of God, it was no sinne: therefore Christ the most curten interpreter of the Law, teacheth it to be a sinne, not onely to forsweare, but also to vse vaine and superfluous othes, so that the word, τὸ περισσὸν, that is, whatsoeuer is more, must not be vnderstood of an ordinarie othe, but of the corrupt custome of swearing in ordinary communication: as also the word, *at all*, must be referred not to swearing, but to the diuerse sorts of othes that follow. *Mat. 5. 34.*

2

Which also *Iames* intendeth: *Aboue all things my brethren, sweare not, neither by heauen, nor by earth, nor any other othe: but let your yea be yea, and your nay, nay: least ye fall into condemnation*: For if you referre the word, *at all*, to the substance, as if without any exception euery othe were vnlawfull, to what end is the explication which straight- *Iam. 5. 12.*

way followeth, *Neither by heauen, nor by earth?*

And if we will take such wordes euery where generally, and not restraine them by fitte interpretation, infinite absurdities will follow: for when Christ saith, *All that came before me were theeues & robbers:* why then *Iohn Baptist was a thiefe,* & the Prophets *were robbers. All things are lawfull for me,* saith the Apostle: why then to commit fornication: *I am become all to all:* why then *Paul* was become an idolater also: which will any of the *Anabaptists* dare to affirme?

Iob.10.8.
1.Cor.10.23.
1.Cor.9.22.

Wherefore neither *Christ* nor *Iames* doe there take away the Law of the Father, to wit, *Thou shalt sweare by my Name:* but both of them condemne lightnes in swearing, some kindes of swearing and forswearing, whereby the name of God is defiled, which ought of all men to be accounted most holy and reuerent.

Deut.6.13.

The false doctrine.

Othes and vowes of Monkes. *Mat.14 9.*

TOlawfull othes such othes are contrarie, which are repugnant to the forme of swearing expressed in the Prophet, that is, to the commaundements of God, and are against the saluation both of our selues and also of our neighbour: as the othe of *Herode* the tyrant, and the vowes of Monkes, & othes of Priestes, whereby they promise perpetuall chastitie, which it is much better to breake as fooliish and hurtfull, then by pretence of truth and of an othe to lye, and to liue vnchastlie, after the example of Dauid, who hauing sworne to destroy Nabal and his family, after he had heard Abigael, gaue thanks to God, that hee had hindered the execution of his former othe, by her comming and intreatie: and the wordes of Isodorus are knowen: In euill promises breake thy promise: in an vnhoneſt vowe, chaunge thy purpose: that which thou didst rashly vowe, doe not: It is a wicked promise which is fulfilled by doeing wickedly.

1.Sam.25.32.

Isidorus.

Question.

101. Is it not lawfull to sweare by Saintes, and other creatures?

Answere.

No: for a lawfull othe is a calling vpon God, wherein a man desireth, that he being the only beholder of the hart, would giue witnes to the trueth, and punish the swearer, if hee deceiue wittingly:

wittingly: Now this honour agreeth to no creature.

The Expoſition.

HAuing refuted the errour of the *Anabaptiſtes*, now he commeth to refute another error, which haue preuailed among the *Romaniſtes*, touching a peruerſe manner of ſwearing by Saints, and other creatures, the abſurditie wherof is prooued from a definition of the lawfull right of ſwearing.

Whether it be lawfull to ſweare by Saints.

And firſt this is to be knowen, that as the Lord doeth expreſſely commaund and ſet downe, how we ought in a godly manner to ſweare by his name, ſo hee hath alſo forbidden vs to ſweare by other Gods: for ſo he ſaith in *Ioſua: Companie not with theſe nations which remaine among you, neither make mention of the name of their gods, nor cauſe to ſweare by them, neither ſerue them, nor bow vnto them.* *Joſu.23.7.*

And in another place he is bitterly angrie with them, who ſweare by other gods, and conſtrueth that kinde of ſwearing to be an argument of manifeſt falling from God: *Thy children haue forſaken me, and ſworn by them that are no gods.* *Jer.5.7.*

And in the ſame Prophet he promiſeth ſalùation to the Gentiles, if as they haue taught their people to ſweare by *Baal*, ſo now they wil ſweare by his Name, and account that manner of ſwearing by other gods to be accurſed. *Jer.12.16.*

The forme which God preſcribed to the old people doth euidently prooue the ſame: for he commaundeth them to ſweare, *The Lord liueth*, and not *Abraham, Iſaac, and Jacob liueth.* *Jer.4.2.*

Where to alſo belongeth that which God foretold to *Eſay* of the conſent of the people of the Old and Newe Teſtament, in the ſame religion, to witte, that it would come to paſſe, that euery knee ſhould be bowed before him, & *euery tongue ſhould confeſſe vnto him*, not to Saints, or other creatures. *Eſa.45.23.*

So the *Pſalmiſt* profeſſeth that he will not take the names of Idoles in his lippes, which if it be vnlawfull, much leſſe is it lawfull to ſweare by Saints. *Pſal.16.4.*

Yea the Lord threatneth by his Prophet deſtruction to them, who *ſweare by the ſinne of Samaria, and ſay,* *Amos.8.14.*

The Lord thy God liueth which is in Dan, and the way of Beersheba liueth, And in Zophonie: *I will destroy, saith the Lord, them that sweare by Malchom.*

Zeph.1.6.

Gen.42.15. An obiection preuented.

For whereas *Moses* writeth that *Ioseph* did sweare by the head & life of Pharaoh, that othe fel from him, when by long company with idolaters, he had learned some of their manners, and custome of speaking, and therefore is not to be followed: And then such kindes of speach are rather assseuerations, then othes, as, *This is as sure as Pharao doeth nowe trulie liue*, that is, most sure.

What a lawful othe is. 2.Cor.1.23.

2. Now why it is not lawfull to sweare by Saintes or creatures, it appeareth more plainely by the definition of an othe, which is, a calling vpon God, wherein a man desireth, that he beeing the onely beholder of the hart, would giue witnesse to the trueth, and punish the swearer, if he deceiue wittingly: whereupon such a reason may be framed: That honour which is onely due to God, is not to be giuen to any creature, but to sweare, which is to call God as the beholder of the heart to witnesse to a mans owne soule, the Scripture chalengeth onely to God: Therefore it is vnlawfull to sweare by creatures.

Ier.17.10. Mat.5.34. Iam.5.12.

And that an othe is a calling vpō god, appeareth both by the commaundement of God him selfe, who wil haue no man sweare but by his name, and by the examples of godly, who haue so sworne.

And it is such a calling vpon God, wherein he that sweareth desireth two things at the hands of God. First, that he wilbe a witnesse of those things which are affirmed or denyed vpon othe. Secondly, that he will be a reuenger, if hee deceiue wittingly: for ignorance excuseth him that sweareth from periurie.

For the first, that is, to giue witnesse to the trueth, it is required, that he which can doe it, be the beholder of the heart, and knowe all thinges: for otherwise howe can hee be a witnesse of those thinges, which he knoweth not, whereof hee doubteth, and him selfe is vncerten.

Esa.43.25.

For the latter, that is, that he may be able to punish him that swereth of subtilty, & set purpose to deceiue, he must

muſt be indued with ſuch power, whereby he can doe whatſoeuer he will, & will do whatſoeuer he threatneth in his worde: but neither the one honour nor the other agreeth to any creature, but onely to God: therefore it is not lawfull nor allowable to ſweare by creatures.

For ſo God chalengeth to him ſelfe alone the beholding of the heart, & power to puniſh the wicked: *The heart is deceitfull and wicked aboue all things, who can knowe it? The Lord ſearcheth the heart and trieth the reines, euen to giue euerie man according to his waies and according to the fruit of his workes.* *Jer.17.9.10.*

And Solomon: *Thou onely knoweſt the heart of all the Sonnes of men.* *1.King.8.39.*

Hereto may be added, that in the fourth Councill of *Carthage* we are forbidden to ſweare by creatures; the words are: *A clerke ſwearing by the creatures is moſt ſharplie to be rebuked, if he perſiſt in his vice, is to be excommunicated.* *Can.4. Can.16.*

Laſt of all it is not from the purpoſe that the Apoſtle witneſſeth, when he writeth, that men in their othes do appeale to an higher then them ſelues, & that God, becauſe he hath no greater then his ovvn glory did ſvveare by him ſelfe, vvhereof it followeth that he is then greatly diſhonoured, vvhen by manifeſt impiety vve ſet in his ſtead his holy ſeruants ſvvearing by them, becauſe by that meanes the glorie of the Godhead is ſet ouer vnto them. *Heb.6.13.16.*

Which being ſo, it is a manifeſt errour of the popiſh ſort, & a foule idolatry, when they confirme their othes by Saintes, againſt the worde of God, & to the diſhonour of them, who being vpon earth, them ſelues taught and did contrarie.

The Arg. *Of the true hallovving of the Sabbath.*

Queſtion.

103. What doth God require in the fourth commandement? 38 Lords day.

Anſwere.

Anſwere.

1. Firſt that the miniſtry of the Goſpell, and ſchooles be maintained: & that both vpon other daies, & eſpecially vpon holie daies, I doe diligently frequent the holy aſſemblies, heare the word of God attentiuely, vſe the Sacraments, and to the publike prayers ioyne alſo mine owne priuate, and according to mine ability beſtow ſomething vpon the poore: Secondly that in all my life I abſteine from wicked actions, yeelding vnto the Lorde, that by his ſpirit he may worke his good worke in me, & ſo that I begin that euerlaſting Sabbath or reſt in this life.

The Expoſition.

NOw followeth the fourth commandement in order, the expoſition whereof before I take in hand, the reader ſhall in few wordes be put in minde, of the difference of this commandement from the former, to wit, that in the firſt commandement, the inward worſhip of God is required, & that he alone will be ſerued & worſhipped of vs in Spirite & in truth: In the ſecond, commandement was giuen for the outward maner in ſeruing God, not by idoles or images, but as he hath preſcribed in his worde: In the third, how he will haue his name ſanctified of all men priuately and publikely, by inuocation, by confeſſion & by praiſe: But here is intreated of the Spirituall policie, & how the Lord him ſelfe in times paſt, that he might be ſerued & called vpon, and that his Law & his word might be heard, ordeined ſtanding times & places for the Church, & eſpecially the Sabbath day, that then eſpecially the people might bee admoniſhed and ſtirred vp to exerciſe the workes of pietie and charitie, the end of which commaundement, muſt at this day be earneſtly and reuerently obſerued of the Chriſtians.

The ſumme of the former commãdements.

The diuiſion.

Wherefore for the better teaching let vs bring vnto two heads, whatſoeuer belongeth vnto the expoſition of this commandement: The one ſhalbe the commãundement it ſelfe comprehended in theſe words: *Remember to keepe holy the Sabbath day, &c.* The other, the vſe of the commandement, that is, in what things the true hallowing of the Sabbath day doth yet conſiſt, that hauing vnderſtood this, euery man according to his calling

may

may exerciſe himſelfe therein, which ſhall be the Expoſition of the anſwer of the Catechiſme.

The commandement is elſe where expreſſed in fewer words: *Keepe the Sabbath day:* But not without cauſe doth the Lord ſpeake the ſame in more words: *Remember to keepe holy the day of Sabbath,* that is, of reſt (for it is an *Hebrue* word (ſignifying that he commandeth an earneſt matter, & ſuch a matter as had bin vſed euen frō the creation, & was by no meanes to be neglected, & that hee hateth nothing ſo much, as the forgetting of this commaundement. Secondly that he requireth a religious minde, without which whatſoeuer is outwardly performed in the externall worke is not accepted. The commandement. *Deut.* 20. 12. *Gen.* 2. 3.

And that it may not be any griefe vnto vs to ſanctifie the Sabbath, the Lord addeth that he dealeth moſt fauourably with vs, in graunting to vs ſixe whole dayes to be about our owne buſines, by the conſideration of which benefite, it is great reaſon that vve be ſtirred vp to obey him, becauſe he doth not intreat vs rigorouſlie, but as a father his owne children: for ſo he ſaith: *Sixe daies thou ſhalt labour, and doe all thy worke, &c.* Surely it were meete, that we ſhould be ſo diligent, & ſo ſpirituall, that we ſhould euery day come togither to heare the word of God, to call vpon his name, and to labour after an heauenly life, leauing all earthly affaires: but God thus prouided for our weakenes. God graunteth vnto vs ſixe daies.

Thirdly leaſt any man might thinke that he had well diſcharged his dutie, if at the leaſt he did abſteine from outward worke, God ſheweth the end of this reſt, ſaying: *But vpon the ſeuenth day ſhall be the Sabbath vnto the Lorde thy God:* namely that we may ſerue him, & not our ſelues; whereupon is gathered, that to giue our ſelues to pleaſures, to haunt tauernes and alehouſes, to runne to plaies, & to ſet out ſights vpon that day is not lawfull, becauſe it wholly belongeth, & ought to bee beſtowed vpon the ſeruice of God.

And that man might ſo much the more be pricked forvvard to ſanctifie the Sabbath, the Lorde ſetteth out him ſelfe for an example, as vvho hauing finiſhed the vvorke of heauen and earth, the ſea, & all that in them God ſetteth out himſelfe for an example.

are within the space of sixe daies, rested the seuenth day & blessed it, & sanctified it, that is, allotted it to the seruice of God: admonishing vs likewise of our duty, & signifying that it is moste reasonable & honest, that children should follow the example of their heauenly Father: & seeing God hath sanctified it for holy matters, it is good reason that we referre it wholly to serue and worship God, to praise & glorifie him more earnestly then vpon working daies.

The sanctifying of the seuenth day straightly cõmanded, and the breache thereof seuerely punished.

Last of all the tying to sanctifie the seuenth day belongeth to the ceremony proper to the Iewes, and to a part of that first training vp of the Church, & was indeed so straitly commanded, that he that was found to do any worke, did abide the punishment of death: for so the Law of God hath in Moses: *And thou, speake to the children of Israel saying: yet keepe my Sabbathes, for it is a signe betweene me and you*, throughout your generations, to know me to be the Lord who doe sanctifie you, *keepe therefore the Sabbathes, because it is an holy thing vnto you. Whosoeuer shall prophane it let him be put to death: for whosoeuer shall doe any worke therein, that soule shall be cut out from among his people.*

Exo. 31. 13, 14. *Ezek.* 18. 19.

The practise or execution of which sentence or law, you may see in the booke of *Numbers*: where he that gathered stickes vpon the Sabbath day, being brought to *Moses* & *Aaron* & the whole congregation first is put in ward, and afterward by the commandement of the Lord is brought forth, and stoned to death without the campe by the whole multitude.

Num. 15. 32, 33, 34.

Christiãs are deliuered frõ the rudimẽt of the Sabbath.

Now concerning Christians, they are deliuered from these rudiments by Christ; For whereas the Sabbath of the seuenth day was a figure putting the people of God in minde of their dutie, or of religion towards God, and of the benefit of God towards his people to be perfourmed by Christ, it was taken away togither with other ceremonies at the comming of Christ, by whome that was fulfilled, which they did signifie: For Christ is the truth, at whose presence all figures do vanish away, the body, at whose sight al shadowes are left: Wherupon the Apostle saith: *Let no man therefore condemne you for meate*

or

or drinke, or in respect of an holie daie or new moone or sabbathes, which are a shadow of things to come, but the bodie is Christ. Coloss. 2. 16. 17 Gal. 4. 10 2. Cor. 2. 16. Mat. 12. 1, 8.

For whereas the Iewes obiect, that the ten commaundements is a perpetuall Law, and the commaundement of the Sabbath is a part of the ten, and therefore not to be abolished, that wee doe not denie to be in some respect, namelie so farre forth as the ten commaundements are moral, but this letteth not, but that principle may stand and remaine, that the appertinences of the moral commaundements added onely for signification, were onely to be kept vntill the comming of the Messias. Such is that also which they say is written of the Sabbath: *that it is a perpetual couenaunt betweene god & the children of Israel, and a signe giuen vnto them for euer;* The answere is not hard; who denieth that the ceremonial Sabbath is perpetuall vntill the comming of Christ? Secondlie, the Sabbath is euerlasting in respect of the thing signified, (for so the *Hebrue* word *Hholam* is often taken in the Scriptures) which is a ceasing from sinne, and a rest vnto God: they obiect besides the vnchaungeableness of the Lawes made before Moses, amonge which the obseruation of the seuenth daie was one: but that is false of the ceremonies; for euen the ceremonies that were ordeined before Moses, because they were types of benefits by the Messias to come, were abolished at his appearing, as circumcision giuen to *Abraham*, & sacrifices commaunded to our first parents. Fourthly whereas they reply, that the lawes which God made before the fal, were not types of the benefits of the Messias, & doe bind al mankind; We must answere by a distinction, that this is a true proposition of the morall Lawes, the naturall knowledg whereof was imprinted in the minde of man in his creation, and not of the obseruation of the seauenth day, which after the fal in the Law of Moses was made a type of the benefits of the Messias, and therefore as other ceremonies, was subiect to chaunge at the comming of the Messias.

1. Obiect. 2. Obiect. Exod. 31, 13. Gen. 17. 7, 13 3. Obiect. 4. Obiect.

And least anie man should thinke that he is therefore not bound to serue God, because this ceremonial point

vvas

was aboliſhed by Chriſt, and weare not now tied to the the ſuperſtitious obſeruing of days: we muſt indeuour to vnderſtand that myſtery, which was ſhadowed out partly by obſeruing a certeine daie, partlie by this carnall reſt, which is a morall & perpetual part of the Sabbath, which belongeth not to ſome certeine time of the Church but to al the times of the Church & of the world, & therfore is at this daie commaunded vnto vs; & that is it whereof the queſtiō is asked in the Catechiſm what that is which god at this day doth require of his faithful ones, & Chriſtians, to the true ſanctifying of his Sabbath.

1.
A threefold miſterie.
The ſanctifying of the Sabbath day.

Now a three fold miſterie being in times paſt ſhadovved out by the ſanctifying of the Sabbath daie is at this daie to bee obſerued and thought on by vs for the hallowing thereof, as is taught in this anſvver: The one is, that this alvvaies hath beene', and is the vvill of God, that the Miniſterie of the Goſpell and Schooles ſhould be mainteined; vvhich is thus confirmed: if God in time paſt did ordeine a Sabbath, and for it a certeine day and place whereon the godly ſhould aſſemble together, and there ſerue God: from thence is gathered, out of all doubt, that god did then & therewithal eſtabliſh a Miniſterie, that is, did commaund, that there ſhould be ſome to teach & ſome to be taught: For the Miniſterie is nothing but an ordinary calling, whereof God or Chriſt is the author, neceſſarie for the Church in this vvorld, for the teaching of ſound doctrine, and for the adminſtration of the ſacraments, and diſcipline for manners, and for the certen, and euident profit of the church: vvhich miniſterie the meanes to mainteine & to eſtabliſh ſtandeth in this, both that the Magiſtrates conſider, vvhat God requireth of them, & that the Miniſters themſelues alſo doe rightly vnderſtand their duety, laſt of all, that the Church be vvell inſtructed, after what ſort it alſo is bound to ſanctifie the Lords Sabbath.

Eph. 4. 11. What the miniſterie is.

Tit. 1. 5. 2. *Tim.* 2. 2. *Numb.* 18. 20 2. *Chron.* 17. 7. 8.

Firſt therefore the godly Magiſtrate ſhall prouide, that by the common aduiſe and iudgement of the Elderſhip the Church may haue learned and able miniſters of the word, by whome the Goſpel may be purely taught vvho maie reprooue all abuſes, and for that ende

ſhall

shall minister vnto them liberall and honest stipendes, according to the commandement of the Lord, and the example of most godly kings, whose zeale and diligence is in this behalfe commended in the holy Scriptures, as *Iehosaphat*, *Iosias*, and *Hezekias*. 2. *King.* 23. 1. 1. *Cor.* 9. 11.

For that euen the most barbarous nations haue learned euen by nature, that vnto them who are set ouer the seruice of God, meanes must be assigned, whereof to maintaine them selues: as appeareth by the historie of *Genesis*, where Moses reporteth, that when there was a great famine in Egipt, and the Egyptians were driuen to sel their land for want of corne, that Ioseph the kings stewarde did not buy the priestes landes, because there was a portion allotted vnto them by Pharao: *And they did eate the ordinarie which Pharaoh gaue them, wherefore they solde not their landes.* Gen. 47. 22.

Then, forasmuch as Schooles and the ordeining of Colledges are things belonging to the ministerie, the Magistrate ought to make account, that the care of these also belongeth vnto him, wherein the youth from their tender age may be seasoned with humane sciences, and with the principles of religion, and may be prepared to learne Diuinitie, and the holy Scriptures, for the seruice of the Church in time to come, whensoeuer it shall neede them, especially there, where after the darkenesse of Idolatrie is scattered, and the abuses of poperie banished, the light of the Gospell hath shined againe. Schooles are appertinances of the ministerie.

And there want not examples of this order in the scriptures: for that there was ordained a Colledge of Prophets, appeareth by the historie of the Kings: where the children of the Prophets are said to haue come to Elizeus, and to haue tolde him, that Elias shoulde be taken away from him, and they are so called, to wit, children or sonnes of the Prophetes, because they were trained vp in Schooles, and instructed by the Prophets in the way of the Lorde, and in his commaundements. 2. *King.* 2. 5.

And Paul accounteth it a part of his cõmendation, that he was instructed at the feet of *Gamaliel*: & writing *Acts.* 22. 3.

to

2. Tim. 3. 15. to his ſcholler Timothie, But *continue thou*, ſaith he, *in thoſe things which thou haſt learned, and wherewith thou haſt bene put in truſt, knowing of whome thou haſt learned them: and that from a childe thou haſt knowen the holy Scriptures, which are able to make thee wiſe vnto ſaluation, through faith which is in Chriſt Jeſus.*

Whereupon becauſe of that notable and excellent fruite, wiſemen haue called Schooles, the ſeedeplots of the Church and common wealth, from whence in their time fitte and able men for the gouernment of the Church or common wealth may be brought abroad.

Eſay 49. 23. 2. Sam. 5. 1. Why Kings are called nourſing fathers of the Church.

And for no other cauſe, Kings and Magiſtrates haue giuen vnto them by the Prophet, the title of nurſing fathers of the Church, and ſhepheardes of the people, but becauſe the care of the miniſterie, and of the maintenance and promoting of Schooles, and that for the glorie of God, and ſaluation of their ſubiectes, doeth principallie lye vpon them, as the Deputies of God vpon earth.

2. Tim. 2. 2. Acts. 15. 21.

Therefore the magiſtrate ought diligently to thinke, that this belongeth to his office, and that this is his charge for the ſanctifying of the Sabbath day. And the duetie of miniſters ought to be, to commende the Miniſterie it ſelfe vnto the Magiſtrate, and to be carefull to ſet the Churches in order, to inſtruct the Church rightly of God and of his will, and as neceſſitie and occaſion ſhall require to teach euery one ſeuerally, to admoniſh publikely and priuately, and to be carefull for the amendment and ſaluation of all that be committed vnto them: then to adminiſter the Sacraments according to Gods inſtitution. Laſt of all, to vſe the key of the Goſpell, and of diſcipline without any reſpect of perſons, for that ende, for the which God hath ordained both.

Acts. 17. 2. 2. Tim. 4. 2. 1. Cor. 10. 16. and 11. 23.

Pſal. 27. 4. 5. Acts. 2. 42. What is ment by holy daies

And the duetie of the whole Church and of all Chriſtians is, both vpon other dayes, & eſpecially vpon holy dayes, diligently to reſort vnto the holy aſſemblies, to heare and learne the heauenly doctrine. And by holy dayes are vnderſtoode not ſuch as are dedicated vnto idoles, as vnder poperie: but principally the Lordes day.

for

for which many vnquiet ſpirites make an hurlie burlie euen at this day, complaining that the Chriſtian people are brought vp in Iewiſh ſuperſtition, becauſe they reteine ſome obſeruation of dayes: To whome we muſt anſwere, that ſeeing we may meditate of and praiſe the workes of God, aſwell vpon another day, as vpon the ſeuenth day, as in the beginning for a cauſe fitly ſeruing for thoſe firſt times, God appointed the ſeuenth day for the miniſterie, ſo afterward for a cauſe, fitly ſeruing the times of the appearing of the Meſſias, he did diſanull that Lawe, and left it free for his Church to make choiſe of other dayes: which for a probable cauſe, choſe the firſt day, vpon which fell the reſurrection of Chriſt, whereby the ſpirituall and euerlaſting Sabbath or reſt is begunne in vs.

Howe the Lords day came in place of the Sabbath concerning the morall vſe.

And that this chaunge was made by the Church in the verie times of the Apoſtles, it appeareth out of the firſt Epiſtle to the Corinthians, Chap. 16. verſe 2. *Euery firſt day of the weeke, let euery man put aſide by him ſelfe, and lay vp as God hath proſpered him.* And Reuelation 1. 10. *I was rauiſhed in Spirite on the Lordes day:* beſides, Actes 20. 7. *And on the firſt day of the weeke, when the diſciples were gathered together to breake bread, Paul diſputed, &c.* Therefore in that the Lordes day and certaine other dayes allotted for the hearing of Sermons, are ſtil reteined and obſerued, therein wee differ farre from the Iewes, and we doe nothing againſt the doctrine of the Apoſtle, forbidding in the Church difference of dayes. For the obſeruing of the Lordes day differeth from the Iewiſh Sabbath: firſt, in that it was not lawfull for the Iewes to omit or to change the Sabbath of the ſeuenth day, being a ceremoniall part of the ſeruice of God, by reaſon of the expreſſe commaundement of God. But the Chriſtian Church whether it allot the firſt day, or any other day for the Miniſterie, doeth it ſauing their libertie to doe otherwiſe, if there be probable cauſes, that is, without any opinion of neceſſitie, or Gods ſeruice.

The Lordes day began from the time of the Apoſtles.

Gal. 4. 10, 11. *Coloſ.* 2. 16. *Rom.* 14. 5. Wherein the obſeruation of the Lordes day and the Sabbath do differ.

Secondly, the olde ſabbath was a type or ſhadowe of thinges to be fulfilled in the New Teſtament by Chriſt, but

1.Cor.14.40. but in the Newe Testament that signification ceased, and there was regarde had onely of order and comelinesse, without which there can be no ministerie in the Church, or at the leastwise not well ordered. Therefore because the Iewes did as yet reteine the sabbath as a shadowe of spirituall thinges, and did so greatly dimme the glorie of Christ and light of the Gospell, the Apostle inveigheth against this vntowarde obseruing of dayes, and not against that lawfull choyse of dayes, which may serue for the peace of a Christian societie.

See Calv. in ep. p. 327. in fol. 50. Optandum, &c.

By holy dayes besides are meant those whereby is solemnized in the Church the memorie of the Natiuitie, or birth, of the resurrection & Ascension of Christ, of the sending of the holy Ghost vpon the Apostles, and if any other, as the day of the Circumcision be else where kept for the edifying of the Church, and especially the dayes of fasting and prayer, when the whole Church is vsually called together to humble themselues solemnely, and to make publike confession of their sinnes before God.

Ioel.1.14.

1. The duetie of the church in sanctifying the Sabbath to heare the worde.

Vpon such dayes, it is the duetie of the faithfull, first diligently to heare the worde of God, and to meditate of it when they haue heard it, after the example of the men of Berœa, whome the holy Ghost doeth therefore commend, because *they receiued the worde with all readinesse of minde, daily searching the Scriptures, whether those things were so*: and also neuer to forsake the holy assemblies, and so often as there is occasion offered to learne, and more and more to profite in the vnderstanding of the holy Scripture, constantly & continually to obserue the same.

2. The vse of the Sacraments. 1.Cor.11.33. Acts.20.7. Acts.2.46. Acts.17.11. Hebr.10.25.

Moreouer, to vse the Sacraments according to the Lords institution and cõmandement: for God wil haue, as true doctrine diligently to be heard, so the lawfull vse of the Sacraments to be seene in the publique assemblies of the Church: that so by these markes as it were the Church may be knowen and discerned from other sectes and people. Likewise that they may be an instrument, or exercise to stirre vp and maintaine godlinesse

and

and loue among vs. Last of all, that they may also serue for a publike profession of our faith and thankefulnesse towardes God, and may be a part of the publike seruice of God in the Church, for which endes especially the vse of them is meere to bee had on the Sabbath day.

Thirdly Christians ought to sanctifie the Sabbath day by adding to the publike prayers their owne prayers also, likewise confession and thanksgiuing and their prayers with the whole Church: for God hath commanded him selfe to be called vpon not onely priuately of euery one, but also publikely of the Church, both that he may thereby the more be glorified of vs, and that we our selues may the lesse doubt that we shall be heard of God, seeing God hath promised hearing, not onely to vs, but also to others, and to the whole Church praying for vs and with vs, as Christ also confirmeth the same by a peculiar promise: *I say vnto you, If two of you agree vpon earth, whatsoeuer they shall aske, shall be done vnto them of my Father which is in heauen: for where two or three are gathered in my Name, there am I in the middest of them.*

3. To call vpon God publikly. *Acts* 1.13,14. 1.*Tim.*2.1. 1.*Cor.*14.16. *Act* 4.24. *Acts*.1.14. *Matth.*18.19. *Psal.*22.23.

Fourthly, that Christians may rightly sanctifie the Sabbath day, they ought also according as they are able to bestowe somewhat vpon the poore, which the Lorde seemeth to haue commanded, when he saith: *Thou shalt not appeare in my sight emptie.* Also, *appeare not in the sight of Iehova emptie.* That this manner of sanctifying the Sabbath day was vsed in the Primitiue Church, is gathered out of the former Epistle to the Corinth. *Concerning the gathering for the Saints, as I haue ordeined in the Church of Galatia so doe ye also: Euery first day of the weeke let euery one of you put aside by him selfe, and lay vp as God hath prospered him, least when I come, then there be gathering.*

To bestowe almes. *Exod.*23.16. *Deut.*16.16. *Luke* 21.1.2. *Rom.*15.25. 1.*Cor.*16.1.

And least any man might pretend pouertie, as if the rich were onely commaunded to helpe the poore, the *Catechist* meeteth with this out of the Apostle, teaching that euery man must contribute according as he is able, & declaring that the Lord doth more respect the mind, and readie will to giue, then the gift it selfe: for so saith the

2.Cor.8.12. Luke 21.1. the Apoſtle: *If there be firſt a readie minde a man is accepted according to that he hath, and not according to that he hath not:* and the iudgement of Chriſt is knowen concerning the poore widowe caſting into the treaſurie onely two mites: *Verily, I ſay vnto you, this poore widowe hath caſt in more then they all.*

2. The ſecond myſterie of ſanctifying the ſabbath day, lyeth in that, that the Lorde woulde the[illegible]ue the Iewes reſt from all their worke, that they might keepe holy that day vnto the Lord: for by this was reſembled ſome greater and more excellent matter.

Sinnes are our owne works. For the Lorde commanding them to reſt from their labour, would ſignifie that by nature they were corrupt and prone to all vice: and that therefore he commanded this reſt and ceaſing from worke to all the people and to the whole Church, that vpon that day eſpecially being free from all wicked actions, they might ſuffer him to worke his owne worke in them by his holy ſpirite, to regenerate them vnto newneſſe of life, and to ſanctifie them, that they might be made conformable vnto their God, which the Apoſtle witneſſeth that we doe attaine in Chriſt, when he ſaith that we haue the verie ſubſtance and bodie of thoſe thinges that were vnder the Lawe.

Regeneration and the fruite thereof is the worke of God by his ſpirit. Coloſſ.2.17.

This proportion betwe ene the ſigne, that is, the outwarde and carnall reſt, and the thing it ſelfe, to wit, the ſanctification, which conſiſteth of mortifying their owne will, the Lorde him ſelfe declareth and layeth open in his Lawe: *Keepe my Sabbaths, for it is a ſigne betweene me and you throughout your generations, to knowe me to be Iehova that ſanctifie you.*

Exod.31.13.

Ezek.20.12. And in another place: *And I gaue vnto them my Sabbaths, that they might be a ſigne betweene me and them, that they might knowe that I am Jehova, who ſanctifie them.*

Numb.15.32. The puniſhment of breaking the Sabbath. Hereupon eſpecially in reſpect of this myſterie, the Lorde did not more ſtraightly require the obedience, nor more ſeuerely puniſh the tranſgreſſion of any commaundement, in ſo much that he commaunded him to be put to death who gathered ſtickes on the ſabbath day, and when he will ſignifie that all religion is ouer-

turned,

turned, hee complaineth that his *Sabbaths* are defiled, broken, not kept, not sanctified, as if this seruice beeing left vndone, there remained nothing, wherein he could be honoured. *Ezek.20.13.*

As on the other side to them that did sanctifie his Sabbath, he promiseth his blessing: *If thou turne away thy foot from the Sabbath, from doing thy will on mine holy day, and shalt call the Sabbath a delight, to consecrate it as glorious to the Lord, &c. Then shalt thou delight in the Lord, and I will cause thee to mount vpon the high places of the earth, and feed thee with the heritage of Iaakob thy Father: for the mouth of the Lord hath spoken it.* Therefore the second ende of the Sabbath is also at this day earnestly to be inforced, and so much the more, by how much the more light, & grace, & giftes of the holy Ghost, wee haue receiued of God in Christ, who doth now no lesse seuerely hate and will punish the profaning of his Sabbath, then in times past he did auenge the same vpon his people. The reward of keping the Sabbath. *Esa.58.13.*

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Last of all because regeneration is not content vvith one day, but is required throughout the whole course of our life, vntill beeing altogither dead vnto our selues, we be filled with the life of God, there was shadowed moreouer by that outward rest, commanded in the Sabbath, that perfite and euerlasting Sabbath, begunne indeed by vs in this life, but to be finished in another life, wherein we atteine, not onely perfite deliuerance from sinnes, but also do finde refreshing from al our labours, trauailes and afflictions: so many, I meane, as doe here begin it earnestly and without giuing ouer. 3 The third end of sanctifying the Sabbath.

To this Sabbath it is like that *Esay* hath relation, when he saith: *And from moneth to moneth, and from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord:* And the Apostle to the *Hebrewes*, when he maketh another rest to remaine for the people of God, beside that rest, wherein *Iosua* had placed them, and exhorteth them to studie to enter *into that rest*: And that is, that euerlasting rest, wherein the course of this life being ceased, we begin to liue vnto God, as God on the seauenth day rested from all those his works, that is, from creating of the world. *Esa.66.23.* *Heb.4.8.*

Wherefore let vs also indeauour, seeing the worlde and hypocrites profane the Sabbath day, & when they should heare godly sermons, and appeare in the assemblie of the faithfull, do their own ordinary vvorks, others make holiday to Godvvard, but vvorke hard for the deuill, by quaffing, banketting, & bravvling: others do vvickedly scorne & scoffe at religion, & all vvorshippe of God: that so much the more and vvith greater care, vve may in this our mortall bodie, sanctifie an acceptable & pleasant Sabbath vnto our God, that at the last vve may inioy the great Sabbath and that euerlasting rest, into vvhich that true Iosua our Lord Iesus Christ shall bring vs, to vvhome is due all praise honour and glorie for euermore.

The false doctrine.

1 Zwencfeld. AGainst the sanctifying of the Sabbath day do offend. 1. the *Zwencfeldians*, who thinke that the vse of the ministerie and of the preaching of the Gospell, is a thing superfluous in the Church, beeing wholly set vpon their speculations and reuelations contrarie to the commandement of God and the doctrine and example of Christ, the Apostles, and the primitiue Church, by whome certeine daies dedicated to the preaching and hearing of the worde of God, were diligently and carefully kept. Secondly if wee examine the order and ceremonies of the *Romanistes* according to this Ecclesiasticall policie, it shall appeare that they are farre wide, both for that in seruing God they are occupied about so many ceremonies, & so diuerse superstitions, and so grosse idolatrie: and for that they doe wholly abolish the true vse of sanctifying the Sabbath daie, in steed of the word of God, beguiling the people with their owne dreames and with humane Philosophy, in so much that if they knowe any man to teach the Gospell purely and to preach Christ, they doe not onely not suffer him, but doe moste cruelly either cast him out, or make him away. Moreouer of that Spirituall truth whereof the outward Sabbath was a figure, they haue retained nothing: because trusting to their owne free will, they refuse to giue the honour of regeneration, (before wee can be fruitfull in good workes) to the Spirit of Christ alone, whereby it commeth to passe that no mā ought to merueile if they liue not according to the Spirit, but according to the flesh, which whosoeuer doe (saith Paul) shall not be heires of the kingdome of God.

2 *Ioh.7.10. Act.18.21.*

Rom.8.2. Gal.5.19.

The Arg. That they are to be honoured, whome the Lord hath set ouer vs, and both to be obeyed and thankefully to be requited.

Que-

Question.

104. What doth the Lord inioyne vs in the fift commaundement? 39. Lordes day.

Answere.

That we performe vnto our parents, & euen to all that are set ouer vs due honour, loue, and fidelitie, and doe submit our selues to their faithfull precepts and chastisements with that obedience that is meete. Secondly, that we patiently beare with their faults, and manners, alwaies hauing in remembrance, that God will lead and rule vs by their hand.

The Exposition.

HAuing ended the exposition of the first table of the ten Commaundements, now follow the fixe Lawes of the second table, the obedience whereof doth as well belong to God, as the obedience of the first table: but the works immediately doe respect men: The Summe of them and the rule whereby to vnderstand them, Christ him selfe hath comprised in his this word: *Thou shalt loue thy neighbour as thy selfe.* Mat. 22. 37.

In this second table the commaundement of honouring parents hath the first place, whereof there are two parts, a commaundement, and a promise. In the commaundement first is obserued who are designed by the names of Father & Mother: Secondly in what dueties this honour consisteth which we owe vnto our parents, to which the Lord hath cõmaunded vs to giue vnto thẽ: where it is to be marked, that the word *honour*, & not *loue* or *feare* is very wisely vsed in the Law, although our Parents must also be greatly loued & feared. for he that loueth doth not alwaies reuerence & honour, and he that feareth doth not alwaies loue: but whomsoeuer a man honoureth from his heart, him he doth both feare and loue.

First therefore there is none of vs, if he be but indued with reason, that doth not vnderstande who is meante by the name of Father, to wit he, who hath begotten vs, from whome next after God we haue receiued life, by whose meanes according to the Law of nature ordeined by God, & by him stil mainteined and gouerned we haue

receiued our beeing and our liuing.

Why god did ſeuerally mẽtion the Mother.

Likewiſe muſt we thinke of the Mother: for the birth of man commeth from both the parents, the begetter, & the bringer forth: whome notwithout cauſe God doth diſtinctly and ſeuerally mention, and commaundeth the children to haue her in equall honor with their Father, hauing regard to the weakenes of the woman kind, and foreſeeing that many diſobedient and rebellious children, would therefore thinke that they ought leſſe obedience to their Mother, becauſe the Father is the heade as well of her as of the whole familie, to whome ſhe alſo is ſubiect and bound to obey according to the Law of God, and therefore ſetting it at nought if their Mother commaund any thing, if ſhe require any duetie, if ſhe lay any charge vpon them, which drawing backe from obedience the Lord meant to cut off by ſaying: *Honour thy father and thy Mother.*

Gen. 3. 16.
1. *Pet.* 3. 5.
Gen. 18. 13.

Hereupon ſaith Solomon: *My ſonne heare thy fathers inſtruction, and forſake not thy Mothers inſtruction: for they ſhalbe as a comely ornament vnto thine heade, and as chaines vnto thy necke.*

Prou. 1. 8, 9.

And Eccleſiaſticus: *He that honoureth his father, is purged from ſinne, and he that giueth glorie to his Mother, is like vnto him, that gathereth treaſure. Hee that feareth the Lord will honour, and ſerue as Lords them that haue begotten him.*

Eccleſ. 3. 3, 3, 5.

And againe: *Honour thy father with all thine heart, and forget not the paines of thy Mother, remember that thou were borne of them: for what wilt thou rende vnto them, like as they haue done for thee.*

Eccleſ. 7. 27.

Who are beſide-ment by the name of Father and Mother.

Moreouer by the name of Father & Mother are vnderſtood not onely parents, but alſo all that are ſet ouer vs: for, becauſe the authoritie of parents is firſt of al, and the moſt auncient degree of excellencie in mankinde, therfore God intẽded to cõmend vnto vs firſt the honor of them, next vnder their name of all our ſuperiours.

Therefore vnder their name are comprehended alſo Gardianes, to whom the wardſhip of children after the death of their parents is committed as to their ſucceſſours: alſo Magiſtrates, Miniſters of the word, teachers, ſchoolemaſters, who are parents not of the bodie but of

4 King. 5. 13.
2. *King.* 6 21.
1. *Cor.* 4. 15.
4 *King.* 2. 12.
4. *King.* 13. 14.
Coloſ. 3. 22.

the

the minde, aged and gray headed men hauing experience of many things, who are able to helpe vs with their counsell and wisdome: to conclude, Masters, whome we serue, all whome of what state soeuer we be, God chargeth vs in this commaundement to yeelde due honour vnto.

For considering that the Law of God is the most perfite and absolute rule of life, wherein nothing can be wãting, by taking a part for the whole, it doth vnder one kinde conteine obedience to all superiours, that by this meanes God may apply him selfe to our infirmitie, who are not capable of more perfite doctrine.

Which beeing so, the next thing is that we be taught, what to honour Father and Mother doth signifie, and wherein this honour consisteth, and about what dueties it is occupied: which in few words and very wel is described in the *Catechisme*, & may be reduced to 3. principall heads: 1. to obedience which children owe to their faithfull & godly commandements: 2. to fidelitie, that is, that they doe not cast of the care of them beeing poore, but recompense vnto them againe the reward of their bringing vp. 3. To loue, that is, that they beare with their faults and manners, and by a godly kinde of indulgence winke at the lothsomnes and scapes of old age.

2 Wherein the honour due vnto parents consisteth.

And first for the point of Obedience, it presupposeth honour & reuerence, which is declared by outward gestures, as vncouering the head, bowing the knee, & other ceremonies, which belong to honestie and ciuilitie of manners; and it groweth of a syncere affection, and such a one, as goeth togither with the deed, wherof the Lord speaketh in *Malachie*, vpbraiding the Iewes with their vnthankfulnes, drawing an argument from the godly affection of ingenuous children: *A sonne honoureth his father, and a seruant his master: If I be a father, where is mine honour? If I be a master, where is my feare?*

Wherein the obedience of children to parents consisteth.

Mal. 1 6.

Of this part of obedience, thus teacheth the Apostle to the Ephes. *Children obey your parents in the Lord, for that is iust: Honour thy father and thy mother (which is the first commaundement with promise) that thou maiest haue long life vpon earth:* where two things are to be obserued out of

Eph. 6. 1, 2. Col. 3 20. Prou. 1. 8.

Paul: one, that it is the will of God, that children should obey their parents, the other, how farre they must obey them, to wit, in the Lord, so that if they commaund any thing, which is against the word of God, then the counsell of the holy Ghost is to be folowed, which commaundeth to *obey God, rather then men*: the latter is noted in the Catechisme by the name of *faithfull precepts*, that is, such as are grounded vpon the word of God, & belong to the saluation of their children.

Act. 4.19.
How far parents are to be obeyed.

Secondly, children must obey not onely the doctrine & admonitions of their Parents, but also their chastisements, and if at any time they goe out of square, and by life, maners, disobediēce or other grieuous sinnes offend them, willingly and not grudgingly submit themselues to their correction and discipline according to the greatnes of the fault: they may not stomake, nor murmure against them, much lesse giue euil language & curse them: For such seueritie is exercised by parentes vpon their children, not for their destruction, but rather for their saluation: neither is it an argument of hatred, but rather a most certen triall of fatherly loue & affection towards them.

It is the duty of children to obey both the admonitions & chastisements of their fathers.

For they are not to be accoūted true parents & praise worthy, who cast off the care of their children, & neither teach nor chastise them themselues, nor commit them to other to be taught and to be corrected, but rather worthie of all dispraise, and vnworthie of this title and honour of parents: as who by this their dissolute negligence doe grieuously sinne, both against God by whom they are aduanced into this place, & against their children and euen against themselues, because for the most part the punishment of neglecting instruction and chastisement, falleth onely vpon their owne heade: which negligence in parents was detested of the very heathē: wherefore *Solon* the Athenian Lawmaker made a Law, that children should not susteine that father, by vvhome they had beene taught no Art.

Who are to be accounted true Parents, & who not.

Plut. in Sol.

Wherfore thus we must make reckoning, that as it is the dutie of children to obey their parents in the Lord: so likewise parents are bound, first to bring vp, & nourish

their

their children; ſecondly to teach them both at home & in ſchooles. Thirdly to chaſtiſe them, & earneſtly to reproue their ſinnes.

Concerning their inſtruction, thus ſpeaketh the Lord himſelfe in the Law: *And let theſe words which I command thee this day bee in thine heart, & beate them into thy children, and ſpeake of them when thou ſitteſt in thine houſe, and when thou goeſt vpon the way, &c.* That chaſtiſement is as neceſſarie for children as inſtruction. Prou. 23.9. Prou. 13.14.

And *Solomon: If thou inſtruct a young man in his way, he will continue therein, when he is old.*

Concerning the chaſtiſment thus he ſaith: *He that withholdeth his rod, hateth his childe: but he that loueth him, correcteth him betimes.*

Alſo: *Chaſtiſe thy ſonne while there is hope: but ſinde not in thine heart to ſlay him.*

And againe: *Withholde not correction from a childe: if thou ſmite him with the rod, he ſhall not die: Smite him therefore with the rodde, and thou ſhalt deliuer his ſoule from hell.* Prou. 23.13. Prou. 3.12.

To the *Hebrues: For what ſonne is there, whome the father chaſtiſeth not?* Heb. 12.7.

There is remembred in the Scripture the moſt heauie end of *Heli*, a Iudge in Iſrael, becauſe winking at the complaints of all the people, for the ſinnes of both his ſonnes; fornication & theft, and not rebuking them ſharpely enough according to the hainouſnes of the faulr, he vſed onely theſe gentle wordes, *Wherefore doe you ſuch bad things as I heare of all the people? Doe not ſo my ſonnes, it is no good report which I heare of you, that you make the people of God to tranſgreſſe.* for his ſonnes being ſlaine in the battell againſt the *Philiſtims*, & hearing tidinges of the taking of the Arke, ſuddenly falling backewarde from his ſeate, he brake his neck and died. The puniſhmets of neglecting inſtruction. 1. Sam 2.24. 1. Sam. 4.18.

And theſe duties of *parents* towardes their children, the ſame *Paul* doth excellently deſcribe to the *Epheſians*. *And yee fathers prouoke not your children to wrath, but bring them vp in inſtruction and information of the Lorde:* requiring three duties. Firſt, moderate ſeueritie in correcting them, that they be not diſcouraged, as he ſaith in another place. Secondlie, educatiō or bringing vp: vnder

which he cõprehendeth both those things that belõg to food and raiment, and also to learn those things whereby themselues being waxen stronger may be able to get their owne liuing, and if neede be, to doe for their parents as they haue done for them, as are liberal artes or handicrafts, according to euery ones capacitie and disposition. For children must betimes be accustomed to labour, while they may be bended and constrained, least through too much loue and sweetnesse of idlenesse & slouthfulnesse, they doe afterwarde apply their minde to euil artes, to theft and robberie, wherby they set both vpon them selues and their parents a brande of reproch, that neuer can be put out, and at length doe most miserably die in their wickednesse. Thirdly he requireth bringing vp in the instruction and information of the Lord and that straight from their childhood: for these sayinges, spoken by prophane men are most true, and haue place here also:

Horat. Virgil.

The first tang of a new vessell will long be reteyned. And *---This it is if a childe get a custome.*

Effects of this godlie instruction, and examples of the faithful who haue obeyed their parents in the Lord wee haue verie manie in the holie scriptures, amonge which these are far the cheife. 1. Isaac the onelie sonne of Abraham, who obeyed his father euen when he went about to offer him in sacrifice. Then did the most holie Patriarcke finde the fruit of his instruction which he had bestowed vpon his onelie sonne, as the Lord had said he would surelie doe. *This I knowe* (saith the Lord) *that he will commaunde his housho'd and his sonnes after him, that they keepe the waie of the Lord to doe righteousnesse and iudgement that the Lord maie bring vpon Abraham that he hath spoken vnto him.*

The effects & examples of godly instruction.

Gen. 22. 10.

Gen. 18. 19.

Secondly the familie of the Rechabites, who beeing charged by their father Ionadab, that they should drink no wine neither they nor their sonnes for euer, neither build house nor sow seed, nor plant vineyard, were more careful of nothing, then in al points to shew themselues obediẽt to their father, insomuch that for this very cause

The obedience of the Rechabites.

word

word was brought vnto them from God by the Prophet: *Thus saith the Lord of hostes the God of Israel: Because you haue obeied the commandement of Ionadab your father, and kept all his precepts, and done according to all that he hath commanded you. Therefore thus saith the Lord of hostes the God of Israel: Ionadab the sonne of Rechab shall not want a man to stand before me for euer.* Jer. 35. 6. 7. Jer. 35. 18.

What shall I speake of our Sauiour Christ, the moste perfite example of obedience, of whom thus saith Luke. *And he went downe with them and came to Nazareth, & was subiect vnto them, to wit, to Marie and Joseph.* Luk. 2. 51.

Moreouer children are not onely commanded to obey their parents, and so to honour them by their obedience, but also to perfourme vnto them due fidelitie, and to make recompence for their nourishing, that is, if they be poore, to feede them, if they be weake to minister vnto them: for there is nothing more iust then this kinde of dutie, & that so much the more, because they that doe so, followe the guiding of nature, which commandeth to requite one good turne for another, which also nature hath imprinted in certaine bruit beastes, as the storkes, which in Hebrue *Chasidoth*, that is, bountifull, they will haue to be so called, because they feede their parents being old in their nestes. C. Plin. lib. 10. cap. 23.

Howbeit, the Apostle sheweth more gravely & more certenly, what recompense children ought to make vnto their parents and how to make of them & to cherish them: For so writing to Timothie, he saith: *And if anie widowe haue children or nephewes, Let them learne first to shew godlines toward their owne house, & to recompense their parents, for this is an honest thing & acceptable before God.* 1. Tim. 5. 4.

Of this dutie one example shall serue, that is, of Ioseph, the best sonne & moste thankefull to his parent, sending for him and his household into Egypt, to relieue his need & so to make him recompense. Gen. 45. 9.

Last of all this honour also do children owe vnto their parents, patientlie to beare with their faultes, infirmities & manners, and be not offended because they are froward & hard to please, but with constant loue and good wil to reuerence them being old & crooked, as Solomon

It is the duty of children to beare with their fathers infirmities.

lomon admoniſheth: *Obey thy father who begate thee, and deſpiſe not thy mother when ſhe is old:* And Eccleſiaſticus: *Doe not ſcorne at thy fathers ſcares for it is no honour for thee my ſonne: cheriſh thy father in his old age & grieue him not ſo long as he liueth: beare with him if he waxe a child againe, & deſpiſe him not becauſe thou art more luſtie.*

Gen.9.23. So *Sem* & *Iaphet* had regard of modeſtie & baſhfulnes in their father *Noah*, when vngodly *Cham* did wickedly deride him: and *Ionathan* did moſt patiently beare with the wrathfulnes & vitious affections of his father *Saul:* To conclude, king *Solomon* did not onely not deſpiſe his mother *Bathſeba* when ſhee came vnto him: but willed her alſo to ſit at his right hand.

1.Sam.19 3,4. 1.King.2.19.

The duties of inferiours to their ſuperiours.

And that which hath bin ſpoken of the duty of childrē toward their parents, muſt be vnderſtood alſo of other inferiours, & of their dutifulnes to their ſuperiours, as of the dutie, honour, reuerence & thankefulnes of pupils toward their tutors or gardians, of ſubiects toward the Magiſtrates, of the Church towarde her miniſters, of ſchollers toward their maſters, of ſeruants toward their Lords.

The reaſon.

For God is the authour of ciuile order, & therefore we muſt ſo account, that by them whome he hath ſet ouer vs, he will as it were lead vs by the hand, & gouerne vs: & therefore that it were wickedly done to ſtande againſt them, & to ſhake of their yoke, & not to be content to abide it.

Rom.13.1,2,5. Whereupon ſaith the *Apoſtle: Let euery ſoule be ſubiect to the higher powers, for there is no power but of God: & the powers that are, are ordeined of God: therefore whoſoeuer reſiſteth power reſiſteth the ordinance of God:* And a litle after: *Wherefore we muſt needs be ſubiect, not onely for wrath, but euen for conſcience ſake.*

1.Tim.6.1. To Timothie, *Whatſoeuer ſeruants are vnder the yoke, let them account their maſters worthy all honour, that the Name and doctrine of God be not euill ſpoken of.*

Heb.13.17. To the *Hebrues: Obey them that haue the ouerſight of you, and ſubmit your ſelues, for they watch for your ſoules.*

3. There is added moreouer to the expreſſe cōmandement of God a moſt ſweet promiſe & that ſpecall and proper

proper to this commaundement: *that thy daies maie be long in the land which the Lord thy God giueth thee.* 1. that we might hereby the rather be pricked forward to that obedience whereunto men are thrust forward by the very instinct of nature and so by degrees might be drawen on to other dueties, as those that we owe to Magistrates and other superiours, whereunto men hardly frame them selues 2. that this promise might be as it were a signe of the couenāt of God: for mentiō is made of that land, which the lord gaue as a sacrament of his couenāt. The promise

Eph. 6. 3. Psal. 24. 1. Mat 5. 5. 1. Cor. 11. 30. 31. Esa. 57. 1.

And least anie man might thinke that this promise belongeth onely to the Iewes, the holy ghost in Paul stretcheth it farther; *that it may goe well with thee and that thou maiest liue long vpon earth:* where he meaneth anie land, because the whole earth is blessed vnto the faithfull,& therein he promiseth a temporall blessing.

Which promise not vvithstanding is so to be vnderstoode, that it is alwaies so farre forth fulfilled, as the Lord him selfe seeth it to be expedient for his obedient children: for often times it is good for vs that the Lorde soone take vs hence, 1. Least we be be corrupted vvith other men if vve liue here anie longer, 2. that vve may not feele the present miseries and calamities which he knoweth doe hang ouer vs, and be ouerborne by them among other men.

Nowe as the Lorde promiseth good and prosperous things to dutifull & obedient children, so elsewhere he threatneth the contrary to those that are vnthankefull: for they shall be punished of God both in this life, if not by sudden death, yet surely with infamie, with diuerse sorrowes and torments, as *Salomon* teacheth: *He that curseth his father or his mother, his candell shall be put out in obscure darkneße:* and in the life to come, because God pronounceth him accursed that accurseth his father or his mother.

Prou. 20. 26. Exod. 21. 17. Mat. 27. 16.

So *Absalom* dyed a shamefull death because he had driuen his father out of his kingdome: and *Cham* vvas punished for mocking his father: *Cursed (saith Noah) be Canaan, a seruant of seruants shall be vnto his brethren.*

2. Sam. 18. 19 Gen. 9. 25.

The punnishment of rebellious children.

So the children that had despised the Prophet *Eli-*

zeus

2. King. 2. 24. zeus, crying vnto him, *Balde head, bald head*, were pitifully torne in pieces by beares.

Last of all by the ciuile lawes of the Iewes, death was appointed for them who curled their father or their mother, or who were vnthankefull, & disobedient: example of which iudgement the Lorde in Deuter. commandeth to be shewed vpon such children. Deut. 21. 18.

The false doctrine.

AGainst the fift commandement doe offende first the Romish Priests, & especially the Pope himselfe, while they doe not onely exempt themselues from obedience to the Magistrate, but also doe exercise Lordship ouer Kings and Emperours, contrary to the doctrine of Christ, and of the Apostle. Mat. 20. 25, 26. *For you know* (saith hee) *that the Kings of the nations haue rule ouer them, but it shall not be so among you*: but here he saith, *Let euery soule be subiect to the higher powers*. which place *Chrysostome* expounding, writeth thus: *That these things are commanded to all, to Priestes also and Monkes, and not to secular men alone. the Apostle declareth in the very entrance, when he saith, Let euery soule be subiect to the higher powers: although he be an Apostle, although he be an Euangelist, although he be a Prophet, or any other: for subiection doth not hinder the seruice of God*: But they doe followe the boldnes of Scribes and Pharises, against whom Christ inueigheth, saying: *Wherefore doe you transgresse the commaundement of God by your traditions? For God commaunded, saying, Honour thy father and thy mother, and he that curseth his father or his mother shall dye the death: But ye say, whosoeuer shall say to his father, or his mother by the gift that is offered by me, thou mayest haue profit, though he honour not his father or his mother, shall be free: thus haue ye made voide the commandement of God by your traditions.* Rom. 13. 1. Ad Roman. hom. 23. Mat. 15. 3, 4, 5, 6.

The Arg. *Of auoiding manslaughter, and howe many waies it is committed in the sight of God, the ende whereof is, that the safetie of euery one ought to be commended to euerie one.*

Question.

40 Lords day. 105. What doeth God require in the fift commandement?

Answere.

That neither by thought, nor by worde, nor by gesture, much lesse by deede, either by my selfe, or by any other, I doe reuile, or hate, or hurt, or slay my neighbour: but cast away all desire of reuenge. Moreouer that I hurt not my selfe, nor wittingly

tingly cast my selfe into any daunger. And therefore also that murders might be avoided, he hath armed the Magistrate with the sworde.

The Exposition.

IN this answere is first declared, that God doeth forbid all manslaughter, that is, whether a man kill his neighbour or him selfe, whether he doeth it by him selfe, or by another. Secondly, that euen to that ende that murders might be avoided, the Magistrate is armed with the sworde, and that the right and authoritie of the sworde belongeth to him.

That God forbiddeth manslaughter in this Lawe is thus shewed. God forbiddeth, that neither by thought, nor by worde, nor by gesture, we kil any man: and therfore we must beleeue that he doeth much more forbid vs by deede, and actually to commit it.

And first because before manslaughter be committed, it must first be conceiued & purposed in the minde, wee are taught out of the worde of God, that he that doeth but purpose, that is, hauing conceiued in his minde such a mischiefe against his neighbour doeth allowe it, is before God alreadie guiltie of manslaughter, and is a very manslayer: for so saith Christ, *From the heart come euill thoughtes and murders.* But God looketh to the heart, which he will haue to be pure, and inflamed with the loue of our neighbour, and therein he differeth from earthly Iudges, who iudge of the deede and looke to the handes: but he beholdeth the heart.

1. By thought. *Matth. 15. 19.*

Secondly, he that by wordes and by his tongue doeth reprochfully hurt his neighbour, he is also guiltie of this sinne before the Maiestie of God, as Christ also expoundeth it against the corruption of the Phariseis: *Whosoeuer shall say vnto his brother Raca, shall be worthie to be punished by a counsell: and whosoeuer shall say foole, shall be worthie to be punished with hell fire:* in which sense also he that backebiteth his neighbour breaketh this Lawe, because a backebiter killeth three as it were with one stroke, him selfe, and him that trusteth him, and him whome he hurteth by his backebiting, and therefore the Prophet denyeth that he shall dwell in the holy mountaine,

2. By wordes. *Matth. 5. 22. 2. Sam. 16. 9, 10.*

Psal. 15. 3.

taine, that backebiteth with his tongue.

3. By gestures. Moreouer God forbiddeth gesture, or a soure countenance wherewith a man beholdeth his neighbour and threatneth him, as Cain looked vpon his brother Abel, to whome the Lord saith: *Wherefore is thy countenance cast downe?*

4. By desire of reuenge. *Mat.5.39. Rom.12.9.* Lastly all desire of reuenge, when men of their owne head are caryed violently to reuenge an iniurie done vnto them, against which Christ saith: *But I say vnto you, resist not evill.* And Paul, *Not avenging your selues beloued, but giuing place vnto wrath.*

5. By deedes and howe many wayes. Nowe if the Lorde account euery one of these to be manslaughter without doing any harme, much more must he detest the deede or murder it selfe: whether we doe it by our selues, or commit it by another, which may be done three manner of wayes. 1. By secrete consent, or not expressed, as if a man take a delight in seeing harme done to his neighbour, and doe not hinder it, if he be able. 2. By counsaile: as when Saul by keeping their garments that stoned Steuen, did openly declare him selfe to allowe that murder, wherevpon Luke saith: *And Saul consented to his death:* and as that multitude did, which cryed out against Christ, *Let him be crucified, let him be crucified.* *Act.7.58. and 8.1. Matth.28. 22,23.*

Thirdly by commaunding and willing, as was that hainous sinne of Dauid against Vrias, who although he were slaine in the battell, yet is pronounced by God to haue bene slaine by the hand of Dauid: for so saith the Prophete, *Thou hast smitten Vrias the Chittite with the sworde, that thou mightest take his wife to be thy wife, & thou hast slaine him by the sword of the Ammonites.* Also as when Iezebel the wife of Ahab, by hiring false witnesse against Naboth the Iezreelite, *commaundeth him to be stoned till he die*, that by that meanes her husband may enioy the inheritance of his vineyarde. *2.Sam.12.19. 1.King.21.10.*

And here is not onely a prohibition that no man kill another, but also that no man hurt him selfe, or wittingly cast him selfe into any daunger: for so God him selfe speaketh, *For surely I will require your blood wherein your liues are, at the hand of euery beast will I require it, and at* *Gen.9.5,6.*

the

the hande of a man himselfe, and at the hand of a mans brother will I require the life of a man: and he addeth a reason, because man was created to the image and likenes of God.

Hereupon it is rightly gathered: He that killeth himselfe, killeth a man: If then it be not lawfull to kill a man, but by the authoritie of God, then neither may a man kill himselfe, but by the commaundement of God, and by the secret motion of the holy Ghost, as we reade that Samson did: for in as much as life is the gift of God, it can not be desperatly cast away without a great sinne: then he that killeth himselfe doeth iniurie to mankinde, and to the common societie of men: for he taketh a citizen out of the common wealth: and if the Lawe forbid to kill his neighbour, much more doeth it forbid him to kill himselfe: for that which thou mayest not do to another man, thou mayest not do to thy selfe, because the rule of charitie is to be taken from that loue, wherewith we loue our selues. *August. lib. 1. de Civ. dei cap. 20. 21.* *Judg. 16. 29.*

Then there is ingraffed in euery one by nature a certaine loue, to desire the maintenance and preseruation of his owne life, which when Satan knew, going about to perswade God, to make triall of his faithfull seruant *Iob*, and to prooue his constancie by afflicting him in his bodie: *all things* (saith he) *a man will giue for his life, and for his skinne*, signifying that this affection was setled in the nature of man, to account his owne life more deere then all goods: Therefore it is not lawfull for a man to kill himselfe, because God hateth, and detesteth al that are voide of loue. *Iob. 2. 4.* *Rom. 1. 31.* *2. Tim. 3. 3.*

Therefore they also offend against this commuandement, who kill vp themselues by ryot, by tipling & swilling and by lust: for, willingly and wittingly they spoyle and cast away themselues.

2. Nowe that we may abhorre all manslaughter, it is to be obserued, that God to the ende that murders might not be committed, hath therefore armed the Magistrate with the sword for so himselfe saith in Moses: *He that sheddeth mans blood, by man let his blood be shed.* Again, *He that smiteth a man, and he die, let him be put to death*: and *Gen. 9. 6.* *Exo. 21. 12, 14.* The sanction.

Christ

Chriſt vnto Peter. *Put thy ſworde into his place, for whoſoeuer take the ſword, ſhall periſh with the ſworde.*

A ſimilitude.

For as it is good for mans bodie betimes to cut off a rotten member, leaſt the ſound part be drawen to it; ſo it is profitable for the ſafetie of humane ſocietie, to take out of the way noyſome and hurtfull citizens, leaſt the corruption of one, by little and little creepe into the whole bodie of the ſocietie: although there is a difference to be made betweene them that of purpoſe kill another man, and that doe it vnwares and ignorantly: of whome thus ſpeaketh the Lorde in the Lawe: *If a man hath not laide waite, but God hath offered him into his hand, then I will appoint thee a place whither he ſhall flee:* which places were choſen for two cauſes: One, that they might betake them ſelues thither, who were farre from the Magiſtrate, vntill their cauſe were tryed, leaſt they might be taken ſhort by the auenger: another, that after their cauſe was knowen, they might there ſafely dwell vntill the death of the high Prieſt.

Exod.21.13. Num.35. 13,14. Deut.19. 45,46. Joſu.20.1,2, 3,4,&c.

Why ſanctuaries were graunted in the Lawe to manſlayers.

And to that ende, that is, againſt manſlayers vpon hatred and malice, the Lord did of olde ratifie the Law of ſuffering like for like, & gaue the ſame to Iudges and Magiſtrates, appointing them keepers of the common peace, and executioners of his vengeance. Of which duety of Magiſtrates, wiſely ſpeaketh the Apoſtle to the Rom. *He is the miniſter of God for thy good: but if thou doe euil, feare, for he beareth not the ſword for naught, for he is the miniſter of God to take vengeance on him that doeth euill.*

Rom.13.4. 1.Pet.2.13,14.

Wherefore the Magiſtrate muſt indeauour, that ſeeing by the ordinance of God he ſuſteineth this perſon, he do alſo faithfully diſcharge this his duetie, declining neither to the right hande, nor to the left, either by ſparing thoſe that are guiltie and in fault, or by violently oppreſſing the innocent: Let him call to minde that he muſt giue an account of his gouernment vnto him, who would haue him in his ſteade to beare rule vpon earth, yea that he him ſelfe is a manſlayer before God, if he doe not puniſh thoſe that are worthie of death, which vnfaithfulneſſe the Lord in times paſt did grieuouſly reprooue by his Prophets in *Saul* and in *Ahab*.

Pſal.82.1, 6,7,8.

1.Sam.15.19. 1.King.30.42.

The

The false doctrine.

THe *Anabaptists* out of that place of Christ, where he saith, *resist not euill*, forbidding all priuate reuenge and desire of reuenge, doe gather that it is not lawfull for a Christian man to take this office vpon him, and that no man can discharge it with a good conscience, to whome Paul answereth, that the vse of the sword is giuen of God to the Magistrate, to make the wicked afraid, and to defend the good: also for the maintenance of priuate and publike peace, of religion and honesty of manners: but this is a godly worke and acceptable vnto God; Therefore it may be discharged and performed by a godly man and one that feareth God. *Mat.5.39. Rom.12.19. Rom.13.1,2, 3,4. 1.Tim.2.2.*

Besides, that calling, which God of especiall fauour, promised by the Prophets to the Churches of the new Testament, may also be discharged by godly and faithful men without offence, yea commendablie vnder the new Testament: But God promised that Kings should be the nursing fathers of the Church: Therefore a godly and faithfull man may beare the office of a Magistrate, take vengeance of the wicked & maintaine the good, as being in Gods steede, for that word of God is perpetuall, *I haue said you are Gods.* *Vide Tractat. Taffini Gall. de officio Magist. Cap.34. Esa.49.23. Psal.82.6.*

In the historie of the Gospell, Ioseph is said to haue beene a counseller, and is commended for a iust man: that centurion that came to Christ to heale his seruant, is commended for his excellent faith: Cornelius is accounted a godly man, & is said to haue had godly souldiers: Sergius Paulus was a Deputie, & yet inlightened with faith, whome neither Christ, nor the Apostles did forbid to vse weapons, or perswaded them to giue ouer that kind of life as vnworthy of Christians, and to betake themselues to some more honest course. *Luk.22.50. Mat.8.10. Act.10.1,7. Act.13.12.*

Question.

106. Why, but this commaundement seemeth to forbid onely Murder?

Answere.

For the slaying of murder, God teacheth, that he hateth the roote and originall of murder, to wit, anger, enuie, hatred and desire of reuenge: and doeth account all these for murder.

The Exposition.

THe former doctrine is here confirmed, by way of mooving of an obiection: for we being fleshly and grosse in the vnderstanding of heauenly thinges, when we heare the Law *thou shalt not kil*, streightway our mind

conceiueth it according to the letter, that is, of outward and violent murder: therefore it was needfull more diligently and by degrees to lay open all the vices, that are forbidden in this commaundement, and which may any way be the beginning and cause of harme and hurt, and which hinder humane societie from beeing delightfull and quiet.

Wrath. And so in the first place is forbidden *Wrath*, not euery kind of wrath (for that which proceedeth of a iust cause & keepeth it selfe within due measure, & such as *Christs* was, *Mar.* 3. 5. and such as *Paul* speaketh of to the *Ephes.* Eph. 4 26. is not founde fault with in the worde of God) but that which is a fierie and hot boiling of blood, which desireth and seeketh after reuenge of iniurie done vnto vs thereafter as we our selues doe value it: whereof Christ speaketh: *But I say vnto you, whosoeuer is angrie with his brother vnaduisedlie, is capable of iudgement*: and the Apostle: *Let al wrath be done away*: which also to the *Galath.* he reckoneth Mat. 5. 22. Eph. 4. 31. Gal. 5. 20. vp among the works of the flesh.

And that this doth bring forth murder, it is manifest out of the holy historie, which witnesseth that *Abel* was slaine by *Cain* his brother beeing angrie: for so before he went to his worke, *Moses* reporteth that the Lord spake to *Cain*: *Why art thou wroth? why is thy countenance cast* Gen. 4. 6. *downe*? And *Herode* beeing angrie (saith *Matthew*) commaunded the Infants in *Bethlehem* and round about it, Mat. 2. 16. of two yeeres old and vpward to be murdered: therefore well saith *Iames*: *Let euery man be quicke to heare, and slow* Jam. 1. 19, 20. *to speake, and slow to wrath: for the wrath of man doeth not accomplish the righteousnes of God.*

And the verses of the Poet are well knowen:

Horat. epist. lib. 1. 2. ep. Rom. 1. 29. *Wrath is a short mad fitte: then rule thy affection, if not,*
It rules thee: then raine it vp hard, lay fetter vpon it.

Envie. Secondly *Envie*, which is a grudging of the minde at another mans good, which bringeth vnto him either gaine or glorie. wherupon saith the same Poet: *The man of envie pines, when he viewes the wealth of another.* *Cain* is Gen. 4. 5. an example hereof: who tooke an occasion of quarell vpon this, that he saw God had regard to *Habels* offering Gen. 37. 4, 5. and not to his; and nothing else set on *Josephs* brethren

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to take counsel first to kil Ioseph, then to sel him, but the plague of envie: and nothing else stirred vp Saule in the manner of an enimy to pursue David, who had well deserued of the common wealth of Israel, but envie: for all enuious men are glad of other mens harmes, & reioyce at the mischances both of their equals, & of their superiours, whereupon they are easily thrust forward by the deuill to hurt their neighbour: therfore when God forbiddeth murder, he will haue this as beeing oftentimes the originall and cause of murder to be farre from Christians, and to be earnestly auoided: therefore also saith the Apostle: *Let vs not be desirous of vaine glorie, prouoking one another, envying one another:* and writing of loue: *Loue* (saith the Apostle) *envieth not.* 1. Sam. 18. 8, 9. 1. Cor. 13. 4.

To these two former degrees is added a third, that is, hatred: which is nothing else but anger long kept and growen, which God forbidding in another place, saith, *Thou shalt not hate thy brother in thine heart, but thou shalt plainely rebuke thy neighbour & suffer him not to sinne.* Now hatred is not onely a despising of our brother, but also a spitefull minde towards him, which when it hath long continued is called *Rancour*, because it is a more hard & digested spitefulnes, whereupon *Iohn* saith: *He that hateth his brother is a manslaier, and we know that no manslaier hath eternall life abiding in him.* And *Paul* reckeneth hatred among the workes of the flesh, which whosoeuer commit, shall not be heires of the kingdome of God. Hatred. Leu. 19. 17. Rancour. 1. Ioh. 3. 15. 1. Ioh. 2. 9. 11. Gal. 5. 20.

To these is added priuate reuenge, which most men, yea almost all of vs are by nature sicke of, so that the Poet truly saide.

Why but it is more sweet then life for a man to reuenge him: this God doth often and straightly forbid, when he saith: *Vengeance is mine, and I will reward:* also, *Say not, I will recompence euill for euill:* and, *See that no man requite euill for euill.* Iuuenal. lib. 5. Satyr. 1. Deut. 32. 35. Heb. 10. 30. Prou. 20. 22. 1. Thess. 5. 15. 1. Pet. 3. 9.

It is true indeed that al these sorts of murder are not set downe euery one by their names, which God did for this end, partly that no man might pretend ignorance of the doctrine of the Law, either for the darkenes or

for the largenes of it (as men are very wittie & cunning to deuiſe ſuch excuſes) partly, that when it is certen that theſe vices alſo, as wrath and hatred are accounted of God for ſecret manſlaughter, we may the better vnderſtand how abominable they are in the ſight of God, by whoſe ſentéce they are ranged with ſo horrible a ſinne, and ſo beeing mooued by this Iudgement, may be accuſtomed better to weigh the grieuouſnes of thoſe ſinnes, which before ſeemed light: to conclude, may more abhorre from outward and violent murder, and may conſider that we are placed together of God in this worlde as in one familie, to the ende we ſhould preſerue among our ſelues peace and concord one with another, laying aſide all quarelling, brawling, crying, with all maliciouſnes, as the Apoſtle to the Epheſians moſt wiſely teacheth.

Why God in conceiuing the rules of his law ſet downe but ſome one part for all the reſt.

Queſtion.

107. And is it ſufficient to kill no man in ſuch ſort as hath beene ſpoken?

Anſwere.

It is not ſufficient: for when God condemneth wrath, envie, hatred, he requireth that we loue our neighbour as our ſelues, & that wee vſe towardes him curteſie, gentlenes, meekenes, patience and mercie, and that whatſoeuer may hurt him, as much as in vs lieth we turne it away from him. In a word, that we be ſo diſpoſed in minde, that we ſpare not to doe good euen to our enemies.

The Expoſition.

Vertues commaunded.

AND thus much of the firſt part of this commaundement, to wit, of the prohibition: but becauſe it is not ynough depart from euill, vnleſſe alſo we doe good, it remaineth to declare in order, what elſe God requireth of vs in this Law, and what vertues hee doth commaund vs.

1 Loue to our neighbour. *Mat 7.12. Mat.22.39.*

Among theſe vertues in the firſt place is the loue of our neighbour, whereby we are commaunded to loue another as well as our ſelues, from whence as the good works proper to this law doe flow and are deriued, ſo are they referred to the iuſt and lawfull preſeruation of

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the perſon of our neighbour, and to the ſafety of mankinde.

The ſecond is patience, which is a vertue of the minde, whereby we indure with a calme & quiet mind, all things that are hard & grieuous to ſenſe & to the fleſh, being vniuſtly laid vpon vs, without keeping within vs any hatred toward him that doth afflict vs: This Paul commendeth & maketh it a companion of loue: *Loue is patient.* 2. Patience. 1. *Cor.* 13. 4.

The third is peace or concord, truly a moſt commendable vertue, wherby (as Saluſt well ſaith) ſmall things increaſe: this vertue as it doth maintain good will from one to another: ſo hath it reſpect vnto ſuperiours, equals, and inferiours; & is aboue all delighted with a conſent of al orders & ſtates among themſelues, as with the moſt pleaſant muſick of all other: whereupon ſaieth the Apoſtle, *haue peace with all men as much as in you lieth.* and he doth euery where commend that peace which tendeth to edification, & aimeth at the glory of God & building vp of the Church: for that peace & concord is accurſed which is bought with the loſſe of trueth, and whereby the glory of God is ouercaſt. 3. Peace. *Rom.* 12. 8. *Rom.* 14. 19.

The fourth is meekenes, which is ſuch a vertue of the mind, as when a man hauing receiued wrong, doeth ſo reſtraine the furie of his anger ruſhing forward to reuenge, that he ſheweth no crueltie toward his neighbor that hath offended him, nor vnaduiſedly committeth anie thing, vnmeete for iuſtice. This may well be called the cooler of anger, becauſe he that is meeke, will neuer be angry againſt any man, either for no cauſe, or for a light cauſe, or beyond meaſure: to this Chriſt exhorteth the faithfull to frame them ſelues: *Learne*, ſaith he, *of me, becauſe I am meeke and lowly in heart*: & he alſo ſaith, *bleſſed are the meeke.* 4. Meekenes. *Mat.* 11. 29. *Mat.* 5. 5. *Eph.* 4. 2.

And of this vertue that ſaying of *Epictetus* is notable, who was wont to ſay that there were two vices of all other moſt grieuous & abhominable: *Impatience*, & *Incontinencie*: when either we doe not ſuffer or beare ſuch iniuries as are to be borne: or do not refraine from thoſe pleaſures, from which we ought to abſteine: of which The ſaying of *Epictetus.*

Act.17.c.16. vice we ſhal ſpeake in the next commaundement. Therfore (ſaide hee) if any man take pleaſure in theſe two words, & looke to them by ruling himſelfe & by obſeruing them, he ſhall be for the moſt part without ſinne, & ſhall liue a moſt quiet life: the words were theſe two: ἀνέχου καὶ ἀπέχου, that is, *ſuffer* and *abſtaine*.

5. Mercy. The fift is mercy, which is a compaſſion of another mans miſerie in our own hart, comming from an earneſt ſence of loue, & is ſeen for the moſt part in giuing, as whē one imparteth teaching to him that is ignorant, correction to him that is in errour, counſell to him that is in doubt, comfort to him that is heauy, meate to him that is hungry, drinke to him that is thirſtie, clothes to him that is naked, an houſe to him that wandreth, brieflie that ſuccoureth euery wretched man, as much as he is able: they that are ſuch are of Chriſt accounted bleſſed & he alſo ſtirreth vp his diſciples to labour for this vertue: *Be ye merciful as your heauenly father is mercifull.*

Mat.5.7. Luk.6.36.

6. Curteſie. Sixtlie, all curteſie or gentlenes and tractablenes of manners, ioyned with ciuilitie, whereto belongeth that commandement of the Apoſtle: *Be affectioned to loue one another with brotherly loue: In giuing honour go one before an other.*

Rom.12.10.

7. Turning away dangers frō our neighbour and louing of our enimies. Seuenthly & laſtly by the ſame law we are commanded to turne away all daungers & dammages from our neighbour, as much as in vs lieth, that is, that it be not long of vs that he is not helped: & to be bountifull euen to our very enimies & euill willers: of the former there is a commandement in Deuteronomy. *Thou ſhalt not ſee thy brothers Oxe nor Aſſe fall downe by the way, and withdraw thy ſelfe from them, but ſhalt lift him vp with him.* And the example of *Obadiah* is well knowne out of the holy hiſtorie, who did not onely not deſtroy the Prophets of God, but alſo did ſaue them & mainteine them contrarie to the commaundement of *Ahab* & *Iezebel*: Becauſe the Lorde commandeth vs to aide our neighbour being in any danger, as much as euery man for his calling may doe: of the latter, we haue commaundement in Exodus. *If thou ſee thine enimies Aſſe lying vnder his burden, wilt thou ceaſe to help him? thou ſhalt help him*

Deut.22.4.

Exod.23.5.

Mat.5.44.

vp

vp againe with it.

Of the same thus saith Christ, *Loue your enimies, blesse them that curse you, and pray for them that trouble you and persecute you.*

And Paul: *Therefore if thine enimie hunger, feed him, if he thirst giue him drinke, for if thou doe so, thou shalt heape coles of fire vpon his head. Be not ouercome of euill, but ouercome euill with good.* Rom. 12.20.

The false doctrine.

WHereby it appeareth that the *Romanists* would be more wise then Christ, when they doe corrupt the meaning of this commaundement, and whereas he chargeth vs to loue our enimies, thinke it to be a counsell, and not a commandement to the keeping whereof we are bound, and that he that doth it, doth a worke of supererrogation, but how vntoward and vnsauorie this their deuise of counsels is, appeareth first by this, because not without some iniury to Christ it can be said, that he counselled his disciples, and did not by authoritie commaund them to doe right. Secondly, it were more then spottish to leaue at large the duties of loue, which depend vpon the Lawe. Thirdly, the worde, *I say*, which in that place signifieth to charge or to command, is fondly expounded for to aduise or counsell. Last of all, that here charge is giuen of that which necessarily must be performed, is very easily prooued by the very wordes of Christ, in that he addeth straight after, *that you may be the children of your father*: Therefore when he doth plainely pronounce, that no man shall otherwise bee the childe of God vnlesse he loue his enimies, who dare now say, that we are bound to no necessitie of keeping this commandement. Thom. Aq. 22. q. 25. art. 9. Mat. 5.48.

The Arg. *Of adulterie, that is, that we be not defiled with any vncleannes, or intemperate lust of the flesh, but that wee gouerne all the partes of our life chastly and continently.*

Question.

108. What is the meaning of the seuenth commandement? 41. Lords day.

Answere.

That God doth abhorre all filthines, & therefore that wee

also ought to hate & detest it: and on the other side, that we ought to liue soberly, modestlie and chastly, either in holy wedlock or single life.

The Exposition.

1. Lev.20.26. 1.Pet.1.15. THat speach of God in *Moses* is excellent: *Be ye holy vnto me, for I the Lord am holy, and I haue separated you from other people that ye should be mine:* with which moste graue sentence that well agreeth which is answered for the expounding of this lawe, that that God, with whome we haue to doe, who speaketh vnto vs, & giueth vs lawes, & whome we ought to respect and to set before our eies in all his commandements, doth abhorre all filthines, & therefore that we also ought to be followers of him, & vtterly to hate and detest the same, & as *Iude* writeth, to hate euen the garment spotted with the flesh, because wee are his people & call vpon him as our father, by whome we are called vnto holines.

Eph.5.1,2. Iud.23.

But whereas there are many and diuers sortes of filthines, the Catechist taking some part for all, doth summarily comprise them vnder two kindes, to wit, adultery & fornication, which vices he noteth by the contrarie vertues: as sobernes, chastitie, and modestie, which he sheweth that God requireth both in wedlock & single life. Now it is certen that this commandement intreateth principally of that vncleannes, whereby the chastity of matrimony is broken: for so the Law it selfe standeth: *Thou shalt not commit adulterie*, which is nothing else, but the breaking of the faith and fastnes of wedlock, wherewith by strange flesh howsoeuer, the vnitie of two is mingled & parted asunder.

What adultery is.

Gen 2.24. What wedlock is.

This breach of holy wedlock is contrary to the very institution thereof, vvhen God coupled man and vvoman in Paradise, & commaunded that they should bee tvvo in one flesh: vvhereupon, vvedlock is vsually defined, a lavvfull and vnseparable ioyning togither of one man & one vvoman into one flesh, for the iust increase of issue.

This order & this institution as it is most auncient, so it is most holy, so that hereupon that contract vvhich is

betvveen

betweene the husband and the wife called the couenant of God, becauſe he is the meane betweene them, and by his authoritie and leading the two married parties come togither, wherto belongeth that admonition of *Salomon*, that euery man beware of the ſtrange woman, which leaueth the *guide of her youth, and forgetteth the couenant of her God*: by which words he giueth to vndeſtand that God is the mainteiner of mariage: and therefore if the wife breake her promiſe made vnto her husband, ſhee is not onlie guiltie of periurie towards him, but euen towards God alſo, which is likewiſe to bee vnderſtoode mutuallie of the fidelitie, which the husbande oweth to his wife. *Prou.* 2. 17. Wedlocke is the couenant of God. 1. *Cor.* 7. 4.

To the like purpoſe is that which *Malachie* bringeth in: *Becauſe the Lord hath beene witnes betweene thee and the wife of thy youth, againſt whome thou haſt tranſgreſſed, yet is ſhee thy companion and the wife of thy couenant.* *Mal.* 2. 14

This inſtitution beeing diſpenſed withall by *Moſes* for the hardnes of the people, Chriſt reformeth & confirmeth by his authoritie, and exhorteth all to conforme them ſelues vnto it; vvhome the Apoſtle following ſaith: *Let euerie man haue his owne wife, and likewiſe euerie woman her owne husband:* And to the Hebr. *Mariage is honorable among al men, & the bed vndefiled, but whoremongers, and adulterers God will iudge* *Mat.* 19. 3. 4. 1. *Cor.* 7. 2. *Heb.* 13. 4.

For vnles the faith of man and wife be kept faſt and intire, there can nothing elſe follow, but to runne into all kinde of luſt: for how can they be carefull to keepe chaſtitie, who liue out of the yoke of matrimony either virgins, or widowes, if they who by the comfort & remedy of mariage may be preſerued from vnlawful luſt, breaking the lawes of nature fal a whooring? Secodly, whereas the ſtate of vvedlocke is as it vvere the fountaine of mans life, if this be defiled by fornication vnchaſtitie and adulterie, what elſe can be looked for, but that to the children borne in it, ſhal come examples of al kindes of vnlawfull deſires? *Leuit.* 18. 22. *Deut.* 23. 17. *Mat.* 14. 4.

Beſides vnder this kinde of vncleanes are comprehended and noted alſo all the reſt that followv: as Sodomitrie, inceſt, rape, ſimple fornication: to conclude, ha- 1. *Cor.* 5. 1. *Exod.* 22. 16. *Deut.* 22. 28.

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Hauing of many wiues forbidden. *Gen.* 2. 23.

uinge of two or may wiues, because in the beginning onely one with one was coupled by the Lord, according to the words, *this is now bone of my bones, a man shall cleaue to his wife, not to his wiues, and they shalbe two, not manie, in one flesh, he created them male & female, not females!* Whereupon saith *Malachi*: *For did he not make one? and yet were the rest of the spirites with him: and wherefore one? for to seeke a seede of God: therefore take heed to your spirite, and let none trespasse against the wife of his youth.* And Paul: *Let euerie man haue his owne wife, and euerie woman her owne husband.*

Mal. 2. 15: *Mat.* 19. 4. *Leuit.* 18. 18. 1. *Cor.* 7. 2. *Deut* 24. 4. *Deut.* 24. 1.

How the hauing of many wiues was tolerated in the Fathers.

For wheras it is obiected that the Fathers had many wiues, it is certen that God in the policie of Israell and in those first beginners of his people, was of his mercie content to vvinke as it vvere at their hauing of manie wiues, not only in that sort that he permitted the bill of diuorcement, but also euen by this meanes to laie open a way to him selfe to performe that promise which he had made concerning an innumerable multitude to spring of a very few. And although the Lord did by this meanes vse vvell this doeing of the Fathers, yet it followeth not that there was no sinne in that act, wherein the Fathers departed from the worde of God, vvhich Christ considering doubted not to call backe the Iewes to the first institution, thereby signifying that God did neuer simplie allow this disorder.

Mat. 19. 8.

2. And as by this Law is forbidden all vncleanesse, so likewise by the same is commaunded all sobernes or modestie, and chastitie to bee kept and reteined, whether in holie wedlocke, or in single life.

And vvhen al sobernes & modesty is commaunded in vvedlock, hereby is vnderstood not only that the faith of vvedlock ought to be had in honour betvvene the husband & the vvife, least so holy a thing as matrimonie is, should become reprochfull and dishonourable, but also that the persons themselues ioyned in wedlock, should liue one vvith another soberly in the vse of mariage, as *Ambr.* wel saith: *That he is an adulterer with his own wife, who in the very vse of mariage, hath no reard of modesty, or honesty:* For not because the honesty of Matrimony couereth the

Ambros. lib. de Philosophia quẽ citat Augus. lib. contr. Iul. 2.

foulenes

foulnes of incontinécie, therfore should it straightwaies be a prouocation thereunto: wherefore let not persons marryed thinke all things to be lawfull for them.

And Ierome: *A wise man ought to loue his wife with iudgement, not with affection, he will rule the violence of his pleasure, and will not be caryed headlong to copulation.* Againe, *There is nothing more filthie then for a man to loue his wife like vnto an adultéresse, Libr. 1. contra Iouinianum in fine.*

To liue soberlie is, by the bridle of reason or rather of the holy Ghost to moderate and keepe vnder the pleasures of the bodie, the appetite of meat and drinke, so that they hinder neither prayer, nor meditation, nor the labour of life: for it is most truely said, *a fatte bellie bringeth fworth no fine witte:* and that gluttonie and surfeting perswade to nothing measurable or reasonable.

Therefore soberneſſe is such a vertue as doeth rule and moderate the motion and affection of our minde in seeking after and avoyding of pleasure of the bodie, so farre as the commaundement of God doeth bidde: the contrarie vice whereunto is intemperancie, and immoderate vse and appetite of the pleasures of the bodie, which Christ forbiddeth in Luke. What soberneſſe is. *Luke* 21.34

We ought also to haue as great a care of chastitie, which is an integritie both of our bodie and soule, and pureneſſe from all vnlawfull copulation, and a keeping of our selues vndefiled from all mingling of our bodies with other, which should be either against our faith alreadie plighted, or contrarie to Gods commaundement. Ioseph beeing endued with this vertue, yeelded not to the lust of his master Potiphars wife, but chose rather to abide any thing, then to breake the Lawe of chastitie. What chastitie is. *1.Cor.7.14. Gen.39.12.*

Besides not onely marryed folke, but they also that are single, are commaunded to liue continently and temperately, and to beware that they defile not their bodyes, but keepe them chaste from fornication and all vncleannes: yea they are charged not to suffer thémselues to burne, & therewith to be voluptuously tickled, for that being vncleane, it doth therefore highly displeaſe God, *Titus* 2.6. *1.Thess* 4.3. *Ephes.* 5.2.

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who hath ordained holy wedlocke to that ende, that by it, as by a remedie, such itching heate might be quenched: whereupon the Apostle saith, *It is better to marrie then to burne.*

2. Cor. 7. 9.

What it is to burne.

Where the Apostle calleth, *To burne*, not onely to broyle with such manner lust, as a man can not resist, but also, when a man, although he yeelde not to concupiscence with full assent of heart, yet boyleth with a blinde force of appetite, and is so disquieted, that he can not call vpon God with a quiet conscience, which tentation can not be quenched but by marriage.

3. The punishment of adulterers. Deut. 22. 22. Leu. 20. 10.

Last of all, the punishment of open adulterers is to be obserued, which is double at mans hand, and at Gods hande: at mans hande death, the commaundement and ratification whereof is to be seene in Moses: *If a man be founde lying with a woman married to a man, then they shall die, euen both twaine, to witte, the man that lay with the wife and the wife, so thou shalt take away euill out of the middest of thee.* Againe, *Likewise that man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, both the adulterer and the adultresse shall surelie die.*

Ierem. 29. 23. Diod. Sic. lib. 2. cap. 3. de legibus & iudicijs Aegyptiorum.

And this the very heathen were not ignorant of, that adulterers and adultresses were worthie of punishment and of all shame: whereupon the King of Babylon burned with fire *Achab* and *Zedekias* being adulterers. Among the Ægyptians (as *Diodorus Siculus* reporteth) he that was taken in wilfull adulterie, was beaten with roddes vntill a thousand stripes, a woman had her nose cut off, to the ende the countenance beeing stained with the shame of incontinencie, might be punished in that parte, wherewith especially the face is beautified.

Lib. de mor. Ger.

The olde Germanes (as *Cornelius Tacitus* writeth) when an adultresse was taken, set her naked in the sight of her kinsfolke, and did cut off her haire, and afterward she was driuen through the streete by her husband with a cudgill in his hand.

The *Cumeans* set an adultresse in the market place vpon a stone to be viewed of all: there she was reuiled by

by the people: afterwarde beeing set vpon an asse she was carryed through the citie: afterward she was called in reproche ὀνοβάτις, that is, she that rideth vpon an asse: and the stone they abhorred therefore as polluted. *Plut. tom. 2. opus. in quæst. Græc.*

But the punishment at Gods hand is his curse, that is, shutting out of the kingdome of heauen, vnlesse they doe earnestly and speedily repent, according to the doctrine of the Apostle: *Neither fornicatours, nor adulterers, nor wantons, &c. shall inherite the kingdome of God.* Also, *Fornicators and adulterers God will condemne.* The punishment at gods hand. *1. Cor. 6. 9. Hebr. 13 4.*

The false doctrine.

THe Romanistes doe many wayes erre from the true exposition of this commaundement. 1. In that they terme the holy institution of wedlocke, vncleanesse, pollution, and filthinesse of the flesh, wresting thereunto sentences of Paul: *They that are in the flesh can not please God.* Also, *The vnmarryed womancareth for the thinges of the Lorde, that she may be holy both in bodie and in Spirite*: whereof the former being rightly vnderstoode (to witte, of them that followe the concupiscences of the flesh) we doe not disallow: and that the latter maketh for vs hereby may appeare, because we teach out of the Scriptures, that chastitie is as wel required and may as wel be kept in wedlocke, as in single life: for so saith the Apostle, *Marriage is honourable among all, and the bed vndefiled.* And the Scripture also teacheth, *that euen married folke care for the thinges of the Lord*: whereupon Chrysostome, who aboue all other hath virginitie in admiration: *The first degree* (saith he) *of chastitie is pure virginitie, the second is faithfull wedlocke.* I. Alphonsus Hispanus. *Rom. 8. 9. 1. Cor. 7. 34. Hebr. 13. 4. 1. Tim. 3. 2. Hom. de inventione crucis.*

2. In that extolling virginitie beyonde measure, rather then they will suffer their Priestes, who are vexed with incontinences and can not in this conflict get the vpper hande, to vse the remedie of Matrimonie, which God hath commanded to all without difference, they tollerate in them the hauing of concubines and all wandring lust, by which licentiousnesse it is come to passe, that their monasteries are turned into stewes and shoppes of bawdrie, and that the sinne of fornication is reckoned among the lightest faultes. Adde hereunto that horrible and accursed blasphemie, that, not without monstrous reproch to Christ, they thinke that his virginitie, & constant keeping of his vowe is the cause of satisfaction for sinnes, and doeth merite and deserue forgiuenesse of sinnes, the fauour of God, saluation and life euerlasting: whereupon these verses were made: 2. Masculus in loc. com. pag. 202. Absolution for hauing of concubines. *Viguer. Inst. 15. cap. 7. 5. v. 1. Petrus a Soto in confess. Cathol.*

Inclyta

Bernardinus in Resarie.

Inclyta virginitas cœlos quæ dote mereris
Cum thalamis Christi consocianda places. that is
O pure virginitie deseruing heauen by thy vertue
Found in the bed of Christ, thou doest deserue to be crowned.

Question.

109. Doeth God forbid nothing else in this commandement, but adulterie and such kinde of filthinesse?

Answere.

Forasmuch as our bodie and soule are the temples of the holy Ghost, the wil of God is, that we possesse both purely and holily. And therefore he doeth generally forbid filthie deedes, gestures and behauiours, speeches, thoughts and desires, and whatsoeuer may allure vs hereunto.

The Exposition.

TWo things are to be marked in this answere, which also doe make for the confirmation of the former doctrine: the one is, that God will haue vs purely and holily to possesse not onely our body, but also our soule, whereunto is added this reason drawen from equitie and honestie: to witte, because both our bodie and our soule are ordeined to be temples of the holy Ghost: the other, that therefore God hath in this commaundement generally forbidden all filthie deedes, gestures, speeches, thoughtes and desires, and whatsoeuer may allure a man hereunto: for to avoide sinne, is to avoide the occasions of sinne.

A rule.

Of the chastitie of the bodie hath bene alreadie spoken, yet must we come to it againe, to meete with them, who at this day also (as in times past some of the Gentiles conuerted did thinke) account fornication to be in some sort indifferent, saying that if in Spirite we serue God, it skilleth not greatly what we doe with the bodie, whose opinion was refuted by the decree of the Councell helde at Ierusalem, and by the Apostle, 1. Corinthians.

Act. 15. 29. 1. Cor. 1. 16.

Of the chastitie and puritie of the minde, that is to be vnderstood, which Paul setteth down in the same epistle

teaching

teaching that he that is a single man and she that is vnmarried, ought diligently to consider with them selues howe they are able to obey God, and to be holy in body and in Spirite, whereupon we may define chastitie according to the opinion of Paul: to be a puritie of the minde ioyned with the chastitie of the bodie. 1. Cor. 7 35. Chastitie defined out of Paul. Against the Romanistes. See the false doctrine.

For there can be no true chastitie of the bodie, but that which proceedeth from a chaste minde, so that he flattereth him selfe in vaine, that toucheth not a woman, as if he could not be charged to be vnchaste, whereas in the meane time his minde doeth inwardly burne with lust: as Augustine well saith: *What availeth it to keepe the flesh vndefiled, when the minde is corrupted?*

Hereupon Paul hauing before exhorted the Thessalonians, to keepe their bodies holie, shutteth vp his epistle with this godly prayer, *Nowe the verie God of peace sanctifie you throughout, and I pray God that your whole spirit and soule and bodie may be kept blameles vnto the comming of our Lorde Jesus Christ.* 1. Thess. 5. 23.

Nowe the reason why God would haue vs chastely to possesse both soule and bodie is this, because both are ordained to be the Temple of the holy Ghost, and consequently that to defile that house with any spotte of vncleanesse, were against reason and vnworthie of vs. The reason.

Of both the Apostle witnesseth: *Knowe ye not that ye are the temple of God, and that the spirite of God dwelleth in you? If any man destroy the temple of God, him will God destroy: for the temple of God is holy, which you are.* Likewise, *Know ye not that your bodies are the temples of the holy Ghost which is in you? Glorifie God therefore in your bodie and in your spirite, for they are Gods.* 1. Cor. 3. 16, 17. 1. Cor. 6. 19, 20.

In which argument is offered to our consideration the great goodnesse of God, that he vouchsafeth vs this honour, euen to chuse our bodies, which are not onely fraile vessels, but no better then dead carkaises, earth & dust, to be temples for the holy Ghost, wherein he will dwell: therefore it is not meete by any meanes that we should wallowe in all filthines, and make our selues hoggestyes, which wee can not doe without great dishonour Ephe. 4. 30.

dishonour to God.

2. And to the ende we may commit no such thing, we must knowe that God doeth therefore also forbid al occasions of lust, as all vncleane deedes, gestures, speaches, thoughts, and filthie desires, and whatsoeuer may tempt a man thereunto. Nowe by filthie deedes are vnderstoode vnchaste handling, carnall kissing, which doe bewraie a lecherous affection. Gesture doeth consist in the eyes, handes, and the whole behauiour, and standing of the bodie, which if it be vnchaste and framed to wantonnesse, it is condemned in this commaundement, according as it is said in the Proverbes: that a wicked man sinneth in his very nodding in his eyes & making of signes, and a harlot is described by her countenance: and Peter tearmeth the *eyes full of adulterie* Last of all Christ saith: *He that looketh vpon a woman to lust after her, hath alreadie committed adulterie in his heart.*

2. And to the ende we may commit no such thing,

1. Deedes.

2. Gestures.

Prou.6.10,13. and 7.10.

2.Pet.2.14. Matt.5.28.

Therefore well said Ambros. *Modestie is to be kept in the verie motion, gesture and gate; for the disposition of the minde is seene in the standing of the bodie:* whereto also is referred the wanton tricking of the bodie, and vnchaste braverie of apparell, whereof the holy Scripture speaketh in many places.

Ambr.1 lib. de offic.c.18. Esay.3.15. 1.Tim.2.9. 1.Pet.3.3. Matth.14.10. Deut.22.5.

Hereto also belongeth minstrelsie and wanton dancing, also maskes whereby men and women are disfigured and goe one in anothers apparell, which God forbiddeth in the Law: *Let not a man put on womans apparell, for he is an abomination to the Lorde thy God, whosoeuer doth it.* And the saying of the prophane Poet is most true: *Howe can a woman haue any shame that strouts in an helmet, and forsakes her kinde?* Wherefore an honest and seemely guise of apparell is a verie excellent preseruer of chastitie.

Thirdly are condemned all vncleane speeches and wordes, whether they be written or doe passe in talke, all which faultes are certaine spottes wherewith the pureness of chastitie is blotted and stained: whereupon saith Paul out of Menander: *Euill wordes corrupt good manners, likewise all filthie communication, so that fornication ought not once to be named among Christians,* but in

3. Vncleane speeches.

1.Cor.15.33. Ephes.4.29. and 5.3. Coloss.3.8.

the

the vvorst part: *Finallie all wanton writings, songs, & bookes of loue matters, and pictures of vnhoneſt things.*

Fourthly are forbiddeh alſo all euill thoughtes & deſires, or the ſcorching & flames of luſt, vvherof vve ſpake a little before (vvhich ought properly to be referred to this place.) *For out of the heart* (ſaith Chriſt) *come adulteries,* because that invvardly broileth vvith luſt, and the deſire of the fleſh is reckened by Paul among thoſe thinges, vvhich are in the vvorld, and vvhich God hateth. Finallie, if there be any other occaſions, as ſvviling in of vvine, and ſeeking after choiſe of daintie meates, idlenes, ſlouthfulnes, carnall ſecuritie, vvhereby a man may be intiſed to adulterie, and fornication or vnchaſtenesſe.

4 Euill deſires.

Mat. 15. 9. 1. *Ioh.* 2. 16. *Gen.* 33. 2. *Rom* 13. 13. 14 2 *Sam.* 11. 2, 3. *Gen.* 34. 2.

The falſe doctrine.

HEre alſo the Romaniſtes bewray their ignorance, thinking that true ſingle life conſiſteth onely in outward continencie, whereas the ſeate of continencie is rather in the very inwards of the heart, & therefore none other are accounted for true virgines but thoſe, in whome the itching of luſt is ſo killed, that although they be tickled, yet they doe not burne, and therefore neede not the remedie of matrimonie.

Wherin true ſingle life conſiſteth.

1. *Cor.* 7. 3, 7.

The Arg. Becauſe all vnrighteouſnes is abhominable in the ſight of God, he forbiddeth greedilie to gape after that which is another mans, and commaundeth vs to lend our faithful helpe to euery man, for the keeping of his owne goods, and by this meanes hee doth allow and ratifie the diſtinction of owners and proper poſſeſſions.

Queſtion.

110. What doth God forbid in the eight commaundement?

42. Lords day.

Anſwere.

Not onely thoſe theftes and robberies which the Magiſtrate doth puniſh, but vnder the name of theft he comprehendeth all naughtie ſhiftes and occupations whereby we catch after other mens goods and labour to conueigh them to our ſelues by force, or by colour of right, as are vnequall weights, an vniuſt met-

wand, vnequall meaſure, deceitfull ware, counterfeit mony, vſurie, or any other forbidden way or meanes to thriue, and get wealth. Adde hereunto all couetouſnes, and the manifold miſpending of the gifts of God.

The Expoſition.

IN this anſwer is declared, that three kinds of theft are ſignified, & forbidden in this eight commaundement, vnder vvhich all the reſt are comprehended: The firſt kinde is ſuch as euen the very vvorld condemneth and is called generally theft and robberie, when another mans goods are ſpoiled, by any force, or licentious praying vpon them: That this is theft, there is no man but knovveth, yea and confeſſeth it to be ſhamefull and not beſeeming a good man, and this is that vvhich God of old commanded in his Lavv to be puniſhed by the Magiſtrate: *If any man haue ſtolne an Oxe or a ſheepe and killed it and ſold it, he ſhall reſtore fiue Oxen for one, and foure ſheep for one ſheepe.*

1 Open theft.

Exod. 22. 1.

Robberie. Luk. 3. 14. 1. Cor. 6. 20.

So this is manifeſt robberie, vvhen a man by violence taketh and caryeth avvay another mans poſſeſſions, as robbers, pirates, ſouldiers, not content vvith their vvages, and all that lay violent hands vpon other mens goods.

Theſe men ſinne grieuouſly againſt God and againſt their neighbour: for this vve muſt thinke, that ſeeing vve came all naked into this vvorlde, that vvhatſoeuer any man poſſeſſeth, it fell to him not by chaunce, or lotte, but by the allotting of the ſoueraigne Lord of all, & therefore that the ſubſtance of other men can not be gotten avvay from them by any cunning deuiſe, but that the ordinance and appointment of God ſhalbe deceitfullie dealt vvithall.

Stealing of men. Exod. 21. 16.

Such kinde of theft alſo is ſtealing of men, and of things dedicated to holy vſes: and of ſtealing of men thus ſaith the Lavv: *He that ſtealeth a man and ſelleth him, if he be found to haue done it, ſhall die the death.* Of ſtealing holy things there is a knovvne example in the booke of Ioſua: vvhere Acon beeing conuinced to haue ſtolne the holy thing, ſaith: *Indeede I haue ſinned againſt the Lorde God of Iſrael, and thus and thus haue I done. I*

Ioſu. 7. 19.

ſaw

saue among the spoyle a goodlie Babylonish garmente, &c.

Of this first kinde of theft that of the Apostle is to be vnderstood: *Nor theeues, nor extortioners, &c.* and that of Peter: *Therefore let none of you be punished as a thiefe.* 1. Cor. 6. 10. 2. Pet. 4. 13.

2. Besides all these, the Lavvgiuer conteineth vnder this commaundement, other kindes of theft also, from vvhich he vvill haue his people and all godly men to be free, such as those are vvhich are reckened vp in order in the Catechisme, tearmed by the name of naughtie shifts and occupations, vvhereby vve catch after other mens goods & labour to conueigh them to our selues by force, or by colour of right, vvhich theeuish fraud is seen especially in buying and selling, and in handicraftes: as vvhen men that are not wary are fraudulently beguiled, either by vnequal waights, or by an vniust yeard, whereby sellers of cloath and tailers vse to deceiue the simple sort, or by vnequall measures both wet and drie, or by deceitfull wares, wherein also manifold deceit & coosenage is vsually committed. Diuerse sortes of theft.

Against these deceitfull dealing, thus speaketh the Apostle: *Let no man oppresse, or defraud his brother in any matter:* And the Lord in his Law setteth them down in their diuerse kindes: *You shall not doe vniustlie in iudgement, in line, in waight, or in measure: you shall haue iust ballances, true waightes, a true Ephah, and a true Hin: I am the Lord your God which haue brought you out of the Lande of AEgipt.* 1. Thess. 4. 6. Leu. 19. 35.

Likewise: *Thou shalt not haue in thy bagge two manner of waights, a great and a small: neither shalt thou haue in thine house diuerse measures a great and a small, but thou shalt haue a right and a iust waight: a perfit and a iust measure shalt thou haue, that thy daies may be lengthened in the Land, which the Lord thy God giueth thee. For all that doe such thinges, and all that doe vnrighteouslie are abhomination to the Lord thy God.* Deu. 25. 13. 15 Ezek. 45. 9. 10, 11. 12.

In the Prov. *False ballances are an abhomination to the Lord, but a perfit weight pleaseth him.* Again, *Diuerse waights & diuerse measures, both these are an abhomination to the Lord.* Prou. 11. 1. & 20. 10.

Deceitfull wares.

By deceitfull wares theft is committed, when the retailer, or the Merchant commendeth his wares to the buyer for their goodnes, when he knoweth already, that he that buyeth them, shall be deceiued in them, which is done many waies by them, vvho are skilfull in this arte of deceiuing, and can shew their wittes in this kinde of glozing.

Counterfeit monie.

Likewise at this day many vse counterfeit monie to deceiue, whereby they do both greatly sinne against the Magistrate, and hurt the whole common wealth. To

Vsurers.

these may be added bankers and vsurers, of whome the Prophet pronounceth, that they shall not dwell in the tabernacle of *Jehova*, who giue out mony to * biting vsurie, so that they sucke out their neighbours blood, and demand gaine with the losse of the poore and needy, of the widowes and fatherlesse, who deuise sundry cunning sleights, and haue of long time found out many waies, whereby to conuert another mans monie to their own vse, with his losse and hinderance: such as they are, against whome the Lord inueigheth in Ezekiel, who take *Tarbith*, that is, increase of their neighbour, vnder which name the Prophet conteineth the more secret kinds of vsurie, to wit, when couetous men vse many clokes to couer their doings, and when they pretend such coulorable dealing, they thinke they are without all fault; although we must make a difference betweene occupying of vsurie, and taking of vsurie: whereof see the Commentarie of Iohn Calvine vpon Ezekiel, Cap. 18. 8.

* Neshek. Psal. 15. 5. Luk. 6. 37.

Leuit. 25 36.

Bankrupts.

Also bankrupts, that giue ouer occupying, to the intent to be inriched with other mens losse and goods: &

Ingrossers.

such as ingrosse into their handes all the wares of one kind, & get to be the onely sellers of them, burying them vp in the time of scarcitie, that when they onely haue them, they may set what price they wil vpon them, without any regard of reason or equitie.

Then they that to their own aduantage make a pray of the goods of the common wealth, or of the prince, as of reuenewes, tribute and exactions, and secretlie carry victuall to the enemie, and they that eyther keepe backe

backe or waste the inheritance of wards and fatherlesse children: likewise they that restore not such things as they finde, and deny the pledge that was left with them, and that which was lent them, & for couetousnes either deferre or refuse to giue the labourer his hire, against the commaundement and against the Law of nature set downe also by God him selfe: *Thou shalt not beguile an hired seruant that is poore and needie*: whereunto the greeke Poet agreeth: μισθὸν μισθώσαντι διδὰς μὴ λίβε σπεύδων: that is, *Giue to the workeman his due hire, oppresse not a poore man.* Deut. 24. 14. Leuit. 19. 13. Phocylides. Iam. 5. 4.

To conclude, all Arts and inuentions (as dicing, carding, playing at hucklebones and such like, whereby our neighbours possessions or mony are conueyed to vs, as wherin a mās trauaile & industry is able to do nothing) when they swerue frō the syncerity of loue, to a desire to ceiue & hurt by any meanes, are accounted of God for the sinne of theft, & that so much the more, because they are also condemned by the ciuil Law, whereof looke *Iustiniani cod. Lib 3. tit. 43. Commodis igitur subiectorum, &c.*

Neither may any man excuse him selfe, as if for long custome, this way of thriuing and getting riches ought to be held excused: for God, with whom we haue to do, & who speaketh vnto vs, will not haue vs depende eyther vpon mens iudgement, or our own opinion, but vpon the rule of the Law which he hath deliuered vnto vs: and he seeth the long traines, vvhereby a suttle man seeketh to snare a plaine meaning minde, vntill at the length he draw him into his nettes: he seeth the hard and vnciuill conditions vvherevvith the mightier presseth the vveaker, and euen flingeth him dovvne headlong: he seeth the baites, by vvhich as by hookes the craftie man catcheth the simple; all vvhich are hid from mans iudgement, and come not to the triall. An obiection preuented.

3 Moreouer to these kinds of theft, in the third & last place is added as vvell couetousnes, as the manifold abusing and lauishing of the gifts of God, tvvo contrary & extreame vices.

And first of all, couetousnes is therefore accounted

Why couetouſnes is theft before God. 1.Tim.6.10. 1.Cor.6.10.

theft, becauſe commonly and for the moſt part it eggeth a man forward to ſteale, & to catch other mens goods, either by force or by ſhifting: whereupon Paul calleth the deſire of mony the root of all euils, and thoſe verſes of the Poet concerning a couetous man are well knowne.

Iuuenal. ——Sed diues qui fieri vult,
Et cito vult fieri, ſed quæ reuerentia legum, &c. that is,
——But he that longs to be welthie.
Longs to be rich in haſt, but by what Lawes is he tyed?
What ſhame, what meaſure when a man makes haſt
to be wealthie?

Simonie.

Neere of kin vnto Couetouſnes is Simonie, a moſt accurſed theft in the ſight of God, when ſpirituall matters are bought & ſold for gold & ſiluer, & ſo religion is made a matter of gaine: which the popiſh ſort do, whom *Gehezi* the ſeruant of *Elizeus* did long agoe repreſent, & therefore was puniſhed of God with a leproſie, and not him ſelfe alone, but his poſterity alſo: and *Simon* the ſorcerer againſt whome the Apoſtle vſeth this inuectiue:

4.King.5.25.

Act.8.17,20, 21.

Thy monie periſh with thee, becauſe thou haſt thought the gift of God may bee bought with monie: thou haſt neither part, nor lot in this buſines, for thy heart is not right in the ſight of God.

Prodigalitie & the abuſe or lauiſhing of the gifts of God why it is accounted theft.

Secondly for the other extreame, that is, lauiſhing of the gifts of God, and the manifold abuſe of them, this is alſo condemned of God in this Law for theft: For they that are prodigall & waſt their ſubſtance, firſt are iniurious to their own familie, as their wiues, their children, their friends, from whom oftetimes they take away that which is neceſſary for the vſe of their life, & turn it to other abuſes: ſecondly they ſinne alſo againſt the poore & needie: they ſee them hungrie, naked, and deſtitute of things neceſſary, yet neuertheles they beſtow vpon coſtly apparell and ſumptuous bankets, that which it had beene more reaſon to deuide among them and therewithall to help their neceſſitie.

To whom alſo they may be added, who denie to performe thoſe dueties to their neighbours, which they are bound to doe: as if an idle factour or bayliffe deuoure

his

his masters substance, & doe not set himselfe carefully to looke to matters of the household: if either by wrongfull dealing he make away the goods committed vnto him, or doth riotously waste them: If an aduocate, or atturney hauing taken his fee doe neglect the cause of his client: if a phisitian hauing taken in hand to cure a sicke man, doe not looke diligently to him: all these (I say) are guiltie of theft before God: for he withholdeth & keepeth back that which is another mans, whosoeuer doth not perfourme that which by the dutie of his calling he oweth to other men. *Tit.2.9,10.*

The spirituall punishment of theft is euerlasting death: according to that saying: *Neither theeues, nor extortioners shall inherite the kingdome of God:* the bodily punishment is set by the Iudges according to the greatnes of the fault: whereupon saith *Peter: Let none of you bee punished as a theefe.* The punishmẽt of theft. *1.Cor.6.10. 2.Sam.12.6. 2.Pet.4.15.*

The false doctrine.

BY this commandement the *Anabaptistes* are refuted, who would haue the goods of Christian and faithfull men to be common, and hold it vnlawfull for any man to haue or keep any thing proper to himselfe: for when theft is forbidden, there is a difference supposed betweene mine & thine: for if it were indifferently lawfull for me to possesse that which is thine, & for thee to possesse that which is mine, there could no theft be committed. but there should bee an equall communion of all things. And for the example of the primitiue Church which they alledge, wherein (as Luke saith) *no man said that any of those things which he possessed was his owne, but they had all things common,* that is to be vnderstood not of the possession. but only of the common vse among them of all things necessarie for life, which also they did freely & of their owne accord, whereby it came to passe that there was none needie among them: secondly in that they sould their lands & their houses, it may be they did it for this cause, because they feared the confiscation of their goods by the cruelty of tyrantes, & therefore had rather make ready mony for the vse of the poore & their own priuate vse, then leaue their goods at the pleasure of these oppressours: for that is a generall rule: *Let thy fountaines flow foorth, & the riuers of waters in the streetes, but let them be thine, euen thine onely, and not the strangers with thee.* *Prou.5.16,17. Eph.4.28.*

Question.

111. What are those thinges which God commandeth here?

Answere.

That I further and increase as much as I am able the commoditie and profite of my neighbour, and so deale with him, as I desire to be dealt withall my selfe: that diligently and faithfully I follow my worke, that I may be able also to help the need of others.

The Exposition.

HAuing vnderstood the vices which God forbiddeth in this eight commandement, it followeth to consider what he commandeth therein, & what vertues he requireth of vs.

1. Imparting of counsell and help.

First therfore we shal then duly obey this commaundemẽt, if not onlie we diligently beware of those things that haue beene before spoken, but also if we alwaies set before vs this marke to aime at, if so farre as we may, we faithfully aide all men with counsell and with helpe to kepe their owne.

Mat.7.12.

The reason of this bond is apparant, as being ingraffed in nature by God the creatour him selfe: *Do as thou wilt be done vnto:* Therefore he that loueth not, and by the Law of loue seeketh not the profite of his neighbour, is rebellious against god and fighteth with nature, beeing vnworthie to inioy the goods of nature.

This rule Christ beateth vpon: *Whatsoeuer yee would that men should doe vnto you, euen so doe yee vnto them:* for if this sentence be well known vnto vs, there is no doubt but we will both loue our neighbour, & make our loue knowne vnto him, as Iohn saith, *not in wordes, nor tongue alone:* but also if we haue to doe with faithlesse and deceitfull men, wee will rather depart with something of our owne, then be willing to contend with them, and to try out the matter by Law.

1.Joh.3.18.

2. Labour.

Secondly this is also required to the obedience of this commaundement, that we our selues doe faithfully labour, and euery one by iust meanes get our owne: for this Law was giuen vnto man by God streight after the fall: *In the sweate of thy face thou shalt eat thy bread.*

Gen 3.19.

Idlenes and slouthfulnes to be auoided.

For whereas idlenes and sluggishnes, which often times bringeth and increaseth pouertie, doth vsually open a window to theft, the holy Ghost doth diligently & euery

euery where warne the faithful, that euery one diligently & faithfully go about his owne worke, and doe that which belongeth to his calling.

Hereto belongeth that exhortation of Solomon, wherein hee biddeth the slouthfull, & sluggish man to go to the pismire, & to consider her waies, & to be wise by her example: as also for that he knew that pouertie many times driueth men to theft, he praied to the Lord to keepe it farre from him. *Prou.6.6.*

Wherefore not without cause, doth the Apostle, least any man might pretend pouerty to excuse his theft, exhort Christians rather to labour, & to worke with their owne hands that which is good. Likewise, *Studie to be quiet & to doe your owne busines, & to worke with your own hands:* and writing to Timothie he saith, that *he that prouideth not for his owne housh'd is worse then an infidell.* *Eph.4.28. 1.Thess.4.11. 1.Tim.5.8.*

For by this meanes through Gods help wee shall atteine two things: first wee shall auoid pouerty & so remooue all occasion of stealing: secondly (as the Catechist teacheth) we shal be able of our abundance to supply the wants of other men, & to impart to the necessities of them whome we see to be in any distresse: which end of our working & labour the Apostle noteth, saying: *Let him labour, that hee may be able to giue vnto him that hath neede:* which diligence in labour, the writer of those prouerbes commendeth in a wise woman. The fruit of labour. *Prou.31.19.*

Therefore in this commaundement they are reproued & made guiltie of theft, first, who taking no care for other mens profite, are altogither set vpon their owne commoditie: secondly they, who are not painefull in their dutie, but by slouthfulnesse & idlenes suffer their substance to waste away: thirdly they, who to maintaine their idlenes liue of almes, which might better bee bestowed vpon other feeble and poore indeed. Stout & stróg beggers.

Last of al, that we may the better keep this good commandement, let euery one consider how farre he is by duty bound to others, & that which he oweth let him faithfully perfourme: parents to their children, & children likewise to their parents: people to their rulers, and

they

they againe to their people: ministers of Churches to their flocke, & the Church likewise to them: seruantes to their masters, & masters to their seruants: to & fro let euery one pay that duty he oweth to another: after this sort I say, let euery man consider what he oweth in his degree and place to his neighbours, & let him pay that he oweth.

The Arg. *That wee ought not to abuse our tongue to lying, slaundering, and false accusations of our neighbour, but rather to avouch the truth & to maintaine and preserue the life and goods of our neighbour.*

Question.

43. Lords day. 112. What doeth the ninth commaundement require? Answere.

That I beare no false witnes against any man, that I falsifie or misconstrue no mans wordes, that I backebite or reproch no man, that I condemne no man rashly or before his cause be heard, but that I doe with all carefulnes avoide all kinde of lying and deceit as the proper workes of the deuill, vnlesse I will prouoke the most grieuous displeasure of God against my selfe: that in iudgements & other affaires I follow the truth, & freelie & constantly professe the matter to be euen as it is: Moreouer that as much as in me lieth I defend and increase the good name and credit of others.

The Exposition.

AS the Lawegiuer hath before forbidden to hurt the life of my neighbour or to worke any thing against it, likewise, to take away another mans goods from him: so in this commaundement he teacheth that it doth in no sort become vs to speake euill one of another, thereby to leaue vpon their name a blot or marke of infamy & euill report: which howsoeuer it be done of vs, it shal no doubt go for false witnes against another.

What witnes is. Where first is to be marked that that is generally called witnes, vvhatsoeuer constantly is reported or affirmed concerning another man to vvinne credit vvithal, vvhether it be good or euil, the vse vvherof in the society

of

of mankinde beeing verie great if it ſwerue from the trueth, a man maie ſinne it, verie harmefullie and dangerouſlie: for conſidering that there are manie thinges vvhich vvee knovve not, and to the knovvledge vvhereof vvee can not come, but vvee muſt as it vvere vpon truſt take them for true, in this caſe vvitneſſes doe ſtand vs in ſtead.

What it is to beare falſe witneſſe.

Novve heere vvee intreate properlie of falſe vvitneſſe which is vttered againſt our neighboure: and to beare falſe witneſſe is to witneſſe anie ſuch thing againſt our neighbour, as vvhereby vvee maie grieue him, or hurt him in his goods, or in his honoure, whether it be done in iudgement, or in common talke: which how manie waies it is vſuallie done, and what be the ſpeciall kindes of falſe vvitneſſe, this is in the firſt place: and then hovve vvee ought to beare witneſſe concerning our neighbour, and to be carefull of his credite, is taught in the ſecond place.

Leu. 19. 15.

And firſt the Lord doth ſtraightlie condemne and forbid the whol kind of it, as wel in iudges as in priuat men as; *Ye ſhal not do vniuſtly in iudgement. Thou ſhalt not fauour the perſon of the poore, nor honour the perſon of the mighti, but thou ſhalt iudg thy neighbour iuſtlie.*

Deut. 19. 16. 1. King. 21. 1. 2. Sam. 11. 15.

Againe: *If a falſe witnes riſe vp againſt a man to accuſe him of treſpaſſe, then both the men which ſtriue together ſhall ſtand before the Lord, euen before the Prieſtes and the Iudges which ſhall be in thoſe daies, And the Iudges ſhall make diligent inquiſition, and if the witneſſe be found falſe and hath giuen falſe witneſſe againſt his brother, then ſhall yee doe vnto him as he had thought to haue done vnto his brother, ſo thou ſhalt take euil away foorth of the middeſt of thee.*

Cauilling.

The firſt ſort hereof, as they are ſet downe, is Cauilling, that is, that I do not falſifie or cauill at anie mans vvords: *Cauilling* is nothing elſe but a malitious conſtruing of the meaning & vvords of of our neighbour: for euerie man is to be eſteemed the beſt expounder of his ovvne meaning and vvords: ſuch vvas the dealing of thoſe falſe vvitneſſes againſt Chriſt: *We heard him ſaie, I wil deſtroy this tẽple that is made with hands:* theſe were falſe witneſſes (although it was true that Chriſt had ſo ſpokẽ,

Mar. 14. 57. 1. King. 21. 1. Iob. 2. 21.

that

that is, had vſed ſuch words) to wit, becauſe they wreſted the woordes of Chriſt to another meaning, as if he had ſpoken of the materiall temple, whereas he vnderſtood it of his bodie which was the true temple, wherein the fulneſſe of the godhead dwelled: for he was God manifeſted in the fleſh.

Coloſ. 2. 9.

Such was that alſo which the enimies of the Goſpell vſed againſt Steuen, when *they were not able to reſiſt the wiſedome and the ſpirite by which he ſpake*: ſetting vp falſe witneſſes againſt him, vvho ſaid: *This man ceaſſeth not to ſpeake blaſphemous words againſt this holie place, and the Law: for we haue heard him ſay, that Jeſus of Nazareth ſhall deſtroy this place, & ſhall chaunge the ordinances which Moſes had deliuerd vnto vs.*

Act. 6. 10.

Of this fault Iohn Baptiſt did earneſtlie warne the ſouldiers to beware: *Accuſe no man falſelie, or, beare no falſe witnes againſt anie man.*

Luk. 3. 14.

2. Backbiting.

The ſecond kind of falſe witnes is backbiting, which gnaweth vpon the credit and good name of our neighbour, and priuilie ſcattereth falſe ſurmiſes of thoſe that are abſent, and either reporteth falſe crimes by other men, or depraueth their wel doings, or maketh the worſt of ſuch things, as maie well be excuſed, or ſcattereth abroad, & without meaſure amplifieth and maketh the moſt of other men ſlippes or faults, which ought rather to be couered, and that without his knowledge, who is thus euill ſpoken of behinde his backe.

Which fault how greatly it diſpleaſeth god, appeareth by this, that amõg thoſe groſſe ſinnes, which the Apoſtle reckneth vp to the Rom. he nameth alſo whiſperers & backbiters, a moſt ſhameful kind of mẽ, which in al ages & among al nations hath alwaies bin very badly ſpokẽ & thoght of, & hath alwaies bin diſliked of al honeſt minds.

Rom. 1. 30.

Whereupon alſo the Prophet, when he affirmeth that he ſhall dwell in the holy hil of God, *who doeth not ſlaunder with his tongue*, doth plainelie ſignifie, that backbiters haue alwaies beene hated of God: and God ſaith to Moſes: *Thou ſhalt not walke about with tales among thy people: thou ſhalt not ſtand againſt the blood of thy neighbour: I am Iehovah.*

Pſal. 15. 3.

Leuit. 19. 16.

Such

Such a one was *Siba* wrongfullie slaundering *Mephibosheth* his lorde vnto the King, as though he had saide: *To day will the house of Israel restore vnto me the kingdome of my father.* 2.Sam.16.3. 2.Kmg.21.1.

Such a one was *Doeg* the *Edomite*, who by his false accusation murdered fourescore and fiue Priests of the Lord, and the citie Nob, with all the men, women, and children that were in it. 1.Sam.22.9.

Last of all, such a one was Haman, when he did maliciouslie inbourme Ahashueroth the King against the Iewes, and by that means went about vtterly to destroy them. Hest.3.9,10.

And not only he that backebiteth with his tongue is here condemned, but also he that greedily receiueth slaunderous reportes against his neighbour, and giueth eare vnto them, which the verie heathen were not ignorant of, as it is reported of Simonides the Musitian, that when one said, *manie men complaine to me of thee*, he answered, *wilt thou neuer leaue to trouble mine eares with slaunders?* Likewise he, that although he do not willingly backebite another, or giue eare to them that doe it, yet doeth not, when he may defend and answere for his friend being absent against a slaundering backebiter, but by his silence seemeth as it were to approoue of his doing: the heathen Poet sawe this: Hor.Sat.4. lib.1.

——Who so bites his friend in his absence,
Or speakes not for him, when he heares him blamde by an other,
Or for backebiting or quipping loues to be laught at,
He that blabs mens faultes, and telles of more then he knowes of,
This is a blacke mouthed man him thou Romane beware of.

3 Railing.

Neere of kinne to this vice is the disease of railing or reuiling, which is an odious vpbraiding of another man, proceeding of euill will, and a peeuish licentiousnesse of slaundring, whether it be to a man by him selfe aparte, or in companie, and that without any respect of persons: This also God hath expressely forbidden in his Law: *Thou shalt not raile vpon the Iudges, neither speake euill of the ruler of thy people.* Exod.22.28. Acts.23.5. 2.Sam.16.7.

Such

Such a one was that wicked railer *Semei* powring out most vile reprochfull speeches against his lord the king: *Come foorth, come foorth thou bloodie and wicked man: the Lord hath brought vpon thee all the blood of the house of Saul, in whose steade thou hast raigned, and the Lorde hath deliuered thy kingdome into the hand of Absalom thy Sonne, and beholde thou art taken in thy wickednesse because thou art a bloodie man.* Of the same saith Paul, *Let all euill speaking be put away from you.* Neere vnto this come all scoffing and biting iestes, ioyned with nippes and tauntes towarde any, which the Apostle calleth iesting, or scoffing.

Ephe.4.31.
Ephe.5.4.

4. Hastie iudgement.

Fourthlie is condemned all headlong and hastie iudgement pronounced against thy brother either by thy selfe or by thy consent. Such was the iudgement of the courtier Potiphar master of Pharaohs garde, who, when his wife had falsely accused Ioseph without hearing his cause, commaunded him to be put in prison: likewise the iudgement of King Dauid, condemning Mephibosheth before he heard him, and bestowing his goods vpon him that had slaundered.

Gene.39.20.
2.Sam.16.4.

Matt.7.1.
Luke 6.7.
John 7.51.

Therefore not without cause saith Christ: *Iudge not, least ye be iudged:* and Nicodemus did deseruedly condemne this fault in the Elders, saying, *Doeth our Lawe condemne a man before it hath heard him and knowe what he hath done?*

Moreouer all headie inclination to wrong iudgement is by the same Lawe forbidden, such as theirs was, who went vnto Christ to tel him of the Galileans, whose blood Pilate had mingled with their owne sacrifices, who did thinke, as by the wordes or answere of Christ it is like, that they were therefore slaine, because they were sinners aboue all the other Galileans: To whome Iesus answered and saide, *Thinke you that these Galileans were sinners aboue all the other Galileans, because they suffred such thinges? I tell you nay, but except you repent, you shall all likewise perish.* Such is also that of Christes disciples asking of Christ: *Master, who did sinne, this man or his parents, that he was borne blinde?*

Luke 13.1.
John 9.2.

To conclude, all ouerthwart suspicions, and euen all naughty

naughty meaning in the minde is comprehended in this prohibition, according to the saying of Paul, *Loue thinketh not euill*: so that Menander well said, that more cauillations rise vpon suspicions, then vpon very deedes them selues. 1. Cor. 13. 6. See Sentent. Græcor.

Fiftly are condemned all kindes of lying and deceit, according as the Lorde ioyneth them both together, both false witnesse and lying: *Thou shalt not receiue a false tale, neither shalt thou put thine hande with the wicked to be a false witnesse.* 5. Lyes of all sortes. Exod. 23. 1. Leuit. 19. 11.

So lying and deceite are ioyned together: *Lye not, neither deale falsely one by another.* Nowe a lye is committed many wayes. 1. By manifestly withstanding the trueth. 2. By telling a lye in iest, although no harme come thereby to my neighbour: for the Apostle commaundeth vs to abstaine from all shew of euill. 3. By concealing a trueth, if a man be asked of the trueth especially in iudgement, to perfourme a duetie to another man, to doe him good, especially to deliuer him from a most certen daunger, because it is sinne whatsoeuer swarueth neuer so little from the Lawe, neither may euill be done that good may come thereof: but ratner in such hard and straight cases, we must trust vpon God, and not flie to deuising of lyes: which whosoeuer doe, they declare that they had rather vse their owne wisedome, then put their trust in the prouidence of God. 1. Thess. 5. 22. Rom. 3. 8.

Hitherto belongeth that generall admonition: *Lye not one to another, seeing ye haue put off the olde man with his workes.* Col. 3. 9.

Although we must make a difference betweene a lye in iest and a dutifull lye, and betweene that which is at a crosse fight with the Lawe of God, and commeth of a purpose to lye, to the intent to wrong our neighbour, least we should thinke with the *Stoikes* that all sinnes are equall: for the midwiues and Rahab did not so grieuously sinne in lying, as they that speake a lye for their pleasure: in which Matrones, we ought to followe their faith and their feare of God, but not their dissembling of the trueth: for which vertues they are euen in the Exod. 1. 20. Ios. 2. 12. Heb. 11. 31.

Scriptures

Scriptures ſo greatly commended, and the Lorde diſ bleſſe them.

Prou.12.22. But of deceitfull and wylie dealing the Scripture af-
Gen.34.23. foordeth examples in Simeon and Leui the ſonnes of Iacob, who contrary to their couenant made with the Sichemites, that if they did circumciſe euery male, they would giue their ſiſter to wife to the ſonne of *Hamor*, vpon the thirde day, when the Sichemites were ſore, taking euery man his ſworde went into the citie, and without reſiſtance ſlewe all the males, and taking Dina out of the houſe of Shechem went their wayes, againſt whome Iacob lying a dying ſpeaketh thus: *Simeon and*
Gene.49.5. *Leui brethren, inſtruments of violence are in their habitations: Let not my ſoule come into their ſecrete: my ſoule be not thou ioyned with their aſſemblyes, for in their wrath they ſlewe men.*

Nowe the reaſon wherefore we ought to deteſt ſuch kinde of lying and deceitefull dealing, is diligently to be
Gen.3.5. marked, namely becauſe they are the works of the deuil proper vnto him, & whereby the moſt heauie wrath & diſpleaſure of God is prouoked againſt vs: whereupon
Gene.3.3. ſaith Solomon: *Lying lippes are abomination to the Lorde.*
Ioh.8.44. And Chriſt, *Ye are of your father the deuill, and the luſte of your father ye will do: he was a murtherer from the beginning and abode not in the trueth, for there is no trueth in him: when he ſpeaketh a lye, then ſpeaketh he of his own: becauſe he is a lyer, and the father of a lye.*

Them in opuſc. Theol. de loge. *Aquinus* alſo hath noted as much, affirming that a lye is to be auoyded for foure cauſes. 1. Becauſe a lyer becommeth like vnto the deuil: for as by a mans ſpeech it is knowen of what countrie he is, and where he was borne: ſo by lying a man is diſcerned to be of the deuils kinred. 2. For the breach of humane ſocietie, nay of Chriſtian fellowſhip: for when God hath ioyned men among them ſelues to liue one with another, and to haue dealings one with another, howe can that be, if making no account of the trueth, they take pleaſure in lying, and accuſtome them ſelues vnto it? 3. Becauſe hereby ſuch a blot is brought vpon our credite, as neuer can be wiped away. For he that is accuſtomed to lye, at

the

the length by this custome attaineth, that when he saith truth no man will beleeue him: as Ecclesiast. saith: *Who can be clensed by an vncleane thing? or what truth can be spoken of a lyer?* Last of all for the punishment, that is, the losse of the Soule: *The mouth that lyeth destroieth the soule: Wisd.* 1.11. Thus farre *Thomas.* Eccles. 34.4.

Adde to these flatterers, and such as can deuise any thing to please their Lords, & speak it to their face, then whom there is no more daungerous sort of men: so that one said well, that it were better to light εἰς λέοντας, that is, among cation crowes, then εἰς κόλακας, that is, among flatterers: because they can spoile but the bodie alone, but these are able to corrupt the very mind also: which notwithstāding at this day are the only men of account, and beare all the sway in the courts of great Princes: by whome King *Dauid*, when Sauls court was full of such, was most of all hurt and laid at, by reason that Saul did too easily giue credite to their false accusations: as hee complaineth in the Psalmes: *They speake deceitfully euery one with his neighbour, flattering with their lippes and speaking with a double hart: The Lord cut off all flattering lippes, and the tongue that speaketh proud things: which haue said, with our tongue we will preuaile, our lippes are our owne, who is Lord ouer vs?* The saying of Diogenes. Psal. 12.2. 3. 4.

Now because it is not sufficient for the keeping of this commaundement, to beare no false witnes against our neighbour, eyther by this, or by any other meanes, vnles we also know well what the Lawgiuer commaundeth vs, & what vertues he commendeth vnto vs in this Law, to exercise towards our neighbour: therefore we must know that the Lord doeth moreouer require that in iudgements, that is, if at any time I be demanded by the Magistrate and by the Iudges, and in al other affaires, to wit, in common life, if at any time my testimonie be asked concerning another, I then follow the trueth, and honestly and constantly professe the matter to be euen as it is.

To folow or loue the truth (wherof is called true dealing) is a vertue, or good disposition of the mind, whereby we seeke after and imbrace true opinions, and doe What true dealing is.

vvillingly and readily, vvith regard of our dutie, and likevviſe of perſons, place and time, and other circumſtances, profeſſe and defend the ſame to the glory of God and the ſaluation of our neighbour: and herof he is properly called a true dealing man, vvho loueth the trueth, and as the Prophet ſaith, ſpeaketh it from his heart, and laboureth for it, for the glory of God, and the ſaluation of his neighbour.

Pſal. 15. 2.

The reaſon of this commaundement is full of equity: for becauſe God is true, vve alſo beeing his ſonnes muſt be true and followers of our Father: vvhich *Pythagoras* ſeemeth in part to haue vnderſtood, vvho being demanded, vvherein a man came neereſt vnto God, anſvvered, *In ſpeaking the truth.*

Eph. 5. 2.

But the Apoſtle vſeth alſo another argument: *Speake the truth euery man to his neighbour, for we are members one of another*; ſignifying that this is the right vſe of the tongue firſt to ſpeak the truth, and then ſo much the rather to doe it, becauſe we are members one of another, and all of one bodie.

Eph. 4. 25.

2 Plain dealing

Next it is not ſufficient to profeſſe and ſpeake the truth of our neighbour, vnleſſe vve doe it ſinglie and in plaine dealing. Plaine dealing is ſuch a vertue, as vvhen one, farre from al hypocriſie & counterfeiting, ſpeaketh vvhat he thinketh, and vvhoſe talke agreeth vvith his hart, and vvho diſſembleth nothing that may make for the knovvledge and reueiling of the truth for the benefite of our neighbour.

3 Libertie.

The inſeperable companiō of plain dealing, & which it is not meet to haue parted from it, is boldnes or libertie, vvhich is a vertue, vvhereby ſo farre as time, place, & neceſſitie doe require, vve doe freely, vvithout feare and conſtantly profeſſe the truth, & neither by feare of danger, nor by reſpect or authoritie of perſons can be drawn from it: ſo that Plato may be our friend, and Socrates our friend, but the trueth more friende to vs then all.

4

Therfore by this it is euident, that to the end we may not be found falſe witneſſes before God, firſt that being demaunded wee ſhould plainly and freely profeſſe the truth

truth concerning our neighbor: but besides by the same Law is required also of vs such a loue to the truth, that although we be not requested, we neuer be wanting to another, but alwaies desire to maintain him & his good name and credit, according to the rule of our Master, *Whatsoeuer yee would that men should doe vnto you, euen so doe yee vnto them.* The maintaining of another mans good name. *Mat.7.12.*

For seeing that God hath regard of our credit, and a good name is more pretious then all treasures, & therefore the losse is as great to a man to be robbed of his good name as of his goods, it ought by good reason to mooue vs to preserue and mainteine the good name of our neighbour. Hitherto belong the verses a little before alleadged out of the Poet. *Eccles.7.1.*

Last of all we may not ouerslip the punishment and vengeance of false witnes bearing and lying, which God threatneth in the scriptures, shutting out from his companie and from dwelling in his kingdome those that do such things: Hereupon saith the Psalmist: *Thou destroyest them that speake lies, the bloodthirstie and deceitfull man the Lord doth abhorre:* and Salomon in the Prov. *A false witnes shall perish.* *Psal.5.7.* *Prov.6.17,18, 19, & 21,28.*

And Iohn in the Revelation: *But without shalbe dogges and inchanters, and whoremongers, and murtherers and idolaters, and whosoeuer loueth or maketh lyes.* *Revel. 22.15.*

Mans punishment to be administred by the Magistrate, is to reward like for like. *Deut.19.16,17*

The Arg. That euē euery smallest desire contrarie to charitie ought to be put out of mens minds: 2. Of the proceeding of the godly in the obedience of the Law: 3. And what the vse of the Law is in this life.

Question.

113. What doth the tenth Commaundement forbid? 44. Lords day.

Answvere.

That our harts be neuer tempted no not with the least desire or thought against any cōmaundement of God but that alwaies

from the heart we detest all sinne, and contrariwise take pleasure in all righteousnes.

The Exposition.

The difference betweene the tenth commaundement and the former.

THe Lawgiuer hauing in the rest of the commandements dealt with those sinnes especially, which stand in deedes and are done of purpose, or with an aduised consent of the will (although there is no doubt but that the Law of restraining concupiscence is implied, & included in all the former cõmandements) now last of all in this last Law he dealeth with those sinnes which are called onely concupiscences, and do contein all inward stirring and conceit in the vnderstanding and affections against euery commaundement of the Law, and are as it were riuers boyling out of the fountaine of that originall sinne.

The diuision.

The *Catechist* declareth as much when he teacheth that in this commaundement is forbidden euen euery least desire and thought against any commaundement of God: and contrariwise is commaunded a continual & syncere hatred of all sinne, and a loue and carefull imbracing of all righteousnes.

What concupiscence is.

Whereupon Concupiscence is vsually defined al corrupt lust, or affection and inclination, whereby the hart of man is tempted to doe any thing that is contrarie to the commaundements or Law of God, that so it may be distinguished from naturall concupiscence, whereby we desire those things which make for the preseruation of our selues and of our nature, by ordinarie meanes, and according to the right iudgement of reason, which is good and necessarie.

Moses, for the capacitie of the ignorant people, expoundeth this corrupt concupiscence, by those thinges which it desireth, and when he hath said, *thou shalt not couet thy neighbors house*, he reckeneth vp the parts of it, beginning with *the wife*, & shutting it vp with these words, *his oxe, his asse, or any thing that is thy neighbours*, he sheweth that it is not onely vnlawfull for vs to couet great matters, as house, nobilitie, and glorie, when they belong to another man, but euen small matters, as those are, whether they be things with life, or without life.

But

But Paul hauing to do with them that knew the Law, thought it ſufficient to ſay ſhortly, *thou ſhalt not Couet*, that by this meanes he might ſhewe that there are not two diuerſe commaundements deliuered togither, but onely one commandement: as alſo in the ſame place he declareth how neceſſary the vnderſtanding of this commandement is, when intreating of concupiſcence he ſaith: *I had not knowne concupiſcence to be ſinne, except the Law had ſaid, thou ſhalt not couet.* Rom.7.23. Rom.7.23.

And becauſe he felt in him ſelfe ſome ſtirring or paſſions of this concupiſcence, (which was common to him with all Saints) therefore he calleth the ſame concupiſcence the Lawe of ſinne: & Iames vvhen he ſaith: *Euery man is tempted, when he is ledde away & ſnared of his owne concupiſcence*, aſcriberh vnto it two things: to wit, that it dravveth avvay mans heart from good, & that it ſnareth mans affections, ſo that it ouertaketh him before he bevvare. Iam.1.14.

And Iohn according to the principall & ſuch things as men moſt deſire, as pleaſure, riches & honour, doth alſo diſtinguiſh the ſorts of concupiſcence, vvhen he ſaith: *All that is in the world, as the luſt of the fleſh, the luſt of the eies, & the pride of life*, taking the differences from the firſt motiues that ſtirre vp luſt, the more fully to ſhevve the ſprings of all euill in the vvorld. Diuers ſortes of concupiſcence. 1. Ioh.2.16.

To conclude, vvhatſoeuer concupiſcence it be, and vvhether it haue his beginning vvithin a man, as the luſt of the fleſh, vvhich is intiſed by the fleſh it ſelfe, that is, the corruption whereby it is caried to thoſe things that are ſweet to the fleſh, as pleaſures in meats, & drinks, & venerie, or whether it be ſtirred vp by any thing without a man, which commeth in by the eies, as the luſt of the eies & the pride of life, which is conceiued by looking vpō & woondring at any thing, both ſorts are condēned. Mat.5.27. Rom.8.6.

And not onely thoſe kindes, but euen euery thought & fanſie in the ſoule againſt the Law of God is here forbidden, & all excuſes are cut of, as that the firſt motions are not in mans power, and that fanſies which roll confuſedly in the minde, & at length vaniſh away, deſerue not to be accounted for concupiſcences, the ſeate What fanſies are condemned & why.

whereof is in the heart: for the Prophet also knew that, and yet neuertheleſſe he intreated God, saying: *who vnderſtandeth his faultes? 6 cleanſe thou me from my ſecrete faultes:* Next is to be marked that ſuch kinde of fanſies are here ſpoken of, which running in the minde, do with all bite & ſtrike the mind with ſome deſire, for as much as it neuer cõmeth in a mans minde to deſire any thing, but the heart is ſtirred and leapeth at it.

Pſal 19. 13.
Mat. 5. 27.
Rom 8. 6.

The differẽce betwene the doctrine of the church & Philoſophie.

And hereby appeareth the difference betwene ciuile lawes of men and Gods lawes for they are content with an outwarde diſcipline and good order, but theſe require aboue all the cleanneſſe of the hearte: likewiſe betweene the doctrine of the Church and Philoſophie: for the philoſophers blame concupiſcence, but not that nice concupiſcence, whereof wee here ſpeake, but that groſſe concupiſcence which is occupied about too much ſeeking after gold, which Plato calleth *a beaſt with manie heades*, whereby this or that thing forbiden in the Lawe of God, is in deed & actuallie luſted for and deſired, but the Apoſtle calleth it the *roote of all euill.*

1. Tim. 6. 10.

2. And as all corrupt deſire or thought is forbidden, ſo by the ſame Lawe God commaundeth vs alwaies and from the heart to deteſt all ſinne, and contrariwiſe to take pleaſure in all righteouſneſſe. vvhich is a moſt preſent remedie to put to flight all luſtes: And to the end vvee maie be able to perfourme that firſt thing, it vvill be neceſſarie for vs, that beeing clere of all hypocriſie, vvee doe not vvinke not ſo much as at the leaſt fault, and that vve ſo do continuallie and conſtantlie: for vvhen the Lord ſaieth by the Prophet: *hate euill and doe good:* and, *thinke not euerie man euil in your harts: for all theſe are the things that I hate,* hee ſignifieth that as him ſelfe alvvaies and perfitelie doth hate euerie euill thing, ſo it is our parte to deteſt, vvhatſoeuer is contrarie to his moſte holie lavve, vvhich alſo Chriſt ment to point at by *cutting of handes and feet, &c.* And this is one point: The ſecond thing that the Lorde requireth of vs is, to take pleaſure in all righteouſneſſe: For when he forbiddeth euill and commandeth

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Amos 5. 16.
Zach. 8 17.
Mat. 12. 37.
19.
Mat. 5. 30.

deth good, if it bee our duetie to hate all euill, it is our dutie also to loue all righteousnes, & to delight in all holines, to be continually occupied in the studie of the Law of God, & the practise of the same, & especially to preferre God himselfe, who is the soueraigne good, and the loue of him euen before those, who are neerest & dearest vnto vs, & euen before our life.

Which being so, who seeth not that in this last commandement is required and conteined the perfit obedience of the whole lawe? for how commeth it to passe that wee sinne against euery commandement, but because this corrupt concupiscence is in vs? without which we should of our owne accorde, with our whole minde & body striue to attaine to the onely good, altogether without any contrary thought or mammering: but so long as it cleaueth vnto vs, it cannot be but that we shal all offende both very often, & in many thinges, & shall eftsoones grone & lament with the Apostle, saying: *O wretched man that I am, who shall deliuer me from the body of this death?* Rom.7.24.

The false doctrine.

WHerefore seeing that euen the least desire or thought is condemned of the Lord, that decree of the Tridentine Councill is blasphemous and wicked, which I haue set downe word for word as it was taken from thence: *Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta Synodus declarat Ecclesiam Catholicam vnquam intellexisse peccatum appellari, quod verè & propriè in renatis peccatum sit, sed quia ex peccato est, & ad peccatum inclinat; si quis autem contrarium senserit Anathema sit:* that is, *This concupiscence, which the Apostle sometime calleth sinne, the holy Synode declareth that the Catholike Church did neuer vnderstand to be called sinne because it is truly and properly sinne in the regenerate, but because it commeth of sinne & inclineth vnto sinne: if any man thinke the contrary, let him be Anathema or accursed:* wherein they both decree against the Apostle himselfe: *But I see another lawe in my members rebelling against the lawe of my minde, & leading me captiue into the lawe of sinne which is in my members:* & they gainesay themselues: for if this concupiscence boile out of original sinne as out of a fountaine, and that is damnable, because (as *Augustine* writeth) for this sinne we are called *children of wrath*, & consequently are guiltie of death & condemnation, it followeth that concupiscence also is sinne before God, & doth deserue condemnation. But in Sess.5.ca.1. de pecc.Orig. Rom.7.23. Iust c.11.4.

Rom. 6. 12. the regenerate they ſay it is venial or pardonable. I anſwere, that this is an vndoubted principle, that all ſinnes are mortall according to Paules rule, but that the ſinnes of holy men are venial, they haue it not of their own nature, but attein it by the mercy of God. And it is well ſaid of Auguſtine: *In weighing of*

Lib. 2. de bapt. cap. 9. *ſinnes let vs not bring deceitfull balances, wherein to weigh that we will, and how we will, ſaying as we liſt our ſelues, this is heauy, this is light, but let vs bring Gods ballance out of the holy ſcriptures as out of the Lords treaſures, therein let vs weigh what is heauier, or rather let vs not weigh, but acknowledge them as there they are weighed.*

Queſtion.

114. Are they able who are conuerted vnto God, to keepe theſe Commandements perfitely?

Anſwere.

No truly: but euen they that are moſt holy, ſo long as they liue, haue onely ſome ſmall beginnings of this obedience: yet ſo, that with an earneſt and vnfeigned indeauour, they begin to liue not according to ſome onely, but euen according to all Gods commandements.

The Expoſition.

IN the former parte of this booke, the queſtion was asked, whether any man were able to keepe the Law of God, & all things that are therein commanded, but there the queſtion was of men vnregenerate: but here the queſtion is, whether they that are conuerted vnto God, that is, borne againe by the Spirit of God, be able to keep all the commandements of the law, & that becauſe of ſome fantaſtical ſpirits at this day, who dreame of I know not what perfection of man in this life, whoſe opinion & errour is ſoundly refuted in this anſvver out of the ſcriptures.

And firſt is denied that the Lavve of God can be exactly perfourmed of them that are conuerted, & this is prooued becauſe the moſt holy men, ſo long as they continue in this mortall body haue onely ſome ſmall beginnings of this obedience. Next is ſhevved, that although they are very farre from this obedience, yet they doe not therefore faint, but ſo much the more pricke forvvarde them ſelues, that they may earneſtly

and

& cheerfully begin to liue, not onely according to some, but euen according to all Gods commaundements.

And for the former, that we maie see the truth thereof, wee must first of all call to minde, wherein the perfit obedience of the lawe of God consisteth, namely in this, that a man be able perfitlie and constantlie to keepe, and doe keepe all and euerie commaundement of the lawe, that is, that with his whol heart, affection, thought, and all powers inwarde and outwarde hee so obey the Law of God, that hee neuer faile in any one commandement: from which perfection howe farre the moste holie men are, first is prooued by their owne confession, such as that is in Esa: *We are all as an vncleane thing, and all our righteousnes is as filthie cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs away: and their is none that calleth vpon thy name, neither that stirreth vp him selfe to take holde of thee: for thou hast hid thy face from vs, and hast consumed vs because of our iniquities.*

Deut. 27. 26. *Mat.* 15. 16. *Rom.* 7. 14. *Mat.* 5. 28. *Mat* 22. 37. 1. Argument frō the confession of the Saints. *Esa.* 64. 6. 7.

By which confession it is manifest, that if God would rigorouslie inquire into the very works of the best men, their can no other sentence be giuen of them, but that they are a meere defiling of Gods giftes, euen as oftentimes it faleth out, that a riuer being otherwise faire and cleere, is infected by the filth of some lakes, by which it runneth.

What the Saintes woorkes are in Gods sight

And that praier of the Prophet is wel knowne. *Enter not into iudgment with thy seruaunt ô Lord, for their is no man liuing righteous in thy sight:* Againe, *If thou ô Lord count our iniquities, ô Lorde who shall be able to stande before thee?* And that of Salomon, who (as Ierom saith) freely protesteth and saith: *There is no man that sinneth not:* and in another place: *surelie there is none righteous vpon earth, which doeth good and sinneth not:* and againe, *who can saie I haue made mine heart cleane, I am cleane from my sinne?*

Psal. 143. 2. &c 130. 3 *Dan.* 9. 5. 6. 7. 8. 9. 10. 11. 1. *King.* 8. 46. *Eccl.* 7. 21. *Prou.* 20. 9.

And Christ biddeth his disciples praie: *Forgiue vs our debts.*

Mat. 6. 12.

The Apostle acknowlegded as much when he said, *I do not that good that I would, but the euil that I would not, that*

Gal. 5. 17.

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Rom.7.19.24. 22. *I doe: O wretched man that I am, who shall deliuer me from this bodie of death?* He also confesseth that he *delighteth in the Lawe of God concerning the inner man*, and he saith, *that the flesh lusteth against the spirit.*

2.argument, from exãples. Secondly not onely the Saintes them selues do confesse their imperfection, but also the scripture confirmeth the same by examples of moste holy men, who made foule slips.

Gen.6.11. Gen.9.21. Of Noah the holy ghost beareth witnes, that he was *a iust man, and vpright in his generation, & that he did continue to walke with God*, which notwithstanding afterward was drunken with wine: and lay vncouered in the middest of his tent.

Gen.12.12. & 20.2. Abrahams faith and religion towardes God is commended, & he, to saue his wife, did twise conceale the truth, & staine him selfe with a lie, & brought his wiues chastity in hazard.

2.Pet.2.8. Gen.19.33.34. Lot is commended of Peter for a iust man, and one that did euery day vexe his iust soule at the vngodlie deedes of wicked men in seeing and hearing them: the same Lot hauing taken in wine too largely, by lying with his owne daughters, fell into foule dishonesty.

Iob.1.1,2.& 3.2,3. The scripture commendeth Iob for his singular godlines, to whome *there was none like vpon earth, an vpright and iust man and departing from euill*, whose patience also was tried by the crosse & by the vexations of Satan: yet the same Iob afterward curseth the day of his birth, and contendeth against God for giuing him life & maintaining him in the same.

2.Sam.11.4. 15. 2.Sam.24.2. Dauid a man according to Gods hart, & an example of rare faith, godlines, & constancie: yet did he not grieuously fall and offend God by adultery & murder, & also numbring the people of Israel in the pride of his hart?

Mat.26.70. 72. What befell Peter, who thought him selfe stronger and more constant, then the rest of his fellowe disciples? was he not dismayed, & as it were cast of from his steadfast standing by a worde of a damsell, and moste shamefully denied his Master? And the same Peter also beeing afterward confirmed with more giftes of the holy ghost, and more enlightned, was openlie reproo-

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ued, yea and condemned by Paul at Antioche as not taking a right course, because by his dissembling he grieuously offended the beleeuers of the Gentiles, whose companie he refrained, so soone as he sawe the Iewes. Gal. 2. 11, 12.

Last of all, that valiant Champion of Christ Paul, a man so notable and so spirituall, who (to vse Augustines wordes) *did hunger and thirst after the verie perfection of righteousnesse, had ouercome so many dangers, torments and other calamities, and had triumphed ouer all the enemies of Christ, had expelled the feare of death, finallie had renounced the worlde*, yet had not altogether subdued pride, yea he him selfe writeth that there was remaining in him so doubtfull a conflict with it, that he could not get the victorie but with bearing away many buffets: *There was giuen*, saith he, *to me a pricke in my flesh, a messenger of Satan to buffette me, that I shoulde not be puffed vp aboue measure.* *August. l. 3. contra Pelag. cap 7.* 2. Cor. 12. 7.

Thirdly, not onely the examples of most grieuous sinnes and wants in the most holy men that euer were, doe shewe that there were onely some beginnings of obedience to the lawe in them, but also the fruites and effects of sinne in them, as all kinds of diseases, calamities, & death it selfe in all men that euer dyed, do crie aloud that they were sinners, according to Pauls rule, *The wages of sinne is death*, & therfore died because they were sinners. I let passe that euen those fantasticall men, who do so farre vrge perfection, are oftentimes found to be the most imperfite of all, swelling with a conceit of holines, great setters by thé selues, ful of hatred & enuie, despisers of their neighbours; who I would to God they could learne to be wise with *Alexander the great*, who when as the blood issued out of his thigh being woũded, turning to thé that vsed commonly to cal him God, with a smooth & chereful countenance said, *This which you see is such blood and licour as vseth to runne from the gods*, mocking at the lying vanity of his flatterers, whé the thing it selfe shewed that he was no better then a man; I would to God I say that euen so they also by the corruption of their owne affections, of which they are oftentimes ouer- 3. Argumente of the effects of sinne. Rom. 6. 23. *Alexandri apophthg.*

ouercome, or by the diseases and often inconuenience and infirmities of the bodie might at length be brought to a better minde, and being convinced by the fruites of sinne would make an honest confession that they are miserable and great sinners, and not they alone, but because the like fruits of sinne are seene in other though neuer so holy men, that there is no mortal man exempted from this condition of sinning.

But if they thinke we doe them wrong, as if we were the first that condemne their opinion, let them heare Ierome thus earnestly speaking against them: *For what other greater rashnes can there be, then for a man to challenge to him selfe not onely to be like, but to be all one with God, and in one short saying, to conteine the poyson of all heretikes, which haue issued from the fountaine of the philosophers, and especiallie Pythagoras, & Zeno the Prince of the Stoicks? For they affirme that those which the Greekes call παθη, and we Passions, as griefe and ioy, hope and feare, may be pulled out of mens minds, and that no string or roote of vices at all may be remaining in men, through the meditation and exercise of vertue, which is to take man out of man, and for a man being in the bodie to be without the bodie.*

Aduersus Pelagium ad Ctesiphontem: where also he meeteth with all their shiftes.

And in the same Epistle against Pelagius, a little after he discouereth the hypocrisie of the perfectistes, bringing a most shamefull example of their sect: *Priscilliane in Spaine was in parte a Manichee, for whose dishonestie thy disciples like thee very well, who challenging vnto themselues the name of perfection and knowledge, are close shut vp alone with women alone, and in the middest of their companying and clasping together vse this song, premising this watchworde to their schollers:*

Both sweare and forsweare, thy secrete looke thou bewray not.

Tum pater omnipotens, fœcundis imbribus æther
Coniugis in gremium lætæ descendit, & omnes
Magnus alit magno commixtus corpore fœtus.

that is,

Then Iupiter like vnto the ayre that showres in abundance
Into the lap of his wife doeth fall, that longs to receiue him,
And so medled with her doeth set all fruits on a growing.

Eras. in Schol. in Epist. Ierom.

Which

Which *Priscillian* afterward (as Ierome addeth) was condemned both by the seculare sworde, and by the authoritie of the whole worlde, and last of all he concludeth most wisely and truely: *This is the only perfection that men can haue, to knowe them selues to be vnperfite.*

Fourthly to the former arguments is added, that the Apostle affirmeth that the gift of tongues and prophecie, whose ende is, that we may euery day goe more and more forwarde in the knowledge of God and of saluation, are proofes of our imperfection in this life, because *they shall cease, when that which is perfite is come*: whereof I thus gather: If our faith and the knowledge of God him selfe, the increase whereof we are commaunded daily to begge of God, and the helpes whereof are the vse of tongues and prophecie, be vnperfect in vs, it must needs be that that obedience also, which we perfourme to the Lord according to his Lawe, is also imperfite, as being a fruite of our faith, and which must needes proceede of faith: But the former is true: and therefore the latter also is true. 4. Argument from the imperfection of knowledge and faith. 1. *Cor.* 13. 8.

The former I thus prooue: Whosoeuer must be continually prayed for, that *they may be filled with all acknowledgement of the will of God, with all spirituall wisedome and vnderstanding*, in them, before they be filled with such giftes, must needes remaine much want both of knowledge and of wisedome. But Paul professeth in the Epistle to the Colossians, that he maketh that prayer for the faithfull without ceasing, saying: *We cease not to pray for you, &c.* prescribing vnto them by his owne example what they also ought to doe. Therefore because the faithfull are commanded to pray continually that they may be filled with all knowledge, which he afteward expoundeth, *that they may growe in the knowledge of God*: it followeth, that the perfite fulfilling thereof is neuer ended in this life, and that the Saintes haue indeede a true faith, but yet vnperfite, so long as they liue in this world, and that they shall be filled with all Spirituall wisedome in the life to come, which is the drift of the Apostles exhortation, as other-where he witnesseth of him selfe, whereupon also Ierome saith well: *He that alwayes forgetteth* *Coloss.* 1. 9. *Phil.* 3. 12. *Ad Ctesiphont. aduers. Pelag.*

getteth things past, and longeth for things to come, sheweth that he is not content with the present.

Hereupon we reade that by the same Apostle are set down two degrees of the faithfuls profiting, before they come to the top of perfection: the one is, of childhood, that is, a very weake state, when we doe as yet altogether stagger and wauer: the other is of youth, to wit, a middle state and a stedfast proceeding vnto perfection: both these are in this life strengthened by the vse of the ministerie: the third is of mans state, called of Paul *a perfect man according to the measure of the age of the fulnesse of Christ, when we shall all come to the vnitie of faith*: which raigneth indeed among the children of God euen from the beginning, yet not so perfitely that they are met all together, which if it were here fulfilled, they should be al perfit, as euery one of vs shalbe in the world to come, when God shalbe al in al, where also Christ at that time shall *present his Church glorious, not hauing spot or wrinckle, or any such thing, but as holie and vnblameable.*

Eph.4.12.

1.Cor.15.21.

Ephe.5.27.

In this middle state, (I meane of youth) so long as we are, all of vs both are ignorant of many thinges, and offende in many thinges as Iames saith: and hereof is that of Paul concerning the faithfull in generall to be vnderstoode: *We knowe in part, and we prophecie in part.* And of him selfe: *Here I know in part, but then I shall know according as I shall be taught.*

Iam.2.3.

1.Cor.13.9.

Hereupon Augustine prooueth by strong reason, that *we doe neuer in this flesh yeelde that honour to God that we owe. Loue*, saith he, *doeth so followe knowledge, that no man can perfitly loue God, who doeth not first knowe his goodnesse to the full: we, so long as we are straungers in this worlde, see by a glasse and in a darke speech: therefore is followeth that our loue is vnperfite.*

De Spir. & litera.

Wherefore seeing that first by the confession, and then by the life of most holy men, and also by the punishments and fruites of sinne, last of all by the imperfection of euery mans faith and knowledge, it is aboundantly to be seene that there are onely some small beginnings of obedience to the Lawe in them, so farre are they from being able to get vp and to attaine to the top

of

of perfection in this life, the perfectistes doe vainly glorie of that which was neuer founde in any mortall man, except Christ.

For if not so much as the outward obedience of the Lawe is perfourmed by the most holy men, but that they are in daunger to be dashed sometimes vpon this, sometimes vpon that commaundement: what wil they answere to GOD the searcher of the heartes, and reines, who principally requireth the purity of the heart and of all affections, and howe will they be able to stand before his iudgement seate?

But when the aduersaries see them selues so hampered with these arguments, that they sticke fast, they flie to the almightie power of God: But we answere that we doe not denie but God can perfitly regenerate vs in this life, if he will: but why he doeth it not, he hath many causes, and among others chiefly these: first, that we may diligently consider with our mindes, how great the power of sinne is, and what effect it hath in man, which we see can not be destroyed in vs but by little and little, and that by the speciall grace of the Spirite, and therefore that we may be so much the more afraid of it. 2. That when we feele daily more & more increase of the gifts of the spirit in the rising againe of the new man, we may make very much of this his goodnesse towarde vs, who were vnworthie to haue powred into vs one drop of his regenerate grace. 3. That whē in this life we find no end or stay of the conflict betweene the flesh and the Spirit, we may haue so much the greater longing of that blessed life, wherein we shall appeare before God perfitly regenerate and holy. For if God should out of hande renewe and sanctifie vs, the dignitie that he bestoweth vpon vs should not be in so great account with vs: but nowe when he doeth by little and little bring to passe the mortifying of the olde man, the perfection thereof is so much the more deere vnto vs, and the more regarded and set by. Last of all, for this cause also God doeth not here perfitely regenerate vs, that his power may be made perfite in our weakenesse, and when we are saued by meere grace and not of workes, he that reioy-

1. Obiect. See Calvin. lib. 2. Instit. c. 7.

5. Argumens

Rom. 7. 24. Rom. 6. 12. 1. Iohn 3. 2, 3.

Why God doeth not by and by perfitly regenerate the faithfull.

2. Cor. 12. 9. 1. Cor. 1. 31. Gal. 2. 16.

reioyceth may reioyce onely in the Lord.

For if we did here fulfill the Law, and perfourme perfite obedience thereunto, why might not a man by it be iuſtified, and attaine life and ſaluation? but this were contrarie to the former doctrine of iuſtification by faith, and the merite of Chriſt alone, who by this meanes ſhould not be vnto vs wholly and properly a Sauiour, but onely an inſtrument to ſet vs in that forwardneſſe, that we might be able afterward to iuſtifie our ſelues by our owne righteouſneſſe, which is a moſt foule and deteſtable errour of the *Semipelagian* ſophiſters, & therefore to be abandoned.

2. Obiect. Beſides they doe obiect, that it is one thing to haue onely ſome ſmall beginnings of obedience to the Lawe, and another thing not to be able perfitely to keepe the Lawe of God. For the *Catechiſt* ſeemeth to graunt leſſe to a man regenerate, then the ſcripture giueth vnto him, which aſcribeth not onely ſome beginnings, but euen perfection to the godly: as, *ſo many of vs therefore as are perfite, &c.* VVhereupon the Apoſtle him ſelfe writeth that he ſtriueth to attaine to perfection: I anſwere: 1. That when Paul reckeneth himſelfe among the perfite, he ſpeaketh not of ſuch a perfection of faith or mortification in vs, as that new ſect of perfectiſts doth imagine: for otherwiſe he ſhould gainſay him ſelfe, as hauing before confeſſed, that he hath not attained vnto it: but he ſpeaketh of the perfection of knowledge, in reſpect of the onely foundation of our ſaluation Ieſus Chriſt, when caſting away confidence in all thinges, we reioyce in the onely righteouſnes of Chriſt, and ſetting all other things aſide to attaine to the fellowſhip of his ſufferings, which may bring vs to the bleſſed reſurrection.

Phil. 3. 15.

Phil. 3. 13.

Secondly it is alſo true by compariſon, that is, if you compare perſons with perſons, that there is more vertue and more knowledge to be founde in one man then in another, and that one man hath attained an higher degree then another. So the Apoſtles well inſtructed and grounded on Chriſt were called perfite in reſpect of them, who beeing too much ſet vpon ceremonies of

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the Law, were pulled a sunder from the bodie it selfe, that is, Christ.

So for his life *Noah* is said to haue beene iust, a perfit, or vpright man in his generation, and to haue walked stedfastly with God: So the regenerate man in respect of diuerse qualities which are in him is saide both to sinne and not to sinne, to keep him selfe that the *wicked touch him not*. Why? Not because he is pure and free from all sinne, but because he sinneth not with his whole will, but in that part wherein he is not regenerate, or because the children of God doe so sinne, that they are not carried away by their affections, and all feeling of godlines beeing vtterly quenched, yeelde them selues wholly to the deuill and to the flesh: which perfection of theirs notwithstanding, how great soeuer it be, is but onely a beginning of obedience in respect of that highest perfection which God requireth in his Law, & which at the last we shall attaine in heauen, when we shall be altogether without sinne, in which case Christ alone was here, and therefore he was able to fulfill the law & none other.

1. Ioh. 3. 9. & 5. 18. See *August. l. de Nat. & gra. cap. 62.*

To conclude, wheras neuertheless Iob, Iehosaphat, and Iosias and many whose names the Scripture is full of, as Zacharie and Elizabeth are commended for righteous, vnto this Ierome very well answereth, that they are so called, not because they are without all fault, but because they are commended with very many vertues: Otherwise both Zacharie is condemned by taking away his speech, and Iob is reprooued in his talke, and Iehosaphat and Iosias which without doubt were called righteous, are reported to haue done such things as displeased the Lord, of whome the one did ayde a wicked man and was reprooued by the Prophet, the other against the commaundement of God by the mouth of Ieremy, went against Necho the king of Ægypt, and was slaine, and yet both are called righteous: Thus farre Ierome.

Iob. 1. 1. 2. King. 22. 1. Luk. 1. 6.

2. King. 23. 29.

2 Moreouer although the case thus stand with the godlie in this life, yet so farre off is it, that this imperfection doth make them slouthfull, that rather it stirreth them vp the more to indeuour to attaine to perfection,

2 Obiect. 3

and to liue here not onely according to ſome, but according to all Gods commandements: that whereas in this life they are not able to hit the marke, yet in the other life they may ſurely come vnto it. And therefore they doe euery day goe ſtedfaſtly forward in the race of their calling, and doe ſtriue with the Apoſtle, *If by any meanes they may atteine to the reſurrection of the dead, and may comprehend that, for whoſe ſake alſo they are comprehended of Chriſt Jeſus.*

Math.3.15. Philip.3.11, 12,13.

Hereto belongeth that ſweet ſimilitude of his, which he vſeth in the former Epiſtle to the *Corinth. Know ye not that they which runne in a race doe all runne, but one receiueth the priſe? ſo runne that ye may obtaine.*

1.Cor.9.24. Mat.10.22. 2.Tim.2.5.

This marke of the faithful *Iames* hauing an eye vnto, doth expreſſely warne that we muſt labour to keepe not one, but all the commandements, becauſe, *whoſoeuer keepeth the whole Law, and offendeth but in one point, is guiltie of all*: and for this zeale are Zacharie and Elizabeth commended in the Goſpell, becauſe they were *both iuſt before God, and walked in all the commandements and ordinances of God without reproofe.*

Jam.2.10.

Luk.1.6.

The falſe doctrine.

See *Seſ.c.6.11.* VVHich being ſo, that Canon of the Tridentine councell is directly againſt this doctrine of the imperfite obedience of men regenerate & iuſtified. Can.18 Seſſ.6. If any man ſay that the commandements of god are impoſſible to be kept euen of a man iuſtified, & abiding vnder grace, let him be accurſed: For whereas they alleadge for themſelues the authoritie of the fathers forbidding vpon paine of curſe to vſe this ſpeach: That any impoſſible thing is commanded vnto man by God: we haue already prooued by many teſtimonies of Scripture, that there was neuer any of the Saints who being compaſſed about with this body of death, was able to attein to that perfection of loue, that hee could loue God with all his heart, with all his minde, with all his ſoule, & with all his power, & againe that there was neuer any that was not troubled with cõcupiſcence: And if we muſt needs ſtriue with the authoritie of the fathers: wee ſet againſt the Romaniſtes thoſe worthy fathers Cyprian & Auguſtine: for thus ſaith Auguſtine, where he writeth againſt the Pelagians, who contended that there are or haue beene in this life ſome righteous, not hauing any ſinne at all: With what preſumption doe they openly gainſay the Lords prayer, wherein all the members of Chriſt doe crie with a true heart and daily voyce, Forgiue vs our debtes?

See *Expoſ. Sym.ad Dam. 4 tom. Jeron.* Whereof Erasmus denyeth Ierom to be the author.

Contra duas epiſt.Pelag.lib. 4.cap.10.

Cypr. epiſt. de mortalitate.

And Cyprian: We haue, ſaith he, a combate with couetouſ-

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nes, with vnchastitie, with wrath, with ambition, wee haue a daylie and troublesome wrastling with the corruption of the flesh & with the inticements of the world: the minde of man being besieged, and on euery side intrenched by the noisome assaults of the deuil, scarsely meeteth with euery one of them, & hardly resisteth. If couetousnes be vãquished, lust riseth vp, if lust be suppressed, ambition commeth in place: if ambitiõ be contemned, wrath galleth, pride puffeth vp, drunkennesse alureth, enuy breaketh agreement, wickednes cutteth of friendship, thou art constrained to curse which Gods law forbiddeth, thou art constrained to sweare, which is not lawfull. Thy mind suffereth euery day so many persecutions, thy hart is oppressed with so many dangers, & here it pleaseth a man to stande long among the snares of the deuill, whereas wee ought rather to desire and wish to make hast vnto Christ, death comming spedilie to succour vs.

Question.

115. Why then will God haue his Law, so exactly, and so seuerely preached, wheras there is no man in this life, that is to able keepe it?

Answere.

First that in our whole life we may more and more acknowledge how forward our nature is to sinne, and so much the more greedily desire forgiuenes of sinnes, and righteousnes in Christ. Secondly that we continually be about this, & daily muse vpon it, that we may obteine the grace of the holy Ghost from the Father, to the end we may euery daie more and more be renewed according to the image of God, vntill one day at the length, after we are departed out of this life, we attaine with ioy to that perfection which is set before vs.

The Exposition.

VPon this insufficiencie of the Regenerate to keepe the Law of God, ariseth another question, to wit, if no man be able perfitly to keep it, it seemeth to be giuen in vaine, whereunto the Catechist answereth, that for al that God did not without cause giue his Law, & commaunde that it should bee exactly and seuerely preached in the Church: yea that there is as yet no common, but a most necessarie vse thereof. 1. Ioh. 1. 9.

And that is threefold: one that in it, as in a glasse, we may more and more acknowledge & behold, how great the wickednesse and corruption, and thereupon also

the accurſed eſtate of our heart is, & that by this meanes we may bewaile, & confeſſe before the Lord our ſinnes and our wretchednes: For by ſhewing the righteouſnes of God, that is, which onely is accepted before God, it admoniſheth, conuinceth, and condemneth euery man of his owne vnrighteouſnes, of which vſe we haue ſpoken in the firſt part of this booke.

Queſt. 3. 2

The ſecond, that vnderſtanding the forwardnes of our nature to ſinne, & the greatnes of our owne miſery, we may ſo much the more greedily flie to Chriſt the author of righteouſnes, or forgiuenes of ſinnes & life. For as when a man vnderſtandeth the force and daunger of his diſeaſe, he doth ſo much the more pray the helpe of the Phiſitian and ſeeke for a remedie; ſo alſo after that the Law hath vncouered and opened vnto vs the deadly wound of ſinne, we are much more greedy to ſeeke after and to imbrace forgiuenes of ſinnes, and righteouſnes in Chriſt our Sauiour, by the example of Dauid, who cõfeſſeth that he was throughly vexed in minde, and that there was in him no ſound part that was not galled by the hand of God, vntill hauing confeſſed his ſinnes before God, he comforted him ſelfe by the free remiſſion of ſinnes, for Chriſts ſake: in which reſpect the Apoſtle ſaith that the Law is a ſchoolemaſter vnto Chriſt, and *Auguſtine* ſaid trulie: *The profite of the Law is to conuince a man of his owne weakenes, and to compell him to begge the remedie of grace, which is in Chriſt.*

Pſal. 32. 3, 4.

Gal. 3 24.

Rom 7. 24.

Auguſt. Aſel. 120. epiſt. 200.

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The third vſe and end of the Law is, that it may ſerue vs in ſteed of a pricke, that whereas we neede not onely teaching, but alſo exhortation, we may by often meditation thereof be ſtirred vp to obedience, be made ſtrong therein, be held backe from ſlipperie falling into ſinne: Hereupon Dauid maketh the life of a righteous man to be continually exerciſed in meditation of the Law: To this Paul exhorteth the faithfull: *So runne that ye may obtaine:* and ſetteth him ſelfe for an example to the Philippians: *Brethren I count not my ſelfe as yet that I haue gotten the goale, but one thing I do, I forget that which is behinde, and indeuour my ſelfe to that which is before, and I followe hard toward the marke, for the price of the calling of Chriſt.*

Pſal. 1. 2.

1. Cor. 9. 24.

Phil. 3. 13.

Alſo,

Also, *with feare and trembling worke out your owne saluation.* Phil. 2. 12.

Howbeit because it is not in our owne power alwaies to keepe an euen tenour of obedience, and many lettes are oftentimes laid in our way, and the flesh vseth to cast in many stayes, we are put in minde by this consideration of our imperfection to flye vnto prayers, and to call vpon God, that hee would confirme and ayde vs with the grace of his Spirit, to the ende wee may more and more growe forwarde in the renewing of the image of God, vntill at the length in heauen we obteine with ioy the perfection that is set before vs, which here we can by no meanes come vnto. The vse of prayer.

Whereupon the Apostle by his own example prescribeth to the *Colass.* both what they and euery faithfull man ought to doe: *For this cause we also since the day we heard of it, cease not to pray for you, and to desire, that ye might be filled with the knowledge of his will, in all wisdome and spiritual vnderstanding, that ye might walke worthy of the Lord and please him in all things, beeing fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might through his glorious power vnto all patience and long suffering with ioyfulnesse.* Col. 1. 9, 10, 11.

The false doctrine.

THerfore seeing the vse of the preaching the lawe is so notable, the aduersaries of the law are so much the more to be detested, who will not haue it taught in the Church, and imagine that euery furie of their owne is the motion of the holy Ghost, and will not be gouerned by the Law of God, against whome let vs arme our selues by the word of God: *Walke in my commaundements:* which commaundement is vniuersall and perpetuall, and let vs desire by feruent praiers that the Sonne of God him selfe would guide vs, that we be not stained with the infection of errours, euen as the Prophet prayeth: *Deale with thy servant according to thy mercie and teach me thy statutes.* Ezek. 20. 19. Psal. 119. 124.

OF PRAYER.

The Arg. *The necessitie of prayer, the conditions of good praier, & a rule for those things that are to be asked.*

Question.

45. Lords day. 116. Wherefore is prayer necessarie for Christians?

Answere.

Because it is the principall part of that thankefulnes which God requireth at our hands: as also because the Lord bestoweth his grace & the holy Ghost vpon them alone, who with true gronings doe continually beg these things at his hands, and doe giue him thanks for the same.

The Exposition.

THere are two most present remedies to driue away corrupt desires: the one is an earnest studie & indeuour alwaies and from the heart to detest all sinne, ioyned with a loue and delight in all righteousnes, whereof we intreated in the 113. question. The second is prayer or calling vpon the name of God, which is here purposely handled, that vpon this occasion there may be a passage open to the exposition of the Lordes prayer, vvhich is accounted the principall point of the Law of God.

The necessity of prayer.

And first partly for prophane men and despisers of prayer, partly also for the slouthfulnes of many Christians in this exercise of Gods seruice, it is plainely taught why praier is necessary for Christians by two reasons that are brought: the one because prayer is a chiefe point of that thankefulnes, which God requireth at our handes, and therefore, that wee may be obedient vnto God, we must needs pray: the other because God bestoweth his grace and holy spirit vpon them alone, who with true gronings doe continually begge these thinges of him, and doe giue him thankes for the same, which are the two parts of true prayer: For considering that no man is able to want his grace and Spirite, and that we all haue neede of them for our saluation, looke how priuie vve are vnto our selues of our ovvn vvant and pouertie, so earnestly and feruently must vve thinke that vve are inforced and prouoked vnto prayer, for vvhich effect or end *Augustine called prayer the key of heauen: Prayer,* saith he, *goeth vp and the compassion of God cõmeth down:*

Serm. 226. de tempore.

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although the earth be low and the heauen high, yet God heareth a mans tongue, if he haue a cleere conſcience.

Therefore this ſhal be the ſumme: God muſt be called vpon. 1. Becauſe he hath ſo commaunded: 2. Becauſe prayer is the only meanes whereby he is ready to impart vnto vs his heauēly treaſures: which otherwiſe we ſhal miſſe of, if we be faint and cold in prayer.

The commaundement to pray is thus made plaine: God will haue vs be thankefull towards him, and therefore requireth thankfulnes of vs: but prayer is a principal part of thankfulnes: therefore God will haue vs call vpon him. The cōmandement.

The firſt propoſition is manifeſt and before prooued: the next is thus confirmed: Prayer is among the moſt principall fruits of faith, whereupon it is oftentimes taken for the whole ſeruice of God; but the works of thākfulnes are fruits of faith, & the workes of the firſt table are more excellent then the workes of the ſecond, as far as God is aboue men: Therefore there lieth vpon men a lawe & a commandement to pray: Hereto may be added teſtimonies out of the Pſalmes: *Offer vnto God the ſacrifice of praiſe and pay thy vowes vnto the moſt high, and call vpon mee in the time of trouble, and I will deliuer thee and thou ſhalt glorifie mee.* Queſt. 86. Ier. 7. 11. Mat. 21. 13. Ioel. 2. 28. Act 2. 21. Rom. 10. 13. Pſal. 50. 14.

Againe: *the ſacrifice of God is a contrite ſpirite, a broken and contrite heart (O God) ſhalt thou not deſpiſe:* Pſal. 51. 19.

The Apoſtle to: *Timothie: I exhort aboue al things, that ſupplications, prayers, interceſſions and giuing of thankes bee made for al men.* 1. Tim. 2. 1.

Hereto belongeth the commandement of Chriſt: *Aske and it ſhalbe giuen vnto you, ſeeke & yee ſhall find, knocke & it ſhalbe opened vnto you:* So Chriſt himſelfe prayed, not ſo much for that he had need of it, but to giue vs an example: So the Apoſtles oftentimes and without ceaſing prayed God for the fruite and ſucceſſe of their miniſterie: wherefore it is plaine that prayer is commaunded by the expreſſe word of God. Luk. 5. 16. Act. 4. 29. 1. Theſ. 2. 2, 3 Coloſſ. 1. 9. Matth. 7. 7.

But to this alſo may be added a reaſon: For the neglect whereof God complaineth of, that hee hath commanded vs to perfourme vnto him, for othervviſe hee

ſhould complaine without cauſe: But God euery where complaineth grieuouſly that men call not vpon him: Therefore he doth command vs to call vpon him.

2. Our owne neceſſity.

2. Moreouer becauſe we all neede the grace of God & the holy ghoſt, & are void of all ſpirituall good things, & God hath promiſed & is ready to beſtow them onely vpon ſuch as aske them of him; therefore prayer is by all means neceſſary for all Chriſtians.

Luk.11.13. Mat 7.8. Mat.13.12.

Whereupon Chriſt ſaith: *If you that are euill know how to giue good things vnto your children, how much more will your heauenly father giue his holy ſpirit to them that aske it of him?* Againe: *Whoſoeuer asketh receiueth, and he that ſeeketh findeth, and to him that knocketh it ſhall be opened.*

Iam.1.5.

Hereupon ſaith Iames: *If any of you want wiſdome, let him aske of God, who giueth liberallie vnto all and caſteth no man in the teeth, and it ſhall be giuen vnto him.*

Pſal.145.19.

And not without cauſe doth God in the Pſalmes teſtifie by his Prophet, *that he is neere vnto all that call vpon his name in truth:* & very well doth the Pſalmiſt ioyne togither both the prouidence of God watching ouer his children, & the exerciſe of faith in them: *The eyes of the Lorde are vpon the righteous, and his eares are open to their crie.*

Pſal.34.16.

Which alſo the Angell *Gabriel* confirmeth ſpeaking to Daniel after he had praied vnto God: *I am now come forth to giue thee knowledge & vnderſtanding: at the beginning of thy ſupplications the commandement came forth, & I am come to ſhew thee, for thou art greatly beloued.* And Eſa ſent meſſengers to king Ezechias ſaying: *Thus ſaith the Lord the God of Iſrael: I haue heard what thou haſt praied againſt Sennacherib King of Aſſyria.* Howbeit, becauſe God ſeemeth not to defer his promiſes & doth not ſtraightwaie heare his children, yet may we not thinke, that either he doth not heare vs, or that he careth not for his elect: for he hath his reaſons why he doth it not, & hee beſt knoweth our neceſſities, & when it is for our profite & ſaluation that he ſhould heare vs: he doth ſometimes exerciſe the faith & patience of his children, and driueth out of them all wearines & ſlouthfulnes: and therefore will haue vs pray without ceaſing, vntill hee

Dan.9.23.

2.King.19.20.

Why God doth not by and by heare our praiers.

ſuccour

succour vs according to our desire, & suffer him selfe to be intreated.

Hitherto belongeth the prayer that Christ propounded vnto his disciples, to teach them, that they ought alwaies to pray and *not to waxe wearie, &c.* Luk. 18.1,2.

And that of the Apostle: *Continue in prayer, watching therein, with giuing of thankes.* Coloss. 4.2.

To the Romanes. *Continuing in prayer.* Rom. 12.12.

To the Ephes. *Pray alwaies with all manner prayer and supplication in the spirite, & watch thereunto, with all perseuerance and supplication for all Saintes:* For, as Ierome saith, it is written, *to euery one that asketh it is giuen: therefore if it be not giuen to thee, therefore it is not giuen, because thou doest not aske: aske therefore & ye shall receiue.* Eph. 6.18. Hieron. in cap. 7. Mat.

Moreouer we must aske these heauenly blessings at the hands of God, to wit, his grace, & the holy Ghost with true gronings, not fained & hypocriticall: for God hateth all hypocrites, who fainedly & with lips alone do honour God, often groning & greatly sighing, but who haue their hart turned away from God, & do babble out their praiers with a meere mockery to him, because there is nothing in them sound or earnest, or duly framed. The manner of praying.

Paul teacheth that this manner of praying wel is put into vs by the holy Ghost: *In like manner also (saith hee) the holy Ghost helpeth our infirmities; for we knowe not what to pray as we ought, but the spirite maketh intercession for vs with vnspeakeable gronings.* Rom. 8.26.

And yet are not these two contrary, both that the holy Ghost is receiued by prayers, & that the spirit must prepare vs vnto prayer. For the holy Ghost is in vs in order before prayers, because then we begin to long for him & to aske him at Gods hands: whē he is giuen vnto vs: but in time he is not before, because the very same instant that we receiue him, we do also desire him of god, which is also to be vnderstood of the increse of his gifts.

Last of all is to be obserued, that the second parte of lawfull prayer is thanksgiuing, & that this is no lesse necessarie then prayer. Thankesgiuing the second part of praier.

For because God is then duly honoured, when he is acknow-

acknowledged to be the giuer of al good things, thereof it followeth that all things are ſo to be receiued at his hands that we do daily giue him thanks for them: & that there is no iuſt cauſe for which we may take vpon vs to
Heb. 13. 15. vſe his benefits, which to no other end doe flowe vnto vs from his large liberality, vnleſſe we be alſo continually occupied in confeſſing his praiſe & giuing of thāks.

Pſal. 40. 4. And therfore *Dauid* ſaith notably, when hauing perceiued the bountifulnes of the Lorde towards him, hee telleth out that there was a new ſong put in his mouth; as alſo Eſa commending the ſingular grace of God exhorteth the faithfull to a new & no common ſong: likewiſe alſo Ezechias & Ionas teſtifie that this ſhalbe their
Eſa. 42. 10. & 38. 20. ende of their deliuerance to praiſe the bountifulnes of God with ſongs in the temple.

To which effect Dauid againe in another place ſpeaketh: *O Lorde open my lips & my mouth ſhall ſhew foorth thy*
Pſal. 5. 17. & 116. 12. *praiſe:* Againe, *What ſhall I recompenſe vnto the Lorde for all things that he hath done for me? I will receiue the cuppe of ſaluation & call vpon the name of the Lorde*: whereby the holy Ghoſt giueth to vnderſtand that it is a wicked ſilence, if we let paſſe any benefit of God, whereas he ſo often giueth vnto vs matter of praiſe, as he doth vs any good.

1. Tim. 4. 5. And this Paule had regard vnto, when he ſaith that *the gifts of God are ſanctified by the word and by praier*, withall ſignifying that without the worde & praier they are not pure & holy vnto vs, by the worde vnderſtanding faith which is builded vpon the worde.

Moreouer that point of his is alſo to be held, that all
Philip. 4. 6. praiers are vntoward & faultie whereunto is not ioyned thankeſgiuing: for thus he ſpeaketh: *In all prayer & ſupplication, with giuing of thankes, let your petitions bee knowne vnto God.*

For becauſe frowardnes, wearineſſe, impatience, ſmart of griefe & feare, maketh many to murmure againſt praier, hee commandeth our affection ſo to bee tempered, that the faithfull before they haue atteined that which they deſire, do neuertheles cheerefully giue thanks vnto God. And if this band ought to preuaile in

things

things almost contrary, with so much the more streighter band doth the Lord bind vs to sing forth his praises, so often as he graunteth vnto vs our desires.

The false doctrine.

Some abuse that place of Paul to the Rom. where he teacheth that the Spirite maketh intercession for vs. to prooue that praier is not necessarie for the faithfull, but they are deceiued in the drift of the Apostle, who will not haue vs turne ouer the duty of prayer to the Spirit of God, & giue our selues loosely to that carelesnes, whereunto we are otherwise bent, but rather that being weary of our drowsines and sluggishnes, we earnestly desire such an help of the Spirit. Rom. 8. 26.

Question.

117. What things are required to that praier, wherewith God is pleased, and which hee heareth and graunteth?

Answere.

That with true affection of heart we aske of that true God alone, who hath reueiled him selfe in his worde, all thinges whatsoeuer hee hath commaunded vs to aske of him, & that with an inward feeling of our owne needie & miserable estate we humbly throw our selues downe before the maiestie of God, leaning vpon this strong foundation, that we albeit vnworthie, yet are vndoubtedly heard of God for Christs sake, as he hath promised vnto vs in his word.

The Exposition.

IT was well said of *Chrysostome* that *that is an excellent knowledge & worthy indeed of a Christian man which teacheth how to pray aright*: for it is not inough to vnderstand that prayer is a necessarie exercise of faith, vnlesse wee be also taught how wee must pray, to the ende that God may be pleased with our praier, & that he may heare vs & graunt our requests: that shall appeare out of the very definition of prayer, which is such a kind of request, whereby we aske at Gods hands those things that hee hath commaunded vs to aske of him, & that with a true affection of heart, & from an inward feeling of our own needy & miserable estate, ioined with an humble throwing dovvne of our selues before the maiesty of god, that is, true turning vnto God, & affiance in the promises of God for Christ the Mediatours sake. *Chrysost. de Orat. hom. 79.* What lawful praier is. Rom. 10. 14.

In

Rules of praier, 1.

In which definition these three essentiall Lawes or conditions of prayer framed aright are to be marked: The first is of him to whom our prayer must be directed, to wit, vnto, him alone, who hath reueiled him selfe in his word, or in whome we are commaunded to beleeue: for so saith Paul: *How shall they call vpon him, in whome they haue not beleeued?*

Wherefore if he onely must be called vpon, in whome we may beleeue; then God onely must be called vpon, which is Father, Sonne, and holie Ghost, *because accursed is he that putteth his trust in man.*

Jerem. 19. 5.

For albeit Christ saith, *When yee pray, say, our Father,* yet for as much as both he him selfe (because he is God) and the holy Ghost are coessentiall & in honour equall to the Father, invocation and thanksgiuing is all a like due to them as it is to the Father.

Hereupon Christ taking vp the *Samaritans* for erring in this point of faith, saith: *Yee worshipe yee wote not what, vvee vvorshipe that vvee knovv, for saluation is of the Jevves.*

Ioh. 4. 22.

Secondly, therefore also is God alone to be called vpon and our prayers to bee directed vnto him, both because he alone is vnto vs all the fountaiue and first giuer of all good things, and because to heare and to helpe vs whersoeuer we call vpon him is the propertie of none but of God almightie.

Very fitlie doth the *Catechist* adde what things must be asked him, to wit, no other, then such as he willed and commaunded vs to aske of him, according to that: *This is our assurance that vve haue in him, that if vvee aske anie thing according to his will, he heareth vs.* For God suffereth not his easines to be spoken withal so to be mocked, that we may trouble him about trifles, but chalenging vnto him selfe his owne right, he submiteth our prayers to his authoritie, and keepeth them in with a bridle, because he onely knoweth what is profitable for euery one of vs, but wee for the most part desire that in our praiers, which it vvere better for vs not to obtayne.

1. Ioh. 5. 14. Jam. 4. 3.

Joh. 4. 24. Psal. 145. 18. Esa. 29. 13.

The second law of praying aright is, how or with what affectiō god must be caled vpō, to wit, with a true affectiō of

of heart, and from an inward feeling of our owne needy and miserable estate, with a true casting downe of our selues before the maiestie of God: for because God is a Spirit, he will especially be called vpon with the heart, that is, in spirit & in trueth, as also the prophet speaketh in this manner of them that call vpon God in trueth, and saith that God doeth abhorre those, *who come neere vnto him with their lippes, but haue their heart farre from him.* *Mat.15.8.*

Which notwithstanding must not so be vnderstoode as if it were vnlawfull to call vpon God, and with the tongue wherewith wordes are vttered to open vnto him our necessitie, because that oftentimes whē we so pray, then is our minde chiefely lifted vp to heauen, and is kept within the consideration of Gods goodnesse, besides that many times the feruent affection of our heart in prayer, mooueth our tongue to speake, so that we our selues doe scarcely perceiue it, as it came to passe in Samuels mother. Whereto the vse of the tongue serueth in prayer. *1.Sam.1.13.*

Finally forasmuch as the tongue is created of God to set foorth his glorie, it is good reason that it should applie it selfe to giue this honour vnto God, by calling vpon him in necessitie, yet so that the heart alwayes go before, and that we doe not say ouer such prayers, as we our selues doe not vnderstand, which without doubt is a mocking of the maiestie of God, which all godly men ought to abhorre, as being a thing that God doeth so greatly detest in Esay. *Esay.29.13.*

But whether we mooue the tongue, or whether in heart onely we crie vnto God, that our prayer may be heard, it must come of an inwarde feeling of our needy and miserable estate, that so our soule may be lifted vp vnto God: for vntill a man haue laide aside all opinion of his owne glorie, worthinesse, and merite, he will neuer earnestly throwe downe him selfe before God in humble manner, in true repentance, and in a purpose to lead a godly and holy life. *Psal.51.10. Esay 66.2. Psal.2.11.*

That Pharisey may stand for an example, of whome Christ speaketh in Luke, for he after the manner of hypocrites prayed without vnderstanding and affection: *Luk.18.11,12*

God,

God, I giue thee thankes that I am not as other men, extortioners, vniuſt, adulterers, or as this Publicane, I faſt twiſe in the weeke, I giue tithe of all that I haue.

For although whatſoeuer we haue, we confeſſe we haue it of God, neuertheleſſe we are deſpiſed of God as arrogant men, if we haue neuer ſo little confidence in our owne workes in the ſight of God: but the Publican did otherwiſe, who daring not ſo much as to lift vp his eyes to heauen, yet lifted vp his minde to God, ſaying, *God be merciſull vnto me a ſinner.*

Therefore lawfull prayer doeth neceſſarily require true acknowledgement of ſinne and repentance, that is, it is of abſolute neceſſitie, that a man diſpleaſe him ſelfe in his owne ſinnes, whoſoeuer prepareth him ſelfe to pray, and (which can not be done without repentance) put on the perſon and affection of a beggar.

Dan. 9. 19. So Daniel: *Not in our owne righteouſneſſe we make our prayers before thee, but in thy great mercies: heare vs O Lorde and be merciſull vnto vs, Lorde giue eare and doe it, deferre*

2. Chron. 20. 12 *not for thine owne ſake, O my God, for thy name is called vpon thy citie and vpon thy people.*

It is true indeede, that holy men haue ſometimes alleaged the ſuffrage of their owne righteouſneſſe to intreate God, but in ſuch manner of ſpeaking they meant nothing elſe, but by their very regeneration to approue them ſelues to be the ſeruants and children of God: or when they compare them ſelues before the Lorde with their enemies, they pray to bee deliuered by his hande from their vniuſt dealing, for the goodneſſe of their cauſe.

Eſay 38. 3. Of the former kinde there is an example in Eſay: where the King Ezekias praying vnto God, ſaith: *I beſeech thee, O Lord, remember nowe howe I haue walked before thee in trueth and with a perfite heart, and haue done that which is good in thy ſight.*

Pſal. 26. 1, 3, 4 Of the latter in the Pſalme: *Iudge me, O Lorde, for I haue walked in mine innocencie, my truſt hath bene alſo in the Lorde, therefore ſhall I not ſlide: for thy louing kindneſſe is before mine eyes, therefore haue I walked in thy truth: I haue not haunted with vaine perſons, neither kept companie with*

the diſſemblers.

The third Law or condition of praying aright is, that being ſo eaſt downe and brought vnder by true humilitie, we neuertheleſſe be incouraged to pray with a certen hope to obtaine, leaning vpon this ſtrong foundation, that we, albeit vnworthie, ſhall yet vndoubtedly be heard of God for Chriſtes ſake. 3

For if we come vnto God without Chriſt the Mediatour, the conſideration of our owne vnworthineſſe and ſinnes will eaſily put vs backe, eſpecially becauſe it is written, *God heareth not ſinners*: wherefore we muſt haue him for our Mediatour, vpon whoſe interceſſion, and merite, and worthineſſe, we truſting may be bolde to come vnto God. *Ioh. 9. 31.*

To this principle Chriſt him ſelfe calleth vs in the Goſpell by this his moſt ſweete promiſe: *Whatſoeuer ye aske the Father in my Name, he will giue it vnto you.* And he alſo bindeth vs to beleeue theſe his promiſes, ſaying, *And whatſoeuer ye ſhall aske in prayer, if ye beleeue, ye ſhall receiue it*: as on the other ſide Iames ſaith, that *he that doubteth ſhall not be heard.* *Ioh. 14. 13, 14. and 15. 16. Matt. 21. 22. Luke 7. 10. Iam. 1. 6.*

Therefore ſo often as we ſhall powre out our prayers vnto God, we ought ſo to be affected with this ſweetneſſe of his promiſe, that we doubt not but that God the Father will heare vs, becauſe he neither will nor can deny any thing to his welbeloued Sonne, who is our aduocate, and mediatour vnto him. *Rom. 8. 15.*

We haue alſo not a few examples in Scriptures euen of moſt vnworthie men, whoſe prayers yet haue bene heard, as of that ſinfull woman to whome Chriſt turning, ſaide: *Thy faith hath ſaued thee, Goe in peace.*

Alſo of the woman of Canaan, to whom when Chriſt had ſaid: *It is not meete to take the childrens bread and to caſt it vnto dogs, ſhe anſwered, Trueth Lord, but yet the dogs doe eate of the crummes that fall from their maſters table*: and he granted her requeſt. *Matth. 15. 27.*

Finally of that Centurion who ſaid, *Lord I am not worthie that thou ſhou'deſt come vnder my rooſe*: and of the thiefe vpon the croſſe, *Lorde remember me when thou commeſt into thy kingdom*: whō it is manifeſt, not for their vnworthines *Matth. 8. 8. Luke 23. 42.*

vnworthineſſe to haue bene refuſed, but of fauour to haue bene heard for Chriſtes ſake.

Which being ſo, although we alſo be many wayes vnworthie, yet let vs not doubt, but that, if truſting in Chriſt we come vnto God, he will heare our prayers, for his Sonne the Mediators ſake.

The falſe doctrine.

THe *Romaniſtes* although they wil ſeeme in afflictions to flie vnto prayer, yet forasmuch as forſaking the true God, they call vpon Saintes departed, they doe ſufficiently declare, that they are deſtitute both of faith, and of the true knowledge of their owne miſerable eſtate, whereof it is that the more they praye vnto them, the further they drawe them ſelues from God, and doe prouoke his wrath and vengeance againſt them ſelues, for God will not haue our thoughtes to wander, as Hecuba wandreth in Euripides: *O Jupiter whatſoeuer thou art, whether this heauen, or the minde that is carryed in heauen.*

2. When as they account them ſelues righteous for their workes, how can they truely humble them ſelues before God, of an inwarde feeling of their owne poore and wretched eſtate to become humble ſuters vnto him. Laſt of all, when they account it arrogancie to truſt, and to be perſwaded that our prayers ſhall be accepted of God, and would haue men alwayes doubt, whether they be worthie of loue or hatred, that doeth plainely prooue, both that they are deſtitute of Gods Spirite, and that all their prayers are vaine and vnprofitable, and euen hated of God.

Conc. Trid. ſeſſ. 8. cap. 9.

Queſtion.

118. VVhat are thoſe thinges which God commaundeth vs to aske of him?

Anſwere.

All thinges neceſſarie both for ſoule and bodie, which our Lord Jeſus Chriſt hath compriſed in that prayer which he him ſelfe hath taught vs.

The Expoſition.

What things we muſt aske of God. *Mat. 6. 33.*

TO the firſt condition of lawfull, this was belonging, that we aske onely thoſe thinges of God, which he hath commaunded vs to aske of him, which what they are, is here briefely handled, to wit, partly Spirituall, partly Bodily. Spirituall, which are neceſſarie for the ſoule, & bodily which are neceſſarie for the body: wherein this difference is to be held, that things ſpirituall, forasmuch as they are neceſſarie for the glorie of God, and

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our owne ſaluation, muſt ſimply and without condition be prayed for, with full aſſurance to be heard: thinges pertaining to the body, as without which we can not be in ſafetie, reſpectiuely, that is, with condition of Gods will, that he will giue them vnto vs, if they ſerue for his glory, and be profitable for vs, or if otherwiſe, that hee will giue vs better things: as the Leper prayed well: *Lord if thou wilt, thou canſt make me cleane.* *Mat. 8. 2.*

Neither is this contrary to the generall ſaying of the Lord, *whatſoeuer ye ſhall aske:* for it muſt be reſtrained to one kind, to wit, whatſoeuer is auaileable to your ſaluation not in your owne opinion, but in the iudgement of your moſt bountifull Father, as S. *Iohn* reſtraineth it, when he ſaith: *If you aske any thing according to his will, he will heare you.* As alſo the commaundement of *Iames* bidding vs pray without doubting, is not otherwiſe to be vnderſtood: for it is one thing to aske with doubting, another with condition: for the faithfull man doubteth not but God will heare his prayer, becauſe if God doe not giue that which we pray for, without doubt he giueth that which is much better. *Ioh. 14. 13.* *1. Ioh. 5. 14.* *Iam. 1. 6.*

Moreouer to the end we ſhould not erre in any thing that we are to aske, God, to helpe this weakenes, hath giuen his Sonne to teach vs how to pray, to put into our mindes that which is good, & to moderate our affections, according to whoſe commandemẽt we muſt frame our praier, to the end that God may be pleaſed with it.

Queſtion.

119. What is that prayer?

Anſwere.

Our Father which art in heauen: Hallowed be thy name, thy kingdome come, thy will be done, as in heauen, ſo alſo in earth: Giue vs this day our daily bread: And forgiue vs our debts as we forgiue our debters, and lead vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power, and the glorie, for euer. Amen.

The Expoſition.

THe praying for things neceſſarie both for ſoule and body, is commaunded by the very author of praier, *Mat. 6. 9.* *Luk. 11. 2.*

who hath left vnto vs a perfite forme thereof, to wit, our Lord and Sauiour, & euen our onely master *Jesus Christ*: which forme of praying is set down both by *Matthew* & *Luke* in the selfe same words, from the substance wherof we may not go, no not the breadth of a nayle, as we say.

The Arg. *The preface of the Lords prayer, and the exposition thereof.*

Question.

120. Why doth Christ commaund vs after this manner to call vpon God: Our Father?

Answere.

That euen in the very entrance of prayer he may stirre vp in vs a reuerence and trust in God, conuenient for the children of God, which ought to be the groundworke of our prayer: to wit, that God for Christs sake is become our Father, and will much lesse denie vnto vs those things that wee aske of him by a true faith, then our parents denie vs earthly benefites.

The Exposition.

SO great is our blindnes & ignorance in those things that concerne the glorie of God, and our own saluation, that we doe not so much as know what wee ought to aske of God, and how we are to call vpon him, and to speake vnto him: therefore Christ to applie him selfe to our infirmitie, would goe before his disciples and the whole Church in this fourme of prayer, which hee commaunded them in their prayers to God to follow and to be guided by, with this preface: *Our father which art in heauen.*

The diuision.

In which wordes the *Catechist* teacheth, that euen in the very entrance of prayer, Christ hath set before vs the very ground worke of our prayer, whereof there are two parts; one, that by so calling him, we are put in mind of that reuerence that we owe vnto him, and of that childly feare, wherewith it is meet that we should in like manner imbrace, and loue him againe: the other, that from hence also we conceiue affiance, whereby we are fully assured of his good will towards vs.

The former is declared by the word *Father*, (where-

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in neither the Sonne nor the holy Ghost is shut out, because they are of one substance with the Father, but our prayer is principally directed to the *Father* as the first person in the godhead:) For as it becometh wel disposed children to feare, loue, & honour their earthly parents, and reuerently to speake and come vnto them: so much more is it our dutie to our heauenly Father, from whom we haue all things, euen life and health, who only is able to succour our neede and to helpe vs, to speake vnto him in necessitie, to submit our selues to his fatherly correction, finally to beware least, by our disobedience and vnreuerent behauiour towarde him, hee may be offended so, that he refuse to heare our prayers.

Hitherto belongeth that notable prayer of the whole Church in the Prophet, calling vpon God by the most sweet name of *Father*: *Now therefore O Iehova, thou art our Father, we are clay and thou hast formed vs, and all we are the worke of thy hands.* Esa. 63.16.

Likewise that vpbraiding in Moses, wherein chiding the vnkind Iewes he goeth about to call them backe to dutie and obedience to God, by the title of *Father*. *Doe ye so reward the Lord, O foolish people and vnwise? is not hee thy father that hath bought thee? he hath made thee and proportioned thee.* Deut. 32.6. Such is also that in *Malachie*: *A sonne honoureth his Father and a seruant his master: If I be your Father, where is my honour, and if I be your Lord, where is my feare?* Mal. 1.6.

For if, when we are to goe before some great Prince, wee vse much and long to thinke and cast with our selues both vvhat to say and howe to speake vnto him: howe much more religiously ought vvee to doe it, vvhen vvee come before GOD, who is King of Kings and Lord of Lords, *immortall, inuisible, and onely vvise*, vvhose maiestie beeing vvorthilie to be feared of all sinners, yet doth so farre abase it selfe, as to vouchsafe to be called vpon by vs vnder the Name of Father? 1. Tim. 1.17.

Therfore they are vnnatural childrē, who cal God *Father*, & yet do not lead their life according to his cōman- Iob. 1.12.

dement, from whome they haue receiued this speciall priuiledge, and who hath bestowed vpon them this honour, that they may & dare to call him their Father.

On the otherside, they are true and lawful Sonnes of God the Father, who both in prosperitie loue him as a father, obey him, and giue conuenient honour vnto him: and in aduersitie willingly submit them selues to his fatherly rod, beeing certenly assured that it maketh only for the saluation and good of all his children, that are truly his.

Eph.5.1.

Rom.8.18.

Prou.3.11. Solomon did very wel vnderstand this: *My sonne refuse not the chastening of the Lord, neither be grieued for his correction: for the Lord correcteth him whome he loueth, euen as a father doth his child in whome he delighteth.*

Heb.12.9. Wherupon saith the author to the *Hebr. We haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection to the father of Spirites that we might liue?*

Feare of children & feare of seruants.

And hereby appeareth the difference betweene the feare of children & the feare of seruants: as that the one is proper to the faithfull and such as feare & loue God, as well when they are chastned and scourged by him, as when he doth them good, which is properly & truly called *feare of offence*: the other, that is seruile feare is proper to wicked and vnbeleuers and libertines, who feare God for his vengeance, when they heare him to be a iust Iudge and auenger of euill men, which is rightly called *feare of punishment*.

Our.

2. Vse.

2 For the confirming of the latter part, that is, the putting off our assured trust in such a father, this maketh much: first that Christ would haue vs call vpon God not onely as a Father, but as our Father, & that not without great reason. For whereas God is chiefly called Father in respect of his only begotten Sonne, and yet notwithstanding Christ teacheth vs the same boldnes to call vpon him as our Father, who seeth not, that euen herein he was desirous, both to call to our remembrance the benefit of adoption, freely bestowed vpon vs by the Father for his worthines and desart, and therewithall also to put vs in minde not to doubt, but so often as with true

true affiance wee ſhall call vpon God in his name, he wil graunt our requeſt, according to his promiſe; *Whatſoeuer ye ſhal aske the Father in my name, he wil giue it you.* *Ioh. 1. 12.* *Ioh. 14. 13.*

In reſpect heereof Iohn ſaith: *See what loue the Father hath giuen vnto vs, that we ſhould be called the ſonnes of God.* *Iam. 1. 6.* *1. Ioh. 1. 3.*

Moreouer the ſame affiance is increaſed in vs by conſidering the vertues and properties of God which are in God the Father of vs all: I ſpeake of the faithfull (for he is alſo the Father of the wicked, & euē of al creatures in reſpect of creation:) For as he is exceedingly good & ynchāgeable, wherein truly he goeth far beyond the Fathers of our bodies; ſo his affection is much greater and more conſtant towards vs although wee be wretced ſinners, then the affection of our parents in prouiding for vs earthly things, & ſuch as belong to the preſent life, if ſo be that by a true faith vvee aske of him as well theſe things, as thoſe that are ſpirituall. *Luk. 18. 19.* *Iam. 1. 17.*

For ſo him ſelfe ſaith by the Prophet: *Can a woman forget her child, & not haue compaſſion on the ſonne of her womb? though they ſhoulde forget, yet will not I forget thee: beholde I haue grauen thee vpon the palmes of my hands.* *Eſa. 49. 15.*

And Chriſt in Mathew: *Is there any man among you, who if his ſonne aske him bread, will giue him a ſtone, or if he aske him a fiſh will giue him a ſerpent? if you that are euill knowe how to giue good things to your children, how much more will your heauenly Father giue good things to them that aske them of him.* *Mat. 7. 9.*

Alſo in Luke hee doeth liuelie painte out and reſemble the abundance of his fatherlie kindeneſſe, in that parable, where the Father preuenteth the Sonne, and knovveth him a farre off, and runneth to meete him, and comfortteth him and receiueth him to fauour. *Luk. 15. 20.*

Beſides this ioyning of our prayers with the prayers of the whol church doth ſtirre vp in vs affiance towards god, to wit, that he wil therfore the more willingly heare vs & the whole Church, becauſe we do it truſting vpon this promiſe of his onely begotten Sonne *Where two or three be gathered together in my name, there will I be in the middeſt among them.* *Mat. 18. 20.*

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For ſo him ſelfe ſaith by the Prophet: *Can a woman forget her child, & not haue compaſſion on the ſonne of her womb? though they ſhoulde forget, yet will not I forget thee: beholde I haue grauen thee vpon the palmes of my hands.* *Eſa. 49. 15.*

And Chriſt in Mathew: *Is there any man among you, who if his ſonne aske him bread, will giue him a ſtone, or if he aske him a fiſh will giue him a ſerpent? if you that are euill knowe how to giue good things to your children, how much more will your heauenly Father giue good things to them that aske them of him.* *Mat. 7. 9.*

Alſo in Luke hee doeth liuelie painte out and reſemble the abundance of his fatherlie kindeneſſe, in that parable, where the Father preuenteth the Sonne, and knovveth him a farre off, and runneth to meete him, and comfortteth him and receiueth him to fauour. *Luk. 15. 20.*

Beſides this ioyning of our prayers with the prayers of the whol church doth ſtirre vp in vs affiance towards god, to wit, that he wil therfore the more willingly heare vs & the whole Church, becauſe we do it truſting vpon this promiſe of his onely begotten Sonne *Where two or three be gathered together in my name, there will I be in the middeſt among them.* *Mat. 18. 20.*

And these are the things of which Christ putteth vs in minde in this preface, & which were required of the worshippers of God in the first commaundement of the law: to wit, the feare of God him selfe, & to haue a stedfast assurance of his fatherly goodnes towards vs. Moreouer that we are in common commaunded to call vpon him, *Our Father*, we are thereby also taught, what an affection of brotherly loue ought to be betweene vs, who are all the Sonnes of such a Father by one & the same right of mercie and free liberality.

2. Vse of the word, *Our.*

For if wee haue one common Father, from whome commeth whatsoeuer good can happen vnto vs, truly it is not meete there should bee any thing deuided among vs, which we wil not be readie with great cheerefulnes of mind to impart one with another, so farre as need requireth: that by this means it may appeare that there is in vs true faith, which cannot stand without loue, but is a dead & hypocriticall faith.

Eph.4.6.

Gal.5.6.

Hitherto belongeth the communion of saints, whereof we speake in the *Creed*: which also putteth vs in minde of our duty towards them, who call vpon the same Father with vs; to whome we owe two things: Loue, because they are our brethren: whereupon saith *Malathie*, *Haue we not all one father, hath not one God made vs? why doe we then transgresse euery one against his brother, & breake the couenant of our father?* and reuerence, according to Paules doctrine: *In giuing honour goe one before another.*

Mal.2.10.
Gal.6.2.
Heb.13.3.
Rom.12.10.

3. Vse of the word, *Our.*

Neither are we onely put in minde by these words to loue them, with whome wee haue spirituall brotherhood, but also strangers, of whome what God hath determined, is beyond our knowledge, but that to wish & hope the best of them standeth as wel with godlines as humanity: although aboue al other we must be more inclining to the houshold of faith, whome peculiarly the Apostle hath commended vnto vs in euery thing.

Esa.58.7.

Gal.6.10.

4. Vse of the word, *Our.*

Last of all the same words also bring a singular comfort to the poore, because Christ sheweth vnto them that God hath no respect of persons, as though he would be, and were more the father of the rich then of the poore, of the noble then of the base, but doeth a-

count all alike vvorthy, whosoeuer by faith doe come to the throne of his grace, & haue a taste of his fatherly goodnes. Gal. 3. 28.

Whereto belongeth that of *August.* *All Christian men haue diuers fathers vpon earth, some noble, some base, but they all call vpon one father which is in heauen: vnder this father, are master & seruant, captaine and souldier, rich and poore.* Aug. Ser. 135.

Question.

221. Why is that added, which art in heauen?

Answere.

That we should not conceiue any base and earthly thing of the heauenly maiestie of God: & withall also that from his almightie power wee should looke for, whatsoeuer is necessary for soule and bodie.

The Exposition.

AS the former wordes, *Our Father*, did put vs in mind of two things: 1. To come reuerently vnto God: 2. With full assurance: so these wordes confirme that former doctrine, & conteine almost the same thing; both that we should, as it is meete, thinke reuerently of God, & also that we should nothing doubt of obteining those things that we aske.

Of the former I am put in mind, when I imagine him, whome I call vpon as our common Father, to be in heauen: By the name of heauen is vnderstood the dwelling place of God, of holy men, and of Angels, where God is more glorious then in this world, where he doth immediatly reueile him selfe before his Angels. 1. what is ment by heauen. Psal. 2. 4. Esa. 66. 1. 1. King. 8. 27. Mat. 18. 10.

Hither Christ will haue vs lift our minds, that is, vnto heauen so often as we call vpon God, to the end that we may not thinke of him after a carnall, earthly, grosse, base, abiect & euill manner: & that we should not measure him by the weake compasse of our capacity, but rather with feare & reuerence learne to behold his glorious maiestie.

The same also doth the ceremony of lifting vp hands signifie, whereof Paul speaketh to Timothy: *I will therefore that the men pray in euery place lifting vp pure handes, without wrath and doubting*: to wit, that he vpon whome 1. Tim. 2. 8.

we call is in heauen aboue this visible world, whose vnspeakeable glory because our minde, by reason of the grossenes thereof, cannot otherwise conceiue, it is set forth vnto vs by dwelling in heauen or by heauen, then which wee can see nothing more glorious or more full of Maiestie, that by consideration hereof we may make a difference betweene God our Father and our earthly fathers, who are vpon earth with vs, like vnto vs in all things and subiect to the same infirmities.

Esa.55.8. For so the Prophet bringeth in God speaking of himselfe: *For my thoughts are not as your thoughts, nor my waies as your waies, saith the Lord: but as the heauens are high aboue the earth, so are my waies high aboue your waies, & my thoughts aboue your thoughts.*

Although we must vnderstand that he is after such a sort in heauen, that neuertheless that is true which Solomon confesseth, *that the heauen of heauens can not conteine him*, and that he himselfe by Esa saith, that *heauen is his seate*, and *earth is his foote-stoole*, thereby signifying that he is not limited within some certaine compasse, but is extended throughout all things.

1.King.8 37. Psal.139.7. Jerem.23. 24. Esa.66.1.

2. The second thing that Christ putteth me in mind of, in the same words was, that with steadfast affiance I call vpon that God, which is in heauen, as who vpholdeth & gouerneth the whole world by his power, and therefore is able to graunt my request.

Psal.99.1.

For after this sorte I gather of his fatherly care towards me: he is my father, therefore he is willing: he is in heauen, therefore he is able to giue vnto me whatsoeuer I aske in faith: & it is all one as if he had bin saide to be of infinite greatnes or height, of incomprehensible power, of euerlasting immortalitie.

Jam.1.17. For whereas whatsoeuer is vnder heauen is subiect to change or corruption; by this maner of speech: *which art in heauen*, he is set farre aboue all danger of corruption or change.

Psal.115.3. Hereupon *Dauid* to discerne the true God from Idols, doth first of all thus describe his maiestie: *But our God is in heauen, he doth whatsoeuer he pleaseth*, where hee maketh this almightie power the cause of things created

ted, which he ſignifieth by his dwelling in heauen.

Therefore that alſo doeth greatly increaſe our aſſurance, becauſe by this meanes alſo God is diſcerned from the fathers of our bodies, who haue oftentimes a will to help their childrē, but are not able, either becauſe they are letted by pouertie or by diſtance of place, or becauſe by death they are parted from their children: but God who is alſo our father, is rich toward all men that call vpon him, is preſent euery where, is immortall: ſo *Dauid* complaineth of his parents: *My father & my mother haue forſaken me, but thou Lord takeſt me vp.* Rom. 10. 12. Pſal. 27. 10.

Secondly, by the ſame almightie power of our Father, we are made not to care for all the threatnings & outragious attempts of the worlde or of the deuill, becauſe God will protect vs, who as it is in the Pſalme: *from heauen doth laugh to ſcorne the enterpriſes of his enemies:* & who will not ſuffer the iniuries done to his children to go vnreuenged. Why therefore ſhould they feare, who know themſelues to be the ſonnes of God, who will neuer denie vnto vs any thing neceſſarie both for ſoule & body, whenſoeuer we ſhall aske it of him, becauſe he is both our Father that will, and almightie that can perfourme it? Pſal. 24.

The falſe doctrine.

FOraſmuch as our God will be ſought vnto & called vpon in heauen, whether our ſoule by faith ought to lift it ſelfe, whereto alſo belonged that admonition in times paſt, *Lift vp your hearts*, they are in a great errour who thinke they can ſerue God in creatures, whome the Apoſtle reprooueth in the *Actes*, *God that made the worlde & all things that are therein, ſeeing that he is Lorde of heauen & earth, dwelleth not in temples made with handes, neither is worſhipped with mens handes, as though hee needed any thing, ſeeing he giueth to all life & breath, & all things.* And albeit he be ſo in heauen that he filleth heauen and earth with his preſence: yet either to binde him to a certaine place is Ieuiſh, or to ſerue after any other manner then he hath commanded in his word, is will worſhip: which is condemned by God in the ſecond commandement of the Law. Act. 17. 24. 25.

The Arg. *Wherein the hallowing of the name of God conſiſteth.* 47. Lords day.

Queſtion.

Question.

122. What is the first petion?

Answere.

Hallowed be thy name: that is, Graunt first of all, that wee may know thee aright, and may reuerence, praise, and set forth thy almighty power, wisedome, goodnes, righteousnesse, mercie and truth that shineth in all thy works. Secondly, that we maie so direct all our life, thoughts, wordes and deedes, that thy most holy name be not reproched by our occasion, but rather be honoured and magnified.

The Exposition

HAuing expounded the preface, now followeth the Lordes prayer it selfe, which standeth of sixe petitions, and a conclusion, whereof the three former setting aside all regarde of our selues, doe looke to the glorie of God, to wit, because this of right ought to be the end of al thinges, and the three remaining are framed to those things that are profitable for our owne saluatiō: hereupō saith *Tertullian: This prayer conteineth the worshipe of God, and the requeste of man.*

1. Cor 10. 13.

This is the first petition in order, wherin we pray that the name of God maie be hallowed, which is the ende whereunto all our thoughts, deedes, and wordes ought to looke, and be directed, to witt, to the glorie of God: as also the two petitiōs folowing shew the means, whereby that end may be come vnto, to wit, if the kingdome of God come, and his will be done.

Why this petition is first in order.

What is mēt by the name of God. *Psal.* 116. 13. & 118. 12. *Gen.* 17. 1. *Exod.* 34, 6.

What the name of God is, hath bene said in the exposition of the third commaundement, but here it is taken for God him selfe and his wil. Secondly, for the properties which shine in his workes, as his almightie power, wisedome, goodnes, righteousnesse, mercie, and trueth: briefely whatsoeuer is affirmed of God, or wherby he doeth reueale him selfe vnto vs, is called the name of God, which although it be alreadie fully and perfitly holy in it selfe, to the holienes and glory whereof nothing can be added by vs, yet Christ commaundeth vs to pray vnto the Father that it may be halowed, that is, that what it is, maie euerie daie be more and more

reuealed

reueiled vnto the worlde.

And ſo Chriſt ſignifieth that it is not in our power to hallow the name of God, but that we muſt pray to God to giue vs abilitie to perfourme it: as Auguſtine prayed vnto the Lord: *Graunt that which thou commaundeſt, and commaund what thou wilt, and thou ſhalt not commaunde in vaine*: which alſo is to be noted in euery one of the petitions. Graunt. *Auguſt. epiſt. 24. Mat. 16. 17. Jam. 1. 5.*

Nowe that the name of God may be hallowed in the worlde, there is required a right knowledge both of him ſelfe, and of his almightie power, wiſedome, goodneſſe, mercie and trueth, that ſhineth in all thinges. Secondly that the drift of our whole life, and euen of all our thoughtes, wordes, and deedes be, that his holy name be not by occaſion of vs blaſphemed, but rather be honoured and magnified. Wherein the hallowing of Gods name conſiſteth.

For the true knowledge of God, God him ſelfe hath deliuered it in his worde, in the writings of the Prophets and Apoſtles, to wit, that he is one in ſubſtance, three in perſons, Father, Sonne, and holy Ghoſt, righteous, mercifull, &c. which what account he maketh of, and would haue vs to make, he ſheweth by the Prophet. For ſo ſaith Ieremie, *Let not the wiſe man glorie in his wiſedome, nor the ſtrong man glorie in his ſtrength, nor the rich man glorie in his riches. But let him that glorieth glorie in this, that he vnderſtandeth and knoweth me, that I am the Lorde, that ſhewe mercie, iudgement and righteouſnes vpon earth, for in theſe things I delight, ſaith the Lorde.* God is knowen two manner of wayes. *Jer. 9. 23.*

Whereto alſo that maketh which he ſpake by the ſame Prophet, commending the largenes of that grace, that was to be reueiled in the time of the Meſſias, to wit, that *all ſhould knowe him, from him that is ſmall among them, to him that is great among them.* *Jer. 31. 33. 34.*

Of this knowledge and the effect thereof Chriſt ſpeaketh in Iohn: *This is life euerlaſting to knowe thee the true God, and whome thou haſt ſent, Ieſus Chriſt.* Paul made ſo great accounte of it, that whatſoeuer was before *aduantage vnto him, he reckened it loſſe for Chriſtes ſake.* *Iohn 17. 3. Phil. 3. 8.*

Neither is that any other way, wherein God hath offered

2. The knowledge of God by his works.

offered him ſelfe to be knowen by his workes, vertues, and properties. In the creation of heauen and earth ſhineth his Almightie power, that he holdeth all things in his hande, and maketh them to abide and continue in him: his wiſedome, by the moſt orderly diſpoſing of them: his goodneſſe, becauſe there was no cauſe why he ſhould create all theſe thinges, neither can he by any other reaſon be mooued to preſerue them, but for the verie ſame: his righteouſneſſe in gouerning, becauſe he puniſheth the offendours, and deliuereth the innocent: his mercie, that in ſo great patience he beareth with the frowardneſſe of men: his trueth, by that he is vnchaungeable.

In the Redemption of mankinde ſhineth and glorioufly appeareth the righteouſneſſe of God: firſt, in that he hath puniſhed ſinnes, then that he hath exacted the obedience of the Lawe, and forgiuen ſinnes: his goodneſſe, that he hath done this for his owne ſake: his mercie, in that when there was nothing in vs but ſinne and wretchedneſſe, he had compaſſion on vs: his wiſedome, in that he founde out this of all other the beſt way to redeeme vs, and that he ordained it from euerlaſting: his almightie power, in that he hath ſo repaired mankinde being decayed: his trueth, in that he hath remembred his promiſes.

Finally in the deliuerance of the people out of Egipt, which was a figure of this redemption, in leading them through the red ſea, in drowning *Pharaoh* and his army both the power and righteouſneſſe of God did ſhine, ſo that the glorie of his name was ſpread and became renowmed among all people.

Firſt of all therefore Chriſt in this firſt petition exhorteth vs to pray vnto God, that he would ſo inlighten vs and all men, with the knowledge of him ſelfe and of his workes, that we may confeſſe and ſet forth him and his power openly: and (as we ſay) with full mouth, wherein ſtandeth the very true way of hallowing the name of God.

The reaſon of this petition is this, to wit, if we conſider to what ende we were created of God, which is chiefely

chiefely to knowe God and to praiſe him, which knowledge of God being blotted out in vs by ſinne, Chriſt would haue vs pray to haue it reſtored in vs to the glory of God.

Another reaſon is, that the true God may be diſcerned from the idoles of the heathen, as that the Lorde alone is God of all the kingdomes of the earth: but the gods of the heathen are the worke of mens handes, wood and ſtood. This ende godly Ezekias looked vnto, in that his golden prayer vnto God againſt the King of the Aſſyrians: *And nowe ô Lorde our God ſaue vs we beſeech thee from his hand. that all the kingdomes of the earth may knowe that thou art the Lord God alone.* 2.King.19.19.

Notable examples of them by whome the Name of GOD hath bene ſo hallowed, are to be founde in Scripture: to this ende did the children of Iſrael ſing a ſong of victorie vpon Pharaoes ouerthrowes: *I will ſing vnto the Lord, for he hath triumphed glorioufly: the horſe and his rider hath he ouerthrowen in the Sea: Iehova is a man of warre: Iehova is his Name.* Exod.15.1,2,3 1.King.19.19. Pſal.79.9.

So Dauid extolleth the Maieſtie of God by his works in the heauen, and eſpecially in man, both in his creation and in his redemption by Chriſt: *O Lord our God how excellent is thy name in all the earth, which ſetteſt thy glorie aboue the heauens?* Pſal.8.2,3. Pſal.145.6, 7,8,9. Ier.32.17, 18,19,&c.

Yea the verie Angels went before vs in example: at the birth of Chriſt hallowing the Name of God, prayſing him and ſaying: *Glorie be to God in the higheſt heauens, and in earth peace, good will towardes men.* Luke 2.14. Luke 1.46, 68,&c.

This the Saintes did, not onely ſo often as they conſidered the great workes of God in creating all things, and in repairing of mans ſaluation, but euen when they were chaſtened by him, as Iob: *The Lorde gaue, the Lorde hath taken away, bleſſed be his name.* And Dauid, *Lorde it is good that thou haſt humbled me.* And the Apoſtles went foorth of the Councill reioycing, *That they were accounted worthie to ſuffer reproche for the name of Ieſus.* Iob.1.21. Pſal.119.71. Acts.5.41.

For it becommeth vs to embrace whatſoeuer commeth from God, and that his ſeueritie haue due praiſe among vs, no leſſe then his mercie, and that we hallowe

the name of God no lesse vnder the crosse and afflictions then in prosperitie, and commit not through impatiencie any thing vnseemely for the children of God, neither doubt but that he is able to bring helpe vnto vs euen when we are in greatest extremitie, and if need be, will also very readily send it vnto vs.

In this point because Moses & Aaron did somewhat sticke in faith at the waters of strife, it was said to them both by the Lord, *Because ye haue not beleeued me to sanctifie me before the children of Israel, you shall not bring this people into the land which I will giue them.*

Numb. 20. 12.

Therefore God by his Prophet putteth the Iewes in minde when they were brought into a straight by the Assyrians, to flie vnto him and to his name, as to a most fortified tower against their enemies, saying: *Ye shall sanctifie the Lord of hostes, and let him be your feare and your dread.*

Esay 8. 13.

The name of God sanctified in life.

Last of all the name of God is sanctified by deedes, that is, by true repentance and earnest amendement of life, as when we frame all our actions according to the rule of his worde.

For whereas in the preface of the Lordes prayer, we haue professed that we doe acknowledge and call vpon God, as Father, and that we are his children, it will stand with good reason, that as naturall children doe as neere as may be conforme them selues to followe their godly Parents: so we also do follow our heauenly Father, and honour him in holinesse of life, as Peter admonisheth out of Moses: *Be ye holy, for I am holy.* Againe, *As he that hath called vs is holie, be ye also holie in all your conversation.*

Leuit. 11. 44. 1. Pet. 1. 14, 15

Secondly we must therefore doe it, least by our vngodlinesse we giue occasion to the Gentiles to teare the holie name of God, and that be truely saide of vs which Paul obiecteth to the Iewes: *The name of God is blasphemed for you among the Gentiles,* but contrariwise as Peter writeth, that God may be praised throughout our life: *Haue,* saith he, *your conversation honest among the Gentiles, that they which speake euill of you as of euill doers, may by your good workes which they shall see, glorifie God in the day*

Rom. 2. 24.

1. Pet. 2. 12.

of

of visitation.

And that the name of God may in this sort be worthily hallowed of vs: 1. Let vs consider that this is no common honour which God vouchsafeth vs, when he commendeth vnto vs the care of his glorie, and doth so farre abase him selfe, that he will make the greatest account that can be of that honour which we giue vnto him, and desire to haue it maintained and kept safe and sound. 2. Let vs remember howe great his wisdome, goodnesse, righteousnesse, power, and all vertues that are in him, are, which whosoeuer shall deepelie weigh with him selfe, can not but be rauished in great admiration of him, to praise and magnifie him in thought, worde, and deede: which if we doe not, his holinesse shall neuertheless shine to all the endes of the earth: but woe to our drowsinesse, vnthankefulnesse, and wickednesse, if neither by warnings nor by threatnings we can be brought to honour his name. *Psal.48.12.*

The false doctrine.

AMong the Popish sort, the true way of hallowing the name of God lyeth vnregarded, while they giue vnto Saints departed that which is proper to God, trust in them, call vpon them, and passing by the mercie and goodnesse of God, doe proudely boast of their owne free will, their owne workes and merites: but in life they studie nothing lesse, then that God may be praised: as Bernard hath liuely painted out their manners, thus writing of the popish Prelates.

They are honoured with the goods of the Lord, to which Lord they giue no honour, hence commeth that wherish glistering which you see daily, the habite of stage players, apparell more meete for Kings: from hence commeth golde in their bridles, saddles and spurres, and their spurres shine better then their altars: hence it is that their tables are so set foorth with meates and goblets: hence commeth gluttonie and drunkennesse: hence commeth Lute, and harpe, and pipe: hence come their wide vantes and full sellars, belching out of one into another: hence come their tubs of perfumes and ointments, hence come their full bagges: oh the pitie, such men will be and are Rulers of Churches, Deanes, Archdeacons, Bishops, Archbishops: for these thinges helpe not to merite withall, but serue that businesse that walketh afore in darkenesse: and he addeth afterward, *He is Antichrist.* *In Cant. Serm. 33.*

The Arg. Wherein the comming of Gods kingdome, the preseruation & perfection thereof consisteth.

Question.

49. Lordes day.

Question.

123. VVhat is the second petition?

Answere.

Thy Kingdom come: that is, so gouerne vs by thy word & by thy spirit, that we may be more & more subiect vnto thee. Preserue & increase thy Church, destroy the works of the deuill, & euery power that exalteth it selfe against thy maiestie: make voide all the counsels that are taken against thy worde, vntill at length thou dost fully and perfitly raigne, when thou shalt be all in all.

The Exposition.

ALthough the hallowing of Gods name be alwayes ioyned with his kingdome, and the chiefe part of his kingdome standeth in this, that his will be done: yet for as much as we our selues doe know howe colde and howe slowe we are in praying for the greatest things of all, which here we are taught to pray for: not without cause Christ hath set and taught vs this petition next in order, wherein he exhorteth his disciples to pray, *Thy kingdome come:* and so he sheweth the way whereby it may come to passe that Gods name may be euery where sanctifyed, to wit, if God euery where reigne, and beare rule, and if his will be done of all men.

The diuision.

First of all, the *Catechist* setteth downe the qualitie of the kingdome of God, and whereby it is knowen to be present, also who are the subiectes of it, and what is their duetie. Secondly, what prayers the citizens ought to make for the successe of the kingdome of their King: and last of all, what is the ende of these prayers.

I.

The qualitie of the kingdom of God.

The qualitie of the kingdome of God consisteth in this, & hath as it were these two foundations & tokens. 1. That then God doeth raigne, when by the preaching of the worde setting vp his standard vpon earth, he gathereth vnder it certaine citizens & subiects, who of voluntarie obedience submit them selues vnto him, & acknowledge and reuerence him as their King and their Lord. 2. When by the inward working of his Spirite, he putteth forth the mightie working of his Spirit, that he himselfe may be aloft in that degree of honor that he

is

is worthie, which is when we ſhew our ſelues more and more obedient vnto him: which manner of reigning becauſe it hath place not in all, but only in the elect, thereupon they properly are called the children of the kingdome and citizens thereof, and in reſpect of them the kingdome of God is vſually called the kingdom of grace and a ſpirituall kingdome. The kingdom of grace.

Of this kingdome theſe places following are to be vnderſtood: *The time is fulfilled and the kingdome of God is at hand, repent, and beleeue the Goſpell*: Alſo: *Seeke ye firſt the kingdome of God and the righteouſnes thereof, and all theſe things ſhalbe caſt vnto you*: laſt of all, *you haue the kingdom of God within you*: which is defined by *Paul*, *righteouſnes, peace, and ioy in the holy Ghoſt*. *Mar.1.15. Mat.6.33. Luk.17.21. Rom.14.17.*

But becauſe God gouerneth this kingdome by his Sonne, hereupon Chriſt is called king of his Church, as that of *Zacharie* is applyed vnto him by *Matthew*: *Tell the daughter of Sion, Behold thy king commeth vnto thee meek and ſitting vpon an aſſe*: and him ſelfe often beateth vpon it that his kingdome is not of this world. *Zach.2.9. Mat.21.5. Joh.19.36.*

Therfore when Chriſt exhorteth his diſciples to pray for the ſucceſſe of the kingdome of God, he meaneth therewithal his own, ſo farre as him ſelfe was appointed king of his Church by God. that he might rule ouer it in his name, as the Pſalmiſt hath it: *And I* (ſaith God the Father) *haue appointed my king vpon Sion mine holie mountaine*. The kingdom of God is alſo the kingdom of Chriſt. *Pſal.2.6.*

Which *Peter* very well confirmeth in the *Acts*, and doeth manifeſtly prooue by the very gifts of the holie Ghoſt, that Ieſus Chriſt is an euerlaſting king, adding that teſtimonie of the Prophet: *The Lord ſaid to my Lord: ſit on my right hand, till I make thine enemies thy footſtoole*. *Act.2.33.34. Pſal.110.2.*

To the ſame end was that exhortation of Dauid to the kings of the earth to imbrace Chriſt the king: *And now deale wiſely O yee kings, be learned yee Iudges of the earth: ſerue the Lord in feare, & reioyce in trembling: Kiſſe the Sonne leaſt he be angrie & yee periſh in the way, when his wrath ſhall be a little kindled*. *Pſal.2.10, 11, 12.*

Of which things theſe two concluſions follow: one is, that this prayer is alſo directed to the glorie of Chriſt,

whose propertie it is to worke and bring to passe that in vs by his Spirit, that by the helpe of his power our flesh being subdued, & our desires renounced, we may yeeld and giue vp our selues willingly to be ruled by him.

Who are true citizens of the kingdom of God and their dutie.

The second is, that they onely are acknowledged by Christ for true citizens of his kingdom, who suffer them selues to be ruled by his word and by his Spirit, according to the saying of Paul, *So many as are led by the Spirit of god, they are the sonnes of God:* & therfore that our prayer cannot be accepted of God, vnles withall we be led with a desire and true affection to his kingdome, and euen haue a purpose vnder it to enter a godly and Christian life, and to serue our King, *in righteousnes and holines all the dayes of our life*, especially because we were for that end redeemed by him.

Rom. 8.14.

Luk. 1.75.

For what is it to mocke God if this be not, to wit, in words to pray vnto him; *Thy kingdome come:* & yet in the meane time to serue sinne and so to deny in thy deedes that, which thou prayest in thy lips? which hypocrites doe, against whome God inueyeth: *This people honoureth me with their lips, but their heart is farre from me.*

Esa. 29.13.

Therefore the Summe of this first part is, that the kingdome of God doth then come, or that God then reigneth, when his word and Gospell of Christ and saluation purchased by him is preached, and by his Spirite he worketh in the hartes of the elect to bring thē to beleeue in Christ, and so willingly to giue their names to this King to be obedient vnto him, & to serue him in despight of the deuill, the flesh, the world, tyrants, & all the enemies of Christ, for the glorie of God chiefly, and for their owne saluation.

2 The prayers of the godly for the successe of gods kingdome.

Moreouer because it is not enough by this meanes onely to haue the kingdome of God come, and after a sort repaired, vnles it be also maintained, grow, and increase, therfore it is well added what manner of praiers Christ will haue the faithfull to make for Gods and his kingdome: to wit, that they pray to God for the preseruation & increase of his Church, that is, that he will inrich it with spirituall gifts, that he would daily adde many vnto the Church by the preaching of the Gospell,

that

that he would giue vnto many, true faith, conuerſion, forgiuenes of ſinnes, and life euerlaſting, which are the chiefe benefits that the citizens of this ſpirituall kingdome, ought to pray for vnto their king and can receiue from him: Alſo that he would furniſh and arme his elect with the Spirit of courage and conſtancie, confirme them in ſoundnes of doctrine, that they neuer wauer nor faile, but may conſtantly continue vnto the end.

Which benefits the Prophet knowing to come onely of God, therfore praied vnto the Lord: *Be fauourable vnto Sion for thy good pleaſure, build vp the walles of Ieruſalem:* And in another place he exhorteth the Church: *Pray for the peace of Ieruſalem, ſaying, let them proſper that loue thee:* And Paul ſaith: *My brethren pray for vs that the word of God may haue his courſe and be glorified, as it is among you.* *Pſal.51.18.* *Pſal.122.6.* *2.Theſſ.3.1.*

Forſooth in this petitiō Chriſt declareth, that as that kingdom of grace is begunne by Gods guiding, ſo by his helpe it muſt alſo grow, be increaſed and preſerued, ſo that that ſaying of the Apoſtle is general and moſt true: *Neither he that planteth is any thing, neither he that watereth, but God that giueth the increaſe, & who doth euery day* adde vnto the kingdome of his Sonne new citizens. *1.Cor.3.7.* *Act.2.41.*

Which things although they be ſo, yet are euery one of the faithfull exhorted to their power to help forward the kingdome of God: The Magiſtrate by his authoritie promoting the miniſterie: the Miniſters by teaching faithfully, and with all their power ſeeking the ſaluation of the Church, priuately by praying that the Goſpell may haue his courſe, and may ſpread daily more and more, finally all the members of the Church according to euery one of their callings. *Eſa.40.23.* *Act.20.28.* *2.Theſſ.3.1.*

Beſides there beeing no kingdome that hath not his enemies, eſpecially this ſpirituall kingdome of God, our great Maſter in this part of the prayer hath taught vs to intreat and cal vpon God, that it may alſo be preſerued & defended againſt them, beeing otherwiſe like at euery moment to fall downe. Wee muſt pray againſt the enemies of the kingdō of Chriſt for the glorie of God.

For firſt whereas the deuill the prince of this worlde and the ſworne enemie of God and of Chriſt, doth neuer ceaſe both openly and by vndermining to aſſault

the Church: the Pope of Rome, hereticall Kings and Princes conſpire, and exalt themſelues againſt God and take craftie counſell to put to flight his Goſpell: and we on the otherſide armed with no ſtrength to reſiſt their ſo great power, therefore Chriſt willeth and warneth vs then eſpecially to flie vnto God, and to pray vnto him, that he would deſtroy the works of the deuil, caſt down the counſels of the enemies, deliuer his Church out of their iawes, that ſo his Maieſtie might be made glorious among all, and euen the very enemies may be conſtrained to confeſſe, that it is hard to kicke againſt the prickes.

Act.9.5.

So did the Apoſtles and they that were gathered together with them in the primitiue Church, crying with one heart vnto God, and ſaying: *Lord thou art that God that made heauen and earth, the ſea and all things that are in them, which by the mouth of David thy ſeruant ſaydeſt: why did the Gentiles rage and the people imagine vaine things?*

Act.4.25.

The kinges of the earth ſtoode vp, and their rulers were gathered togither into one place againſt the Lord and againſt his anointed: For indeede againſt thine holy Sonne Ieſus Chriſt, whom thou haſt anointed, both Herode & Pontius Pilate, with the Gentiles and people of the Iewes are gathered together: And now Lord behold their threatnings and graunt vnto thy ſeruants, that with all boldnes they may ſpeake thy worde.

And *Luke* witneſſeth afterward that the faithfull did not make theſe praiers vnto God in vaine: For hee ſetteth downe the ſhamefull ende of that Herode, *who ſlew with the ſworde Iames the brother of Iohn, who when beeing cloathed in royall apparell, and ſitting in his ſeate of iudgement, hee made an oration to the men of Tyrus and Sidon, who came to aske peace of him, and the people cryed out, the voyce of God and not of man, he was by and by ſmitten by the Angel of the Lord, becauſe he gaue not the glorie to God: & being eaten with wormes gaue vp the Ghoſt. But the worde of the Lord* (ſaith he) *grew and multiplied:* and no better ende and death had *Iulian* that wicked *Apoſtata* being wounded in the battaile, who when he had filled his hande with blood, caſt it into the ayre, and cryed out: *Thou haſt ouercome Galilean.*

Act.12.22.

The. hiſt. Eccl. lib.4 cap.25.

3. Becauſe we muſt fight in certen hope of victorie, and Chriſt, according to the ſaying of the Father, muſt reigne and beare rule in the middeſt among his enemies, leaſt being broken with continuall warring vnder the Croſſe, we ſhould be diſcouraged, Chriſt in this praier teacheth vs how long we ought to continue our praiers for the increaſe of the kingdome of God, to wit, vntil that glorious kingdome of God be come, wherin he ſhal reigne in moſt perfite manner, becauſe God ſhall be all in all: of which kingdome thus ſpeaketh *Paul* to the *Corinths: When all things ſhalbe ſubdued vnto him, then ſhall the Sonne alſo be ſubiect vnto him that did ſubdue all things vnder him, that God may be all in all:* that is, that he may perfit his kingdō in vs, & ſo we may cleaue faſt vnto him, the deuill and all the wicked beeing beaten vnder foot, al offences being taken out of the way, all powers being aboliſhed, by which God was after a ſort hindred, that hee could not rightly appeare vnto vs, as he is in him ſelfe.

3 *Pſal.* 110 2. The conſtant zeale of the godly in praying for the ſucceſſe of Gods kingdome.

1. *Cor.* 19. 28.

Which is not ſo to be taken as if that kingdom were diuerſe from the former, they are both indeede but one kingdome, but differ in the manner of gouernment: for it is after one ſort gouerned in this life, after another ſort in heauen. Here God reigneth in the Elect by his word, wherewith they muſt needs be inſtructed, taught, and admoniſhed, and according to the rule thereof lead their life: but there, there ſhall be no more vſe of the word and Sacraments, which here we muſt needes vſe for the confirmation of our faith, becauſe we ſhall then moſt perfitely know God.

Wherein the glorious kingdome of God differeth frō the kingdom of Grace.

Whereto belongeth that which *Iohn* writeth in the Reuelation of the heauenly Ieruſalem: *And I ſaw no temple therein, for the Lord God almightie, and the Lambe are the Temple of it: And this citie hath no neede of the Sonne, neither of the Moone to ſhine in it, for the glorie of God did lighten it, and the Lamb was the light of it.*

Revel. 21. 22.

Secondly, vnder the kingdom of grace God raigneth by Chriſt the Mediatour, as it were by a vicegerent, who ruleth vs by his Spirit, & doth away our ſinnes, & therefore raigneth vnperfitely, becauſe his onely will is not

Gal.5.17. yet perfitely fulfilled in vs: for the flesh lusteth as yet against the Spirit, so that we can not doe whatsoeuer we would: but in the kingdome of glorie, then vvithout any Mediatour, immediately and most perfitely shall reigne in vs the Father, the Sonne, and the holy Ghost.

3 Last of all, as concerning Christ vvho novv as a cap-
1.Cor.15.24. taine raigneth in this militant Church, & vvho beareth rule in the middest among his enemies: vvhen he hath recouered his vvhole kingdom, that is, the vvhole number and bodie of his Elect, hauing subdued all his enemies, he vvil resigne vnto his Father those offices of king and Mediatour, vvhich he receiued for a time: as to fight for his Church, to deliuer it out of the handes of enemies, to subdue his enemies: finally to rule his Church after that manner that it is ruled & shall be ruled to the end of the vvorld: but he shal reigne then with his whole people more happely in heauen with the Father, then he reigned in this world, or doth now also reigne.

The false doctrine.

Iob.4.23. THe Iewes are deceiued, while they perswade them selues that the kingdome of the Messias shalbe outward, whome the Papistes are not vnlike, who turne the seruice of God into outward superstitions and ceremonies, whereas God will bee serued and worshipped in Spirit: who also doe sinne so much the more grieuously, for that they doe persecute as enemies with fire and sword the true children of the kingdome, that is, the godly and faithfull, and so Christ him selfe in his members, and while they pray thy kingdome come, they desire that the vengeance of God and his hand may be armed and stretched foorth against them selues.

Secondly, in this petition is refuted also the errour of the Donatistes, and also of the Puritanes and Anabaptistes at this day, who dreame of a full perfection of the kingdome of God here: which can be now onely in part vpon earth: for hee that thinketh he can weed out all the tares out of the Church of God before the last iudgement of God, he doth both preuent the will of God, and oftentimes shall roote vp and pull out of the Church the good seede together with the tares, as Christ teacheth, Mat. 13. verse 39.

The Arg. The end of this petition is, that all men doe submit them selues to the will of God, that so it may appeare that God doth reigne effectually in the world.

Que-

Question.

124. What is the third petition?

Answere.

Thy will be done as in heauen ſo alſo in earth: that is, Grant, that wee, & all men renouncing our owne will, may readily & without any murmuring obey thy will, which onely is holy: and ſo may cheerefullie execute whatſoeuer the Angels doe in heauen.

The Expoſition.

THe true meaning of this petition which is the third in order, & the laſt of thoſe that immediatly belõg to the glory of God conſiſteth of two parts: the one conteining our prayer concerning the will of God, renouncing firſt our owne will: the other a compariſon expreſſing after what ſort, & how perfitely & to what ende we pray that it may be done.

And firſt of all the denying of our owne will is therefore preſuppoſed becauſe it is corrupt, vniuſt, & daungerous, which may be prooued by the corruption of the vnderſtanding after the fall, from which euill counſels, deſires, & will doe flow, which Moſes affirmeth to be euill in man euen from his childhood, as alſo *Paul* ſaith, that *the vnderſtanding of the fleſh is an enemie to God, becauſe it is not ſubiect to the Lawe of God, neither indeede can be.* 1. How neceſſary the denying of our own will is. *Gen. 6. 5. Rom. 8. 7.*

Whereof I thus gather: If the vnderſtanding be corrupt, the will muſt alſo needes be euill. Secondly that we are much leſſe able to worke well, if we be not able ſo much as to will well.

Beſides it hath beene before ſaide, that we are not in our owne povver, but belong vnto the Lord: vvhich if it bee true, then let not either our ovvne reaſon or vvill beare ſvvay in our counſels & doings, let vs not alſo ſet before vs this end, to ſeeke vvhat is expedient for vs according to the fleſh, but rather as farre as vve may let vs forget our ſelues and all that vve haue. 2. *Queſt. 1.*

Thirdly the ſame renouncing of our ovvne vvill is ſo neceſſary, that Chriſt vvill acknovvledge none to be his diſciple, vnleſſe he firſt denie his ovvne vvill. 3. *Mat. 26. 24.*

Howbeit becauſe nothing is more hard thē to renoūce our owne will, becauſe we are carnall, & loue our ſelues & our own too carefully, firſt we are taught to aske it of God that he will bring this to paſſe, & giue vs power to renounce our owne will, & frame in vs new mindes, & new hearts, that we may will nothing of our ſelues, but rather that his Spirit may rule our deſires, that we may haue full conſent with God, which the wordes of the text doe implie: *Graunt that we may renounce our own will:* whereby it is ſignified that it is God who regenerateth vs, & by whome we obteine to denie our ſelues. Secondly, wee are taught not onely to pray vnto God for our ſelues, that we may be able to deny our ſelues: but alſo for all men, to wit, becauſe we haue all the ſame Father, & ſo as brethren are bound to ſet forwarde the profite & ſaluation one of another, as much as in vs lyeth.

All men.

Now as Chriſt commaundeth vs to pray that we may denie our owne will, ſo hee will alſo haue this to be our end & marke ſet before vs, that we readily & without murmuring obey his will, which onely is good.

The will of God of two ſorts. *Eſa.* 14.27. *Pſal.* 115.3. *Job.* 1.21. 2. *King.* 22.20.

For it is to bee obſerued that we ſpeake not here of that obedience, which is of neceſſity & not voluntarie, neither of the ſecret will of God which ruleth all things, & directeth them to their end, vvhereby he compelleth euen the very wicked ſpirits & moſt vngodly men hovvſoeuer againſt their vvill to obey him: but of that vvill which he hath reueiled in his worde, & to vvhich hee hath commaunded all men to ſubmit them ſelues, from the obedience whereof he vvill haue none to be exempted: & that is it which *Cyprian* wel noteth: *that we pray not that God would doe what he will, but that we may do what God will.*

Cypr. in Orat. Dom.

The will of god comprehended in three points. 1.

Now that will after vvhich wee muſt frame our life, is conteined eſpecially in three pointes: the firſt is, that foraſmuch as we are corrupted with ſinne, & thereby are brought in danger of death & euerlaſting condemnation, we doe beleeue in Chriſt to the end that by his meanes wee may not periſh in ſinne, death, & condemnation, but be accounted righteous by faith, & be ſaued from death vnto life euerlaſting: whereupon ſaieth Chriſt,

Christ, *This is the will of him that sent mee, that euery one that seeth the Sonne & beleeueth in him, should haue life euerlasting: & I will raise him vp in the last day.* Joh.6.40.

Besides, the will of God is, that after we are borne againe by faith, & for Christs sake made heires of euerlasting saluation, we should no more obey the lust of the flesh, but the affection of the spirit, according to the doctrine of the Apostle: *Giue your selues to God as they that are aliue from the dead, and your members as weapons of righteousnes vnto God.* Againe, *This is the will of God, euen your sanctification, that is, that ye abstaine from fornication.* Of which will *Peter also* saith: *For so is the will of God, that by well doing ye may put to silence the ignorance of foolish men.* 2. Rom.6.13. 1.Thess.4.3. 1.Pet.2.15.

To that will this also is added, that by suffering aduersity patiently, we be made cõformable to the Sonne of God *Iesus Christ:* whereunto (as *Paul* witnesseth) we were predestinated by God: *that he might be the first born among many brethren:* whereupon it is also in another place: *By many afflictions we must enter into the kingdome of God.* And this is a very principall vse of this petition, thereby to comfort our selues against the offences of afflictions, & of this present world: & therefore it ought then especially to be made, when we trauell vnder the crosse & vnder afflictions: for when wee abound in riches & be in honour & high account, & doe enioy perfect health, & all things fall out happily with vs, it is an easie matter to say, *O Lord, thy will be done:* for we see no other will of God, but that which is sweete, & pleasant to the flesh: but when being spent with long sicknes we pine away, are contemned of most men, suffer iniuries & persecutions, finally are tried with a continual crosse, then doe vve find how hard and difficult a thing it is to say this from the heart 3. Rom.8.29. Mat.16.24. Act.14.21.

An example of this obedience the Scripture setteth forth in *Dauid* saying to *Sadok* the priest: bring the *Arke* of God again into the city: *If I find fauour in the eies of the Lord he will bring me again, & shew me both it & the tabernacle thereof: but if he thus say, I haue no delight in thee, behold here am I, Let him doe to me, as seemeth good in his eies.* 2.Sam.15.25.

But especially in Christ him selfe: *Abba father, all things*

Mat.14 36. Mat.26.39. *things are possible vnto thee: take away this cup from me: yet not as I will, but as thou wilt: And if the Sonne* (saith *Cyprian*) *did obey to doe his fathers will, how much more ought the seruant to be obedient to doe his masters will.*

Whome Paul following, when the brethren praied him not to goe to Ierusalem, because he was like there to be deliuered into the handes of the Gentiles: *What* Act.21.13. *meane you* (saith he) *thus to weepe & to breake my heart: For I am readie not onely to be bound, but also to die at Ierusalem for the name of the Lord Iesus*, which the brethten that were at *Cæsarea*, and *Luke* him selfe hearing, held them selues quiet & said: *The Lords will be done.*

And as wee ought therefore to renounce our owne will, because it is corrupt, vniust & ignorant, & whereby wee may doe harme & drawe euill vnto our selues: so ought we for this cause most carefully to obey the wil of God: 1. For the commaundement of God: Eph.5.17. *Vnderstand what the will of God is:* 2. Because this alone is good in it selfe & perfite in euery point, as being the will of our most excellent & most perfit Father, who commandeth vs nothing but that which is good, & laieth vpon vs nothing but profitable for our saluation: Hereupon saith Rom.8.28. Paul: Rom.12.2. *Be not fashioned like vnto this world: but be ye chaunged by the renuing of your mind, that ye may prooue, what is the good will of God & acceptable and perfite.* And that wee must doe (as it followeth) redily & without murmuring, because God requireth such worshippers as serue him willingly: & the Psalmist pronounceth him blessed, *whose* Psal.112.3. & 1.2. *will*, that is, all his delight, *is in the doctrine of the Lorde.*

2. Wherefore Christ to beat out of vs all drowsines & slouthfulnes, himselfe teacheth in the second place, what maner of obedience and how exact we ought to perfourme vnto him, by this addition: *as in heauen, so also in earth*: whereunto is annexed the end: that so euery one of vs may faithfully and cheerefully execute the charge that is committed vnto vs,

2.

And albeit by the name of heauen is vnderstoode that which *Moses* calleth the firmament, wherein the Sunne, the Moone, & the Starres, do most obediently acknow-

knowledge the authoritie of the Lord, as Iob witnesseth *He commaundeth the Sunne and it riseth not: he closeth vp the starres as vnder a signet:* Againe: *he closeth vp the light in his hand, and cõmaundeth it to come againe:* yet here we speake properlie of that highest heauen, and of those that dwel therein, to wit, of the Angels, who readily obey God, and are readie prest to execute his commandement: so that this is Christs meaning, that we should pray to God, that as there is nothing done in heauẽ but at the beck of god, and the Angels are quietlie set to all vprightnes; so hee would vouchsafe by his power to subdue the earth, suppressing all rebellion and wickednes. *Iob. 9. 7.*

What is mẽt by heauen.

The readines of this obedience in the heauenly Spirites, the Scriptures commendeth in many places, The Psalmist: *Praise the lord ye Angels of his that excel in strength that doe his commaundement, and obey the voice of his worde: Praise the Lorde all yee his hosts, ye seruants of his that do his pleasure.*

What mãner of obedience the Angels performe. *Psal. 103. 20. Heb. 1. 14. 2. Sam. 14. 16 Luk. 15. 7.*

The Apostle to the Hebr. in this regard caleth them *ministring Spirits, who are sens forth to minister for their sakes, who shal be heirs of saluation.*

Christ witnesseth that they doe exceedingly reioyce for the saluation of men: they also cannot away with it if any doe not worship God alone: for so said the Angell vnto Iohn when he fell downe before his feet to worship him; *See thou doe it not, I am thy fellow seruaunt, one of thy brethren that haue the testimony of Iesus, worship God.* *Reuel. 19. 10*

And not without cause is it that Christ doth set before vs the heauenly Angels & their willing obedience to follow, for it were a shamefull and foule thing, when those excellent creatures refuse to doe no commaundement of God, that we who by nature are lost, and yet are redeemed by the Sonne of God, & adopted to bee his brethren, should not only obey, but eue̅ resist the wil of god, and not much rather laying aside al rebellious affection, which ceaseth not to stirre against him, shew our selues tractable and meeke vnto him, not to wil or desire anie thing, but that which pleaseth him and is liked of him.

Neither is there cause why anie man should obiect, as

An obiecton preuented.

as if Christ might seeme contratie to him selfe, when he here teacheth vs to striue to atteine that perfection of Angels, which we cannot come vnto but only in heauē, as the Scripture teacheth in other places: For it is not needfull when we pray that the earth may be obediently framed to the beck of God, to examine and sift euery man, but it is sufficient by this prayer to testifie, that we hate and are sorry for euerie thing that wee see contrarie to the will of God, and desire that it were taken out of the way; not only that it may be the ruler of al our affections, but that with such cheerfulnes as becommeth vs, we may offer our selues wholy to fulfil the same.

1. *Joh.* 3. 2.

I wil speake more plainely: Albeit it be confessed that we cannot in this world perfourme perfite obedience to the will of God, yet notwithstanding it is required of vs to take in hand to do it as wel as vve can, & to pray God in the name of Iesus Christ, that by sending his holy spirite he would bend our mindes thereunto, & mercifully pardon whatsoeuer weaknes remaineth: as the Prophet prayed vnto God: *Teach me to doe thy will, for thou art my God: Let thy good spirite lead mee in the right way: And Enter not into iudgement with thy seruaunts.*

psal. 143. 1, 2, 3.

For euen then the Lord heareth his children vvhen according to his vvil they aske those things vvhich here they cā not haue, & vvhich he hath decreed not to make perfit in them in this life: to vvit, vvhen he doth increase in them the gifte of sanctification and regeneration, so that they profit euery day more and more in the knovvledge and performance of his vvill, and as for the vvant of their obedience he doth not lay it to their charge, but doth freely forgiue it for Christs sake.

The calling of Christians are two fold.

Last of all the end of this prayer is to be noted, vvhich is this, to vvit, that by this meanes euery one of vs may cheerefully & faithfully execute the charge that is commited vnto vs, that is, that vvith great faitfulnes and diligence vve doe those things that are proper to our calling: All Christians haue a double calling; on generall, another speciall: vvee doe here intreate cheiflie of the latter, because the Lorde biddeth euery one of vs in all the actions of our life to looke to our ovvne calling,

vvhich

which is as it were a ſtanding appointed to euery one of God, that we ſhould not run at randone in the whole courſe of our life, and which in euery thing is the beginning and foundation of well doing, to the which, whoſoeuer deſireth to holde a right courſe in doing his duety, muſt needes applie him ſelfe.

Which being ſo, beſide that we ought to be ſtirred vp to be carefull of this obedience. 1. By the corruption of our owne will. 2. By the perfectneſſe of Gods will. 3. By the example of the Angels, we may alſo be pricked forwarde to do it, partly by threatnings, partly by promiſes ſuch as theſe are: *Not whoſoeuer ſaith vnto me, Lord, Lord, ſhall enter into the kingdome of heauen, but he that doeth the will of my Father which is in heauen.* Againe, *For whoſoeuer ſhall doe the will of my Father which is in heauen, he is my brother, my ſiſter and mother:* and that which is ſaid in Iohn, *Now the world paſſeth away and the luſt thereof, but he that doeth the will of God abideth for euer.* *Mat.7.21.* *Mat.12.50.* *1. Iohn 2.17.*

The falſe doctrine.

BY this doctrine they are reproued, who place faith & the matter of ſaluation in the free will of man, as if by his owne ſtrength he were able to chuſe that which is good: nay they proceede to ſuch boldneſſe, that they ſay a man by his workes may deſerue the fauour of God of congruitie: which if it were ſo, this petition were in vaine, neither ſhould Chriſt haue well ſaid, *Without me ye can do nothing.* And the Apoſtle, that *we are not ſufficient of our ſelues to thinke any thing as of our ſelues, but all our ſufficiencie is of God.* *Viguer. Inſt. c.9.3.3.* *Iohn 15.3.* *2.Cor.3.8.*

Arg. The end of this petition is, that we may acknowledge that God is he, who muſt giue vnto vs all things neceſſarie, for the maintenance of this preſent life.

Queſtion.

125. VVhat is the fourth petition? 50. Lords day.

Anſwere.

Giue vs this day our daily bread: that is, ſupplie vnto vs all thinges neceſſarie for this preſent life, that thereby we may acknowledge, that thou art the onely fountaine from whome all good things do flow, & except thou giue the bleſſing, all our care

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and trauell, and euen thine owne giftes, will be vnprosperous and hurtfull vnto vs: Wherefore graunt that turning our affiance from all creatures, we may set it vpon thee alone.

The Expofition.

NOwe followeth as it were the ſecond table of that forme of prayer which *Chriſt* hath taught vs, for as of the 2. tables, the former is of the right worſhip of God, the ſeconde of the dueties of charitie: ſo in this prayer he firſt inſtructeth vs to ſeeke the glorie of God: and then in the other part ſheweth what is meete for vs to aske for our owne ſaluation, or profit both of ſoule and body, whereof notwithſtanding the glorie of God muſt alwayes ſtand for the marke and ende.

This anſwere briefely comprehendeth three things. 1. What is meant by bread, and howe large the ſignification thereof is in Scripture, with other things belonging, as why it is called *Ours*, *daily*, and why we pray that it may be giuen to *vs*, and *this day*. 2. Who is the giuer of it, of whome the faithfull, and indeede all men muſt needes beg and receiue this bread. 3. The vſe of it, that is, howe it becommeth vs to acknowledge him for ſuch a one, and turning away our affiance from all other creatures to ſet it vpon him alone.

How large the ſignification of bread is.

And firſt by the worde *Bread*, generally are ſignified all thinges which are neceſſarie for the preſent life: as in Moſes: *In the ſweate of thy face thou ſhalt eate thy bread*, that is, thou ſhalt get thee foode and rayment. And in Eſay, *For loe, the Lorde God of hoſtes will take away from Ieruſalem and Iuda the ſtay and the ſtrength, euen all the ſtay of bread, and all the ſtay of water*, that is, of meat and drinke.

Gen. 3. 19.

Eſay. 3. 1.

Deu. 8. 3.

And by ſetting part for the whole, it is often taken for other neceſſaries vnto life, as when Moſes ſaith, *Man liueth not by bread alone*, that is, not by ordinarie foode alone, as bread, fleſh, and wine.

Prou. 30. 8.

And Solomon: *Remoue farre from me vanitie and lyes: giue me not povertie, nor riches, feede me with foode conuenient for me.*

Luke 14. 1.

So in the Goſpell: *Jeſus entred into the houſe of a certaine chiefe Phariſey to eate bread.*

Briefly becauſe for the enioying of bread are required

red both outward peace, peace at home & peace abroad: & also good helth, without which otherwise we can haue litle vse of bread, it is certen that Christ vnder the name of bread, meant to comprehend these things and whatsoeuer else serueth for mans vse: as if Christ had saide: When I teach you, O my disciples, to be carefull aboue all thinges for the glorie of God, thinke not that I will forget you in those things that belong to the preseruation of your bodies, and the comfort of this present life, but for this ende I would haue you pray: Father giue vs this day both our daily bread, and whatsoeuer thou better knowest to be needefull for vs, and for our familie, & for the rest of our brethren, and for all men.

1. *Tim.* 2. 2.
1. *Tim.* 6. 8.
Prou. 17. 1.
Psal. 44. 14. & 122. 6, 7.
Ierem. 29. 7.

And although forgiuenesse of sinnes is to be preferred before meate and drinke, as farre as the soule excelleth the bodie, yet is there no ouersight in it, that Christ began at bread and the aides of this present life; for Christ would not haue vs rather to pray for our daily bread, then to be reconciled vnto God, as if the corruptible meate of our bellie ought to be more esteemed of vs, then the euerlasting saluation of our soule: but that in such a lesson we may rise higher, and that our mindes may as it were by a ladder get vp from earth to heauen: For when God abaseth him selfe to feede our bodyes, it is not to be doubted, but that he is much more carefull of our Spirituall life: therefore his so bountifull goodnesse, lifteth vp our affiance higher.

An obiection preuented.

Now that Christ chose rather to vse the word, *bread*, then flesh, or victuals, or any other like worde: he did it partly to instruct vs betimes to thristinesse and sobrietie, and to teach vs to be content with a little: partly to the ende we shoulde take that fare thankefully howe thinne soeuer it were, which he of his mercie hath prouided for vs, not murmuring against it, nor fretting through impatience, as the Israelites did, who lothed *Manna*, which they had receiued of God for their preset necessity. Last of al, that by the exãple of *Paul* we should learne to be hungrie and to abound, which must be vnderstood not only of meat and drinke, but also of apparell and rayment, because the Lorde requireth sobrietie and

Why Christ rather vsed the worde bread then any other.

Numb. 11. 18, 19.
Phil. 4. 12.

and modeſtie in both.

Ambr. Hexa. lib. 3. cap. 7. And for the profite of thinne fare, Ambroſe ſpeaketh elegantly, when he ſaith: *Thinne dyet, and naturall meate God hath preferred before all other meates, and firſt created: for this is the meate of ſobrietie, all other of daintineſſe and ryot: this is wholeſome, this is mans meate, that keepeth away diſeaſes, that cutteth off ſurfetting, ſo ſweete, ſo pleaſaunt, that there is both vſe & pleaſure in it, euen for thē that are ſufficed.*

1. Tim. 6. 7, 8. But that of Paul is a farre more excellent, & indeede a golden ſaying, wherein he exhorteth vs to thriftineſſe: *Godlineſſe is great gaine, if a man be contented with that he hath, for we brought nothing with vs into the worlde, neither can we cary any thing out, therefore hauing food and raiment, let vs therewith be content.*

Why it is called our bread *Gen. 3. 19.* Next is to be marked, that Chriſt giueth vnto this bread two titles: one, in that he calleth it *ours*: the other, in that he calleth it alſo *daily*. In the former he offereth to be conſidered of vs the goodneſſe and bountifulneſſe of the giuer, who maketh that ours which by no right is due vnto vs: for it is made ours by deede of gift. Secondly he putteth vs in mind not to aske other mens bread, which were contrary to the firſt inſtitution, but our owne bread, which by the helpe of God we haue gotten iuſtly and by our owne ſweat, not another mans, not by robbery or by theft. Thirdly, he meant alſo to put vs in minde to loue our neighbour: for therefore is it called our bread, that we ſhould not eate it alone, but diſtribute it to the poore, as being appointed Gods ſtewards, that is, diſpenſers of his bread: for ſo ſaith Eſay, *Breake thy bread vnto the hungrie.* And Solomon in Eccleſiaſtes: *Caſt thy bread vpon the waters, for after many dayes thou ſhalt finde it.*

Gen. 3. Eſay 58. 7. Eccl. 11. 1.

Daily. By the latter he ſignifieth ſuch bread as is either fitte and profitable for our nature to maintaine our daily life, or wherewith our nature and conſtitution may be content: which bread why we are commaunded to aske, three reaſons may be alleaged: the one is, becauſe againe in this worde Chriſt commendeth vnto vs thriftineſſe and ſparing: for he biddeth vs not aske varietie of meate and daintie meats, but that which may ſatisfie

the

the neceſſitie of nature, ſo that they may well be aſhamed, who loathing common meat & drinke, do hunt after the moſt daintie ſorts of meats and wines. Another reaſon of the word *daylie* is, that it is ſo called of the end & chiefe vſe of it, to wit, becauſe we eate it to reſtore vitall humor, which ſpendeth euery day by the ſtrength of naturall heat. The laſt reaſon of this worde is this, that we muſt aske it euery day, to the end we may take pleaſure in this cuſtome of louing & ſeruing God, and may fully perſwade our ſelues, as the truth is, that our life and health dependeth of God.

Thirdly, that alſo is not to be paſſed ouer, for whom, and for how long time Chriſt would haue vs aske this bread: for we muſt call to minde that which we noted in the preface, that God is the Father of al the faithful, and euen of all men, and that therefore vve are put in mind not only to haue regard of our ovvn, but alſo of our brothers neceſſitie, for that vve are made members of the ſame bodie in Chriſt: therfore he did not vvil vs to pray: *Giue me*, but, *Giue vs our daily bread*. For ſaith *Baſile* and *Ambroſe*: *It is the bread of the hungry which thou withholdeſt, it is the clothing of the naked which thou ſhutteſt vp from them, the monie which thou hideſt in the earth, is the price of the redemption and deliuerance of thoſe that are in miſerie.* *Ambroſ. ex Baſilio. Mag. Ser. 81.*

For the ſpace of time, the vvords *This day*, ſhevve it, vvhich putteth vs in minde of tvvo things: the one is of the vvretched condition of al men as vvel rich as poore, whom, vvithout exception, Chriſt accounteth of as beggers, & biddeth thē aske of him their daily bread, vvithout vvhich they cannot continue, no not one moment. The ſecond is, that caſting avvay all corrupt carefulnes vvhat vve ſhall eat, or vvhat vve ſhall drinke, or vvherevvith vve ſhalbe clothed, vve be perſwaded that he, vvho hath nouriſhed vs and taken care for vs, vvill neuer be vvanting to his children that flie vnto him. *This day.* *Mat. 6. 25.*

Although this muſt not ſimplie be vnderſtood, as if it vvere vnlavvfull to lay vp any thing for the day or yeere to come, but onely of that vngodly carefulneſſe, vvherby vve ſo gape after getting and heaping vp thinges for *Two kinds of carefulnes.*

our nourishment, that we forsake our calling, & distrust God, which *Christ* greatly reproueth in his disciples: for Ioseph is commended in the Scriptures for his wisedom and godly prouident care: and *Solomon* commendeth him for a wise sonne, *that gathereth in sommer*: this was also in the Apostles, who when they heard there was like to be a famine, whereof *Agabus* did prophecie, betimes gathered money from all places, which the godly laying vp vntill the time, might then lay out for the vse of the poore.

Mat.6. 25,26. Gen.41.47. Prou.10 5.

Act.11.28.

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The second point of this petition is, of whome wee must aske our daylie bread, and who it is that must giue it vnto vs, finally to whome Christ will haue vs flee euery day: namely it is euen that our Father which is in heauen: wherupon he saith in another place: *If you that are euill know how to giue good gifts vnto your children, howe much more shall your father which is in heauen giue good things to them that aske them of him.*

Mat.7.11.

That it is god who giueth bread vnto vs

Which is also confirmed in the Catechisme by two arguments: the first because God is the onely fountaine from whom al good things do flow. The second, because without his blessing all our care and trauaile, and euen his owne giftes become vnprosperous and hurtfull vnto vs.

Both which to be most true, is confirmed by many testimonies of Scripture, and is plaine by experience: for thus God him selfe speaketh of him selfe to *Abraham*: *I am God all sufficient, or sufficiencie it selfe*, (as *Obadiah* verse 5. the word *Dai* is taken) in Greeke αὐτάρκης, that is, who so aboundeth in all store of good things, that he is content with him selfe, and hath sufficient for him selfe, so that whosoeuer hath him, can wante nothing besides, as possessing the very fountaine of all good things.

Gen.17.2.

Hereupon *Iacob* the Patriarke when hee had tryed the exceeding bountifulnesse of God all sufficient toward him selfe: *I am lesse then all thy mercies, & then all thy truth, which thou hast shewed to thy seruant: for with my staffe came I ouer this Iorden, and now haue I gotten two bandes.*

Gen.32.10.

And

And to the Israelites Moses saith: *He humbled thee and made thee hungrie, and fed thee with man which thou knewest not, neither did thy fathers know it, that hee might teach thee, that man liueth not by bread onely, but by euery word that proceedeth out of the mouth of the Lord doth a man liue.* Deut. 8. 3.

And that the Iewes might be perswaded that God alone is the fountain of all good things, therfore we read it was commaunded vnto them to bring *of the first of all their fruites in a basket*, and professe that they had receiued them of the bountifulnesse and mercie of the Lord. Deut. 26. 2, 3.

Finally by this argument *Paul* meant to take from the Gentiles all pretense of ignorance, prouing that *God neuer left himself without witnes, by doing good, giuing raine from heauen, & fruitfull seasons, filling our hearts with meat, and with gladnes, and that it is he, in whome we liue and moue, and haue our beeing.* Act. 14. 17. & 17. 28.

Therefore it is out of all doubt that we must aske our bread of God alone, because it is he who of his meere liberality giueth & bestoweth it as well vpon rich as vpon poore. Moreouer to the confirmation of the former argument this other is added, that all our labour & watchfulnesse are vnprosperous, yea and euen his owne gifts also, beeing good in them selues, are yet hurtfull to vs, vnlesse he powre his blessing vpon them. 1. Chron. 29. 14, 16.

For the earth being cursed for mans sake, which the Lord both in word pronounced, & in deed declareth, so often as he sendeth vpon vs scarcitie, eyther by drouth, or by waters and haile, if at any time it yeeld corne & other thinges necessary for life, there is no wise man but seeth that these things proceed not from mans trauaile, but from the speciall blessing of God: For here that principle hath place properly: *Neither he that planteth is any thing, neither he that watereth, but God that giueth increase.* Gen. 3. 17. 1. Cor. 3. 7.

Besides when the very strength of nourishing in bread is called the staffe of bread, and saide to be of God, and the Lord (as the Scripture witnesseth) is he, who sendeth famine, taketh away strength from such thinges as should nourish, maketh the earth fruitfull and barren: Ioel. 2. 14. Leu. 26. 26, 27 Deut. 28. 38. Psal. 105. 16. & 107. 34.

hereof it followeth that it is God by whose power and prouidence, both the fruits come to ripenesse, and serue men for their nourishment.

2. King. 8 3.
1. King. 17. 1.

The same is most true in matters belonging both to common wealthes and families, whereupon saith the Psalmist: *Except the Lord build the house, their labour is lost that build it: Except the Lord kepe the city, the watchman waketh but in vaine. It is but lost labour, that ye rise vp earely & sit downe late, and eate the bread of carefulnesse.*

Psal. 127. 1, 2.

The same point, that is, that men bestow their labour in vaine without God: Christ prooued to his disciples by one experience, who when they had wearied themselues all night & caught nothing, beeing commaunded in his name to cast foorth the net, they inclosed such a multitude of fishes, that their net brake withall: giuing to vnderstand by this miracle, that all our labour dependeth of God, and that it is his onely blessing that maketh men rich.

Luk. 5 5, 6.
Joh. 21. 6.
Prov. 10. 22.

3 Which being so, and sith it is known by these testimonies, & examples, that it is God, who with a bountiful hand imparteth vnto vs the treasures of his goodnes & liberalitie: we were vnthankful and vnworthie for whom he should doe any thing, yea most worthy whome hee should ridde out of the earth, vnlesse wee on the other side should acknowledge him, should loue & serue him, and forsaking all creatures should rest and put our trust in him alone.

The vse of this petition.

For most men know that it is God indeede that feedeth, clotheth, & preserueth them, but they passe by this goodnesse of God with an vnthankefull minde, and neuer pray vnto god, neither giue thanks vnto him for the benefits receiued, whereas *Paul* saith, they *are sanctified by the word and by prayer*: wherupon we must gather that it is no better then an vncleane vsurping of all the gifts of God, if there be wanting true knowledge and calling vpon the name of God, and that it is a beastelike kinde of eating, when men without any prayer squat them downe at table, and beeing well filled, burying all mention of God, snatch them selues away to other matters.

1. Tim. 4. 5.

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The Prophet ſheweth vs a farre better example, ſaying: *All things truſt in thee, O Lorde, that thou ſhouldeſt giue them meate in due ſeaſon.* Againe, *The eyes of all things truſt in thee, O Lorde, and thou giueſt them their meate in due ſeaſon.* *Pſal.104.27. & 145.15.*

And Chriſt him ſelfe not without giuing of thankes deuideth bread vnto his diſciples, & *Paul* in the ſhippe, when he had exhorted the reſt to take meate, *when he had taken bread, gaue thankes vnto God in the ſight of them all, and when he had broken it, began to eate.* *Joh.6.11. Act.27.35.*

And this truely is one vſe of this petition: another conſiſteth in this, that whereas the world & the vnbeleeuers do heape vp riches by right & by wrong: others impute it to their owne labour & trauell, whatſoeuer the bountifulnes of God hath beſtowed vpon them: to conclude, the moſt part of men truſt in the vncertentie of their riches: wee contrariwiſe painefully following our vocation ſhoulde depend vpon God alone, truſt in him alone, if riches encreaſe ſet our hearts not vpon them, but vpon God, haue our truſt repoſed in him, who is our treaſure, our ſtrong towre, & our onely refuge & Sanctuarie to flie vnto in proſperity & in aduerſitie, remembring that moſt wiſe ſentence of our chiefe Maſter: *For what will it profite a man, if he gaine the whole world, & looſe his owne ſoule?* Againe, *Thou foole, this night will they fetch away thy ſoule from thee, & then whoſe ſhall thoſe things be which thou haſt gotten?* *Mat.16.26. Luk.12.20.*

To this acknowledgement of Gods bountifulnes toward vs, and putting our whole truſt in him alone, the Prophet calleth & pricketh vs forwarde by theſe moſte ſweete verſes: *Truſt thou in the Lorde & doe good, dwell in the land & feede by faith: Delight thou in the Lord, and hee ſhall giue thee thine hearts deſire: Caſt thy way vpon the Lord, and truſt in him & he ſhall bring it to paſſe, bringing forth thy righteouſnes as the light, & thy iudgement as the noone day.* *Pſal.37.3,4.*

And *Cyprian* ſaieth very well, *Foraſmuch as all things are Gods, he that hath God ſhall want nothing, if him ſelfe be not wanting vnto God.* And *Ierome* to *Heliodorus*: *Faith feareth not famine.* Wherefore, as the *Apoſtle* writeth, let rich men hereby learne not *to be high minded, neither to truſt* *Cypr.de Orat. Dom.*

in vncertein riches, but in the liuing God, who giueth vnto vs all things aboundantly to inioy.

The false doctrine.

THe profane worship of the Gentiles, is by this petition reprooued, who in stead of the true God, & onely euerlasting fountaine of all good things, doe worship *Ceres* as the Goddesse of corne, & *Bacchus* as the authour & inuentour of wine, & do sacrifice vnto them, or else ascribe vnto nature that which is chiefly & principally due to the authour of nature it selfe: of which errour thus writeth *Lactantius*: *The deliuering of good gifts made Ceres & Liber to be called Gods: I can proue that wine & corne were in vse among men, before Cœlum & Saturn were borne: but suppose they were inuented by them: can it seeme a great matter to haue gathered corne, and by grinding it to haue taught men how to make bread, or to haue pressed grapes gathered from the vines & to haue made wine, then to haue created & made to grow out of the earth the very corne & vines themselues? Be it that God hath left these things to be found out by mans wit: yet can it not be but all must needes be his, who hath both giuen wisdome to man to be able to finde out these things, & the things themselues to be found out.*

Lib. 1. de falſ. Relig. cap. 18.

The Argument.

Because the conscience of sinne hindreth men in praying, by reason that the deuill suggesteth such thoughts: to the ende we might not be ouercome with these temptations, Christ woulde haue vs set against them, as a comfort, this petition of forgiuenes of sinnes.

Question.

51. Lords day. 226. What is the fift petition?

Answere.

Forgiue vs our debtes, as we also forgiue our debters: that is, for the blood of Christ impute not vnto vs moste miserable sinners all our sinnes, & euen that corruption which as yet cleaueth vnto vs: as we also feele this testimony of thy fauour in our hearts, that we haue a stedfast purpose from our heartes to forgiue all that haue offended vs.

The Exposition.

1. TO the former petition for those things which are necessarie for the maintenance of the present life, Christ addeth in the next place a petition for a spirituall & heauenly benefite, to witte, forgiuenes of sinnes, where-

wherby man becommeth blessed both in life & in death: & therein he hath had regarde of our dulnes, that he hath set in the former place that which is in worthines the latter, that by litle & litle hee might lift vs vp to the other two petitions, which belong to the heauenly life.

Now whereas the Spirituall couenant which God made for the saluation of his Church standeth onely of these two parts: *I will write my lawes in their hearts, and I will be mercifull to their iniquities*, here Christ beginneth with forgiuenes of sinnes, as the most principall point; and anon will adioyne the second grace. *Ierem.* 31.33.

And for the former part which is forgiuenes of sinnes and the clause that goeth with it, to the end we may profitably vnderstand it, we must marke first, with what affection we must aske forgiuenes of sinnes at gods hand, & why sinnes are called *debts*, also *our debts*, & why we pray that *they may be forgiuen vs.* 2. What forgiuenes of sinnes is, & wherein it consisteth. 3. How we may be assured of it, namely when we are ready to forgiue our neighbour, who is also in debt to vs, & what that meaneth: or if this diuision like you better, let it first be declared that all men are sinners, & therefore debters vnto God, secondly how we may be freed from this debt, last of all how we may be assured that our sinnes are forgiuen vs; *Augustine* maketh two parts of this petition, *What we aske, and what we ought to doe.* The diuision. Augustines diuision.

The grounde therefore of this petition, is the true knowledge & confession of our owne miserable estate beforegod, namely that we are wretched sinners & great debters vnto God, according as this vnhappy condition is set before vs to behold in the Lawe of God, which is the booke of accounts & sheweth vs what we owe vnto God: for that is the meaning of the words of the text, *vnto vs most miserable sinners, &c.* *Deut.* 27.26. The vse of the law of God.

For this confession must needs go before the asking of pardon, & to the end that we may with fruit call vpon the Lorde, & with hope to be heard, we must humbly freely & frankely confesse, that we are cast away, & that we haue no comfort to our selues, that there is nothing founde in vs, and that whatsoeuer vvee haue of our

corrupt nature, is subiect to euerlasting condemnation, & that our debts are more in number then sands of the sea.

Luk.5.31. To this Christ had respect, when he saide: *The whole haue no need of the Phisitian, but they that are sicke. I came not to call the righteous but sinners to repentance.*

Psal.32.3.4.5. King *Dauid* doth freely confesse as much, when hee saith of him selfe: *When I held my tongue, my bones consumed, & when I roared all the day (For thy hand is heauie vpon me day & night, & my moisture is turned into the droughe of Sommer, Selah.)*

Then I acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I saide, I will confesse against my selfe my wickednes vnto the Lorde, and thou forgauest the iniquitie of my sinne: Selah. Wherein he signifyeth, that he was greatly troubled & disquieted in minde, & that he could not obteine forgiuenes of sinnes & be comforted, before he had humbled himselfe in an vnfeined confession of them before God.

1. Iohn.1.8. Whereupon saith *Iohn*: *If we say that we haue no sinne, we deceiue our selues & there is no truth in vs, if we confesse our sinnes he is faithfull and iust to forgiue vs our sinnes, & to cleanse vs from all iniquity*: meaning that there is no man that ought not to acknowledge him selfe to be a sinner, & to stand in neede of the fauour of God.

Now whereas Christ calleth sinnes debts, it is all to one effect, namely the more to beate into vs, how necessarie this prayer is for vs; for if he had saide onely sinnes, it may be that would lesse affect vs, but when he calleth them debts, he doth withall call to our mindes the punishment, guiltinesse & bond, whereby wee are bound to indure present and euerlasting paines.

Why sinnes are called debts.

In this respect sinnes are called Spirituall debts, because we owe the punishment of them, because they bind vs as guilty & arrest vs as debters before the iudgement seat of God, yea they doe vtterly estrange vs from God: for so long as our sinnes are imputed vnto vs as debts, they are as a partition wall which keepe vs from hauing accesse vnto God, & as a cloud whereby his eies are hindred that they can not behold vs.

Esa.59.2.

And

And that we owe vnto God paines and punishment for sinnes, appeareth hereby, that when God said vnto *Adam: of the tree of good and euill see thou eat not*, he added immediatly, *what daie so euer thou eatest thereof, thou shalt die the death:* But *Adam* transgressed this commaundement of God & did eat; wherefore both he & al mãkind in him did forthwith owe a death vnto God. Gen. 2. 16.

Herupon saith Paul: *By sinne death entred into the world:* Again: *The wages of sinne is death:* And by the name of death in *Moses* are vnderstoode all bodily & spiritual afflictions in this life, & euerlasting paines after this life: whereof it followeth, that what man so euer is a sinner (& al men are sinners except Christ alone) he oweth vnto God all kinde of punishments as well bodily and present, as spirituall and euerlasting, except there be a reconciliation made. Rom. 5, 12. & 6. 23. what the nãe of death signifieth.

Now because there are two kindes of sinnes, the one actuall and the other originall, Christ conteineth both vnder the name of *debts*, and so also that corruptiõ where in we were conceiued and borne, and which as it cleaveth vnto vs and is setled in vs, vntill we shalbe deliuered from the bodie of this death, whereof it is, that that is fulfilled which Paul saith: that *all haue sinned & are depriued of the glorie of God, that euerie mouth may be stopped and all the world be culpable before God*. Wherefore also they are called our sinnes or debts, because they are of our selues and not of God according to that saying *Thy destruction, or corruption is thine, O Israel.* A diuision of sinne. Psal. 51. 7. Rom 3. 19. 23. Ose. 13. 9.

Last of al, Christ hath added the word *(vs)* thereby teaching that we ought to be no lesse carefull for other mens, then for our own saluation: For the heat of Christian loue goeth furder also, insomuch that holy men seem often times to haue had more care of their neighbours, then of their own saluation, as did Moses & Paul. Vs. Exod. 32. 32. Rom. 9. 3.

2. This ground therefore beeing laid of our humbling before God, Christ teacheth howe we may be deliuered from the guiltines of our sinnes & from the punnishmẽt, whereas we are by no meanes able to satisfie God our selues, to wit, by forgiuenes alone which is the pardon of gods free mercy, vvhen he him selfe doth freely crosse out these 2. What is meãt

theſe debtes, that is, ſinnes, and imputeth not the puniſhment thereof vnto vs, taking no recompenſe at our hands, but of his owne mercy making ſatiſfaction to him ſelfe in Chriſt, who did deliuer him ſelfe once for all for a recompenſe, and ſhed his blood for vs.

For the confirmation of this doctrine of free forgiueneſſe of ſinnes, theſe places following doe make *Bleſſed is he whoſe iniquicie is forgiuen & whoſe ſinne is couered, bleſſed is the man to whome the Lord imputeth no ſinne and in whoſe ſpirit there is guile.*

Pſal 32. 1., 2.

Pſal. 51. 1. Againe: *Haue mercie vpon mee O God according to thy louing kindnes, according to the multitude of thy mercies doe away mine offenſes*

And in a nother place *Enter not into iudgement with thy ſeruant, for no man liuing ſhalbe iuſtified in thy ſight.*

Pſal. 143. 2.

Againe *If thou O God marke our iniquities, O Lorde who ſhalbe able to ſtande? but there is mercie with thee that thou maieſt be feared.*

Pſal. 130. 3.

And in the Goſpel Chriſt comforteth the man that was ſicke of the palſie ſaying: *Sonne be of good cheere, thy ſinnes are forgiuen thee.* He hath alſo notablie ſhadowed out the benefits of forgiuenes of ſinnes by the parable of him that ought ten thouſand talents, to whom the Lord forgaue al his debt.

Mat. 9 2.
Mat. 18 24.

Then by theſe teſtimonies it is manifeſt, that one onely hope of peace and fauour, and deliuerance from the puniſhment of ſinne doth ſhine vnto vs, to wit onely by pardon or forgiuenes of ſinnes, yet leaſt any man might think that it agreeth not with the righteouſnes of God to forgiue our debts freely, theſe contrarieties are verie wel reconciled by this diſtinction: to wit, that in reſpect of our ſelues our ſinnes are freely forgiuen vs, for which Chriſt hath once for al made ful ſatiſfaction vnto God, whoſe onely ranſome made for our ſinnes is imputed vnto vs, as if we our ſelues had perfourmed it, onely if we lay hold vpon Chriſt by faith, as hee is offered in the word, ſo applie him vnto our ſelues for our owne ſaluation. Hereof we gather the grieuouſnes and weight of ſinne which was ſo heynous, that it could not be ranſomed but by the death of the onelie begotten Sonne of

Chriſt is the Mediator of forgiuenes of ſinnes.

of God, whereupon Christ him selfe saith: *For so God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting.* John 3.16.

And Paul: *Whome God hath set forth to be a reconciliation through faith in his blood, to declare his righteousnesse by the forgiuenesse of sinnes.* Rom. 3.24.

Againe, *He that spared not his owne Sonne, but gaue him for vs all, howe shall he not with him giue vs all things also?* Rom. 8.12.

And Iohn: *He is the atonement for our sinnes.* And againe to the Colosſ. *In whome we haue redemption through his blood, that is, forgiuenesse of sinnes.* Christ therefore is he for whose sake, through the mercie of God we are freed both from the guiltines and punishment of sinne. 1. John 2.1. Col. 1.14.

For as for that the faithfull are sometime punished euen after pardon obtained, these punishments serue them as exercises of their faith, obedience, & patience, and are fatherly chastnings, and examples, whereby we may learne that sinne doeth indeede displease God, and that he doth correct his children for their amendment, that their godlines may be exercised and tryed by such humilitie: hereupon saith Augustine.

That which thou sufferest, and for which thou lamentest is a medicine vnto thee, and no punishment, a chastisement, and no condemnation: doe not put from thee the whip, if thou wilt not be put from the inheritance: although in the meane time it is true that the godly haue as well their sinnes, as the punishment of their sinnes so forgiuen them, that they nothing hinder thē frō attaining of life euerlasting

3. Last of all, concerning the clause adioyned to this petition, *as we forgiue our debters*, it is not so to be vnderstood, as if God had tyed his forgiuenesse to the desert, or recompense of our forgiuenesse: for by this meanes we should neuer attaine true forgiuenesse of our sinnes, because we neuer do perfitly forgiue our neighbour the iniurie he hath done vnto vs: but this condition is added, first, as a testimonie of forgiuenesse, wherewith the Lord would succour the weaknesse of our faith, that we haue as certenly forgiuenesse of sinnes, as we are certenly priuie to our selues that we do affoorde the same vnto

3. The vse of the clause adioyned.

vnto others.

Luke 7.47. For he can not but forgiue others, who is perſwaded in his heart by faith, that his owne ſinnes are forgiuen him, and neceſſarily with forgiueneſſe of ſinnes is ioyned true charitie and loue of our neighbour.

Who are our debters. Secondly the ſame profeſſion of forgiueneſſe toward our debters, is a ſyncere ſignification of that ſtedfaſt purpoſe that we haue from our heart, to forgiue all that haue offended vs, and hurt vs in deede, worde, or manners: for they are called our debters, not for money matters, but in regarde of ſome duetie.

Howbeit we muſt make a difference betweene Gods forgiueneſſe and our forgiueneſſe: becauſe God alone and of his owne authoritie doeth fauourably forgiue and remit ſinnes both to vs and to them alſo, who haue ſinned againſt him & againſt vs: but our forgiuenes is of our owne accord to lay downe anger, hatred, & deſire of reuenge, and willingly to burie the remembraunce of iniuries, euen then, when he doeth not deſire vs that hath offended vs: for here we ſpeake of the duetie of him that prayeth vnto the Lord, what he ought to perfourme: ſo that they doe not forgiue their debters, who either keepe hatred in their hearres, or muſe about reuenge, or caſt by what occaſion to doe hurt: yea, they who thinke much to be reconciled to their enemies, and to deſerue well at their handes by all kindes of duetie, and to reconcile them ſelues vnto them: who in this prayer doe beſeech God not to forgiue vnto them ſelues forgiueneſſe of ſinnes: for they deſire him to doe by them, no otherwiſe then they doe by others: therefore they that are ſuch, what doe they obtaine, but a moſt grieuous iudgement?

Matt. 6.14. Which Chriſt alſo meant to ſhewe in theſe wordes: *For if ye forgiue men their treſpaſſes, your heauenly Father will alſo forgiue you: but if you doe not forgiue men their treſpaſſes, neither will your heauenly Father forgiue you your treſpaſſes.*

Alſo when he ſpeaketh of the vnthankefull debter to whome his Lorde had ſhewed fauour, but he had denied the ſame to his fellowe making humble requeſt vn-

to

to him: whome his Lorde thus speaketh to: *Thou euill seruaunt I forgaue thee all the debt, because thou diddest pray me: Oughtest not thou also to haue had compassion vpon thy fellowe seruant, as I haue had compassion on thee?* Then his Lorde being angrie deliuered him to the Iayler, vntill he should pay all that he owed him: and addeth, *Euen so also will my heauenly Father doe vnto you, vnlesse you forgiue euery man his brother their trespasses from the heart.*

The false doctrine.

THe Puritanes of olde vnderstoode not this petition, as also the Anabaptistes at this day doe not, who imagine a Church here vpon earth without spot: for if it be so, why did Christ commaunde his disciples to pray, *Forgiue vs debtes?* For although the righteousnesse of God doeth in part shine in the Saintes, yet so long as they are compassed with flesh, they lye laden with sinnes, so that there is none found so pure, that needeth not the mercie of God, whereof if we desire to be partakers, we must needes first feele and acknowledge our owne wretched estate: to which effect is that sentence of Augustine: *Woe be euen to the commendable life of men, if thou examine it without mercie.* Agreeably hereunto spake the Fatherr of the Milevitane Councill, that the Church doeth vse this petition no lesse truely then humbly: their wordes are these: *That saying of the righteous is both humble and true: Forgiue vs our debtes.*

August. de hæres. cap. 38. See the false doctrine, Quest. 36. of the Novatians.

August. lib. 9. Conf. cap. 13.

Secondly, they also doe not attaine the meaning of this petition, who trust that God may be satisfied by their owne or other mens merites, and thinke that forgiuenesse of sinnes is weighed by these satisfactions: who not onely haue no part of this free forgiuenesse: but while they call vpon God after this manner, they doe nothing else but subscribe to their owne inditement, and seale vp their owne condemnation by their owne testimonie: for they confesse that they are debters vntill they be acquitted by the benefite of forgiuenesse, which notwithstanding they receiue not, but rather refuse it, while they thrust vpon God their owne merites and satisfactions: for by this meanes they doe not intreate for mercie, but cal for iudgement.

Last of all, seeing by debters are vnderstoode also enemies, and they also must be forgiuen, the Popish sort doe erroniously say that that is a counsell and not a commaundement, and appertaineth onely to them, that haue bound them selues thereto by vowe.

The Arg. This Petition is the second part of the spirituall covenant, which God hath made for the

the ſalvation of his Church, for we deſire in it, that as he hath forgiuen vs our ſinnes, ſo hee would vouchſafe to write his Lawes in our heartes, that he would defend vs by the power of his Spirit, & ſuſteine vs by his helpe, ſo that we may ſtand invincibly againſt all temptations.

Queſtion.

52. Lords day.

127. VVhat is the ſixt petition?

Anſwere.

Lead vs not into temptation, but deliuer vs from euill: that is, for aſmuch as we are by nature ſo feeble and weake, that we are not able to ſtand, no not a moment of time, and our deadly enemies Satan, the worlde, and our owne fleſh doe continually aſſaile vs: vpholde thou vs and ſtrengthen vs by the power of thy Spirit, that we faint not in this ſpirituall combate, but may ſo long ſtand againſt them, vntill at the laſt we obtaine a perfite victorie.

The Expoſition.

The diuiſion of the anſwer

IN the anſwer firſt is propounded the neceſſitie of this petition, by an argument taken from our owne weakneſſe compared with the power of ſo many enemies, as doe aſſaile & trouble vs. Secondly the petition it ſelfe, howe we may get the vpper hand in ſo hard a combat, and howe long and howe conſtantly we muſt fight, is very well, and with great plaineſſe declared, according to the meaning of Chriſt.

In the entrance of the anſwere, we are to be put in minde, that this petition hath bene deuided amiſſe by ſome into two parres, whereas by the matter it ſelfe appeareth to be but all one, and the coherence of the wordes doeth ſhewe as much: for the word *(But)* which is put in the middle, byndeth the two members one with another, ſo that the ſentence is thus reſolued: *Let vs not be led into temptation, deliuer vs from euill.*

Howe neceſſarie this petition is for vs.

Nowe howe not without cauſe Chriſt would haue vs often repeate and daily thinke vpon this petition, that is made plaine in the Catechiſme, by laying before vs the guiltineſſe of our owne weakeneſſe ſo long as we are

in this worlde: for thereto belong theſe wordes, *Foraſmuch as we are by nature ſo feeble and weake:*

And that the matter is ſo, and that there is nothing more weake then man, ſo ſoone as he is left of the hand of God, we haue many teſtimonies & examples thereof in Scripture: for thus ſaith the Prophet, *The Lorde knoweth what we are, he conſidereth that we are but duſt.* And Chriſt, *Without me ye can doe nothing.* *Pſal.103.14.* *Iohn 15.5.*

So Dauid, and Peter, and euen all the Apoſtles were examples of mans infirmitie. Dauid, when hauing a litle reſt from continnall warre, he by and by fell into adulterie and defiled him ſelfe with wicked murther. Peter, when being afraide of a damſell he denyed Chriſt: the Apoſtles, when they forſooke their maſter. *2.Sam.11.4.* *Mat.26.16.* *Mat.26.70.*

And if this befell them that were indued with ſo notable graces, what ought euery one of vs to thinke? Therefore whoſoeuer we are that are guiltie of our own weakeneſſe, let this be our prayer to God: *Leade vs not into temptation.* And ſurely if we ſhould make compariſon of the mighty power of our enemies with this our weakeneſſe, we muſt needes confeſſe that there are very iuſt cauſes of this petition.

For among our enemies that ſtriue to ſet vpon vs, Satan commeth in the firſt place, a moſt deadly & moſt bitter enemie of God and man, and of our ſaluation, who becauſe by all meanes he envieth vs the benefite of forgiueneſſe of ſinnes, and therefore lyeth in waite on euery ſide to beate it out of our handes, we deſire in this prayer to be armed againſt him, that we may be able manfully to reſiſt him. Our firſt parents had trial of him, with the great loſſe of all mankind. Chriſt alſo had triall with him, and hauing had a long conflict with him, got the victory of him: he droue king Dauid into that mind, that of a pride he commanded the people of Iſrael to be numbred. From the trains & traps of this deadly enemy, *Peter* warneth vs diligētly to beware: calling him the *deuil, the aduerſary, the roaring lion.* Of him *Chriſt* ſpeaketh to Peter, & the reſt of the Apoſtles: *Satan hath deſired to winow you, but I haue praied for thee, that thy faith may not faile:* & in Mat. he calleth him a *tempter*, of his diſpoſitiō, ſtudy and Satan. *1.Chron.21.1.* *Iob.1.13.* and 2.7. *1.Pet.5.8.* *Mat.26.70.* *Mat.4.3.*

and care: euen as Paul also saith, *least the tempter had tempted you.* And to the Ephesians he prouideth vs of armour against this enemie, wherewith we may be able to put to flight both him and other our inuisible and spirituall enemies, to wit, the onely armour of God.

1. Thes. 3. 5. Ephe. 6. 12. 13. 14. 15. 16. 17.

In the second place is set the worlde, that is, the wicked and confederate enemies against God and his Church, whereof Christ speaketh: *I haue chosen you out of the worlde, therefore the worlde hateth you.* And Iohn, *Therefore the worlde knoweth you not, because it knoweth not him.*

The flesh.

To this is added our flesh, which continually fighteth against vs: hereof saith Paul, *For I see another Lawe in my members, rebelling against the Lawe of my mind.* Againe, *The flesh lusteth against the Spirite.*

Rom. 7. 23. Gal. 5. 17.

Diuers sortes of temptations.

From hence doe issue euill imaginations in the minde prouoking vs to transgresse the Lawe of God, which are also tentations: and not onely those, but thinges also of their owne nature not euill, oftentimes become temptations, and that by the cunning of the deuill, when they are so beaten into our eyes, that by the sight of them we are drawen away, or turne aside from God: and these temptations are either on the right hand, as riches, power, honour, which oftentimes by their glittering shewe and appearance of good which they shew, doe make mens eyes dasell vpon them, and doe snare men with their flattering allurements: that being taken with such witchcraft, and drunken with such sweetnes, they forget their God: or on the left hande, as pouertie, reproches, contempt, afflictions, and other thinges of that sorte, by the sowrenesse and hardnesse whereof being offended, they are discouraged, cast away all affiance and hope, and at the last are vtterly estraunged from God.

2. Part of the petition.

To both these temptations that he would not suffer vs to yeelde, that is it we pray vnto God for: but rather that by the power of his Spirite (which is euerlasting God with the Father and the Sonne) he would susteine and vpholde vs, to the ende that by his strength we may stand stedfast against all the assaultes of our malitious

enemies

enimie, whatsoeuer imaginations and fansies he sende into our mindes. Secondly that whatsoeuer is offered to vs on either side, wee maie turne it to good, that is, that wee may not be puffed vp with prosperitie, nor cast down with aduersitie.

Wherby we easily vnderstand, what is ment by temptation, to wit, al wicked motions, which intice vs to sinne and also what it is to be led into temptation, to vvitt, by the iust iudgement of God for our vnthankefullnesse to be deliuered ouer as bondslaues to the Deuill, and to the lustes of our owne flesh, which haue daily warr with vs: and therefore that this is not Christes meaning, that wee should desire of God that vvee might feele no temptations at all, whereby it is greatly needfull for vs the more to be stirred vp, iogged, and pricked, least we should be drowned into a deep drousines: for not without cause did *Dauid* with to be tried: *Prooue mee ô Lorde and trie me:* and not without cause doeth the Lord trie his elect euerie day, chastening them by euil report, pouerty, tribulations and other kindes of crosses: but God tempteth after one sort, and *Satan after another: Satan* to destroy, condemne, confound, throw downe headlong: God by prooving his children to take trial of their sincerity, & by exercising them to cõfirme their strẽgth, to mortifie, to scower, and as it vvere by fire to trie their flesh, which vnlesse it were in this sort kept vnder, would waxe wanton, & woulde take on out of measure: besides *Satan* setteth vpon vs vnarmed and vnprouided, to the intent he maie ouercome vs at vnvvares: but God together vvith the temptation giueth the issue, to the end his children may patiently indure, whatsoeuer he sendeth vpon them.

What it is to be led into temptation.

Christ would not haue vs pray to be deliuered altogether from temptations.

Psal. 26. 2.

god tempteth his elect after one sort & Satan after another.

Gen. 22. 1
Deut. 8. 2.
Deut. 13. 3.
1. *Cor.* 10. 13.
2. *Pet.* 2. 9.

Therefore this prayer is to be vnderstood of another kinde of temptation whereby God tempteth vs to our harme, and abuseth the helpe of *Satan*, to witte; whereof *Mathew* speaketh: *Watch and pray that yee enter not into temptation.* Wherefore that no such thing might fal vnto vs, Christ hath taught vs to pray: *Deliuer vs from euill*, that is, from the Deuill & from sinne: As he him selfe prayed vnto his Father for his Disciples, when he was

Mat. 26. 4.

yet in the world with them: *I praye not that thou wouldst take them out of the world, but that thou wouldest keepe them from euill:* becauſe Satã is the very enimy that lieth inwait for our life, & is armed with ſinne for our deſtruction.

Ioh. 17. 15.

Wee haue need of the grace of the ſpirite to be deliuered from euill.

And that we may be deliuered from euill, wee haue need of a double grace of his ſpirite, one that may inwardlie ſoften and bow our hearts, and direct them to the obedience of God, that in our continuall warfare, and hard conflicts we may obey God, which Chriſt promiſed vnto the Church ſaying; *I wil write my laws in their heartes:* another that may make vs inconquerable aſwel againſt all the traines & traps of *Satan*, as againſt his violent conflicts with vs, which Chriſt putteth vs in hope to obtein by this prayer: for otherwiſe in vaine, or in mockerie he ſhould command vs to pray for that, which God is not ready to giue vnto vs his children.

Ierem. 31. 33.

Although in the meane time we muſt diligentlie obſerue that this prayer conteineth more, then it ſeemeth at the firſt ſight: For if the Spirite of God be our ſtrength to fight the combate with Satan, it is manifeſt that wee can not carrie away the victory, before that being full of the holy Ghoſt, we haue put of all the infirmitie of the fleſh: therefore when we pray to be deliuered from Satan, & from ſinne, we doe withal pray to be inriched with new increaſe of the grace of God, vntill beeing fullie repleniſhed with them, we triumph ouer all euill, and that is it, which at the end of the anſwere is ſaid: *Graunt that wee may ſo long manfuly reſiſt them vntil at the laſt we obteine a perfect victorie:* for becauſe wee haue a continuall combate, wee muſt alſo continuallie pray and fight in certen hope of victorie, wherewith the Apoſtle comforteth the faithfull: *Now God the Prince of peace ſhall tread Satan vnder your feet ſhortlie.*

1. Theſſ. 3. 13. & 5. 23. Rom. 16. 20.

The falſe doctrine.

THe Romaniſts do indede recite this praier, but indede they put their truſt in the ſigne of the croſſe & in the ſprinkling of holie water and ſuch ſuperſtitions almoſt without number, thinking that by theſe they maie bee deliuered from Satan: and no merueil if they doe ſoe, ſeeing they are voide of the power and grace of the holie Ghoſt, which they refuſe and deſpiſe

ſpiſe: as alſo monkes becauſe they withdraw themſelues from the reſort of the people do falſely thinke they are altogether free from ſuch temptations, and do perſwade the ignorant multitude, that they lead an Angelike life, whereas there is no man, be he neuer ſo holy, but ſometime ſtaggereth, and that conflict betwene the Spirite & the fleſh in euery one of the faithfull doeth alwaies indure: Laſt of al, by this petion is ſtriken through that erroror of theirs of original ſinne to be clene blotted out after baptiſme: for if that were true, Satan could not lead vs into temptation, Iames bearing witneſſe to the contrarie: *Everie one vvhen he is tempted, is led away and ſnared of his own concupiſcence.*

Original ſinnne is falſly ſaid to be blotted out in vs afer Baptiſme. *Con. Trid. Seſſ. Sect. 5.*

Jam. 1.14

Queſtion.

128. How doeſt thou conclude thy prayer?

Anſvver.

For thine is the kingdome, the power and the glorie for euer: that is, wee aske all theſe things at thy hand, becauſe thou beeing our King and almightie, art willing & able to giue vs all things & theſe things we therfore aske, to the end that by them all glorie may redound not vnto vs, but vnto thy holy name.

The Expoſition.

THis concluſion and ſhutting vp of the whole prayer, ſeemeth to be taken out of the *1. Chron. 29. 11.* where King Dauid giuing thanks vnto God ſaith: *Thine O Lord is greatnes & power, and glorie and eternitie, and maieſtie, yea all things that are in heauen and earth, thine O Iehoua is the kingdome, & thou lifteſt thy head ouer all.*

1. King. 19. 15 15. 1. Chron. 9. 11. Whence the concluſion of the Lords praier is fetched. *Mat. 8. 31.*

And it conteineth two things: Firſt, the aſſurance of of our ptayers: Secondly the end, or drift of our prayers: our affiance and faith is hereby aſſured and confirmed: Firſt that he ſaieth: *Thine is the kingdome*, as *Iehoſaphat* the King ſaid before: *Thou ruleſt ouer all the kingdoms of the heathen:* Therefore if God bee the King of kingdomes, and the kingdome belongeth vnto him, why ſhould we not beare a minde voide of care and vndiſmaid vnder his fatherly protection? and why ſhould we feare the deuill? who although he be called the prince of this world, yet is vnder this ſoueraigne King, and is conſtreined to bee ſubiect to his rule and to bee obedient to

his beck, and is not able to hurt hogs without his will,
Mat. 8. 31. much leſſe men, and much leſſe the godlie and faithfull and beloued children of God.

The ſecond argument of our aſſurance is, that power alſo belongeth vnto him, which power is aſcribed vnto him, leaſt any man ſhould thinke his kingdome to be weake: And God is after ſuch a ſort mighty, that he alone is truly called αὐτοδύναμος, that is, mighty of him ſelfe, becauſe he hath receiued that his power and might from none, but he is mighty of him ſelfe and by him ſelfe: ſecondly becauſe whatſoeuer power is in the world, it proceedeth of him, as Chriſt ſaid to Pilate: *Thou ſhouldeſt haue no power ouer me, vnles it were giuen thee from aboue.*

Iob. 19. 11.

And ſo by theſe titles we are taught to haue our prayers more ſtrengthned by the power & goodnes of god, then by anie truſt in our ſelues or anie merites of our owne: hereupon ſaith the Scripture: *Whoſoeuer beleeueth in him ſhal not be aſhamed:* And Paul: *There is one Lord ouer all, rich toward all that call vpon him:* Againe: *But God is faithful, who will not ſuffer you to be tempted aboue that you are able, but will giue the iſſue together vvith the temptation, that ye may be able to beare it.*

Eſa. 28. 16.
Rom. 10. 12.
2. *Pet.* 2. 9.
1. *Cor.* 10. 13.

The third title is *Glorie*, wherby the Lord teacheth vs that this ought alwaies to be the end of our prayers, that Gods name may be glorified: ſo ſaieth the Prophet: *Not vnto vs O Lord, not vnto vs but vnto thy name giue the glorie, for thy mercie, and for thy truthes ſake:* And Chriſt; *Whatſoeuer you ſhal aske in my name, I wil do it, that the Father may be glorified in the Sonne.*

Pſal. 115. 1.
Ioh. 14. 13.
Ier. 33. 9.

Laſt of all, that which is added *(for euer)* ſignifieth the continuance of all theſe, and is ſet againſt mans power and glorie: for men alſo haue their kingdome and power, but it is not ſuch as Gods is: they being to day in honour, are to morrow, as graſſe in the feelde, or doe wither euery moment: But Gods glorie is without end, beyond all time, in the euerlaſting periode of al worlds; wherefore he only ought truly to be called vpon; that we may obteine true and heauenly gifts.

Eſa. 40. 6.
Pſal. 144. 13.

Queſtion.

129. What meaneth the laſt word, Amen?

Anſwere.

Answere.

That the matter is certen and out of doubt: for my prayer is much more certenlie heard of God, then I in mine owne heart doe feele that I desire it with all my heart.

The Exposition.

THe word *Amen*, which Ierome calleth the seale of the Lords praier is an Hebrue worde, & the Catechist doth very well expound it to signifie, that the matter is certen & out of doubt; & which we doe assent vnto, & beleeue so to bee, trusting to the trueth of Gods word: vvhereupon in Deut. at the end of euery curse against the transgressours of the lavve, the people vvas commanded to say *Amen*, that is, so it is, or this shall be a truth that he shall be accursed vvhosoeuer transgresseth one of these commandements. *Ierem. in cap. 6. Mat. Psal. 41. ver. vlt. 1. Chr. 17. 23. Deut. 26. 16. Amen* an Hebrew word.

So for this prayer, vvhen vve haue recited it in faith, vve are taught that it is much more certenly heard of God, then vve in our ovvne heart doe feele that vve desire it vvith all our heart: vvhich although it seeme to be a thing against reason, & contrarie to common opinion, because euery mans ovvne prayer & desire is best knovvne to him selfe; yet is there nothing more certen and true then it is.

For this account we must make, that Gods promises are most certen and true: and on the otherside, that our faith is vnperfite, & that we doe oftentimes wrestle with our owne vnbeliefe: whereof it is that we ought not to be ashamed to say with that poore soule in the Gospel: *I beleeue Lord, help mine vnbeliefe.* *Mark. 9. 24.*

Therefore here it will be needful that we know aright both our selues and the Sonne of God, and denying our selues doe certenly hope, that for Christs sake we shall obteine any of Gods benefits, according to his owne promise: *Verily, verily. I say vnto you, whatsoeuer you shall aske the Father in my name, he will giue it vnto you.* Whereupon saith Paul: *For all the promises of God are in him, yea, and are in him Amen, to the glorie of God through vs:* And againe: *If we be vnfaithfull, yet he abideth faithfull and can not denie him selfe.* *Ioh. 16. 23. 2. Cor. 1. 20. 2. Tim. 2. 13.*

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